MANU-SMRITI

NOTES

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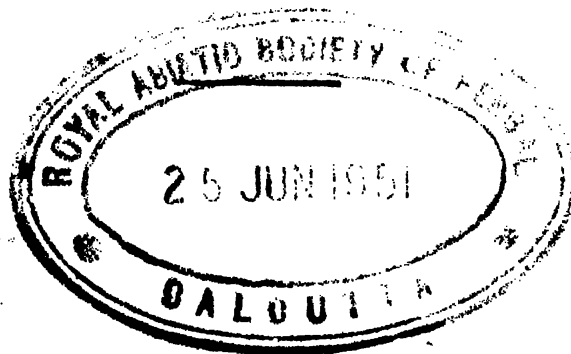
Part II

EXPLANATORY

Published by the University of Calcutta
1924

Notes

I. Explanatory

In the body of these *notes*, the more important of the various interpretations set forth by the commentators has been noted; and in this respect much help has been derived from the foot-notes supplied by Buhler and Burnell—Hopkins in their respective translations;—but their most important feature of the notes consists in the references made to the verses of Manu quoted in the more important *digests*, and their explanation, wherever it is vouchsafed by the digest-writers. Below we append a list of the Nibandhas or digests that have been put under requisition for this purpose.

1. Mitākṣarā on Yājñavalkya—Ed. by S. Setlur.
2. Vīramitrodaya—Calcutta Sanskrit Press, 1815.
3. Vīramitrodaya—Paribhāṣā—Chaukhambhā S. Series.
4. Do. Saṃskāra Do.
5. Do. Āhnika Do.
6. Do. Pūjā Do.
7. Do. Rājanīti Do.
8. Do. Lakṣaṇa Do.
9. Do. Vyāvahāra Do.
10. Parāshara-Mādhava—Achāra—Bibliotheca Indica Series.
11. Parāshara-Mādhava—Vyāvahāra Do.
12. Do. Prāyashchitta Do.

13 Jimūtavāhana—Dāyabhāga—Calcutta Series, 1867.
14. Rājanītiratnākara—Manuscript with writer.
15. Vivādaratnākara—Bibliotheca Indica Series.
16. Smṛtisāroddhāra—Chaukhambhā Sans. Series, 1911.
17. Kālaviveka—Ed. Pramathanāth Tarkabhūṣaṇa, Calcutta.
18. Vidhānāpārijāta—Ed. Tāräprasanna Vidyāratna, Calcutta.
19. Madanapārijāta—Bibliotheca Indica.
20. Smṛtitattva, Vols. I and II—Ed. Jīvānanda Vidyāsagara.
21. Nirṇayasindhu—Venkateshvar Press—Ed. Mahā. Shivadatta Sambat 1965.
22. Aparārka—Ānandāshrama—Ed. 1903.
23. Smṛtikaumudī (Devanātha Thakura)—Darbhanga.
24. Puruṣārthachintāmaṇi—Nirṇayasāgara Press, 1906.
25. Gadādharapaddhati—Kālasāra—Bibliotheca Indica, 1904.
26. Nityāchārapradīpa—Biblio. Indica, 1903.
27. Shrāddhakriyākaumudī—Biblio. Indica, 1904.
28. Shuddhikaumudī—Biblio. Indica, 1905.
29. Varṣakriyākaumudī—Biblio. Indica, 1902.
30. Dānakriyākaumudī—Biblio. Indica, 1903.
31. Hāralatā—Biblio. Indica, 1909.
32. Dānamayūkha—Vidyavilas Press, Benares, 1909.
33. Shuddhimayūkha—Litho, Benares, 1879.
34. Shāntimayūkha „ „ 1879.
35. Utsargamayūkha— „ „ 1879.
36. Pratiṣṭhāmayūkha—Shrī Venkateshvar Press, Bombay, 1914.

37. Vyāvahāramayūkha—Ed. Gharpure, Bombay, 1914.
38. Nītimayūkha—Litho, Benares, 1880.
39. Saṁskāramayūkha—Gujrati Press, Bombay, 1913.
40. Āchāramayūkha—Gujrati, Press, Bombay, 1915.
41. Kālamādhava—Bibliotheca Indica, 1890.
42. Prāyashchittaviveka—Ed. Jibānanda, Calcutta, 1893.
43. Saṁskāraratnamāla—Ānandasharma Series, 1899.
44. Yatīdharmasaṅgraha— „ „ 1909.
45. Kṛtyasārasamuchchaya—Bombay, Sambat 1972.
46. Smṛtikaustūbha—Nirṇayasāgar Press, Bombay, 1909.
47. Vivādachintāmaṇi—Shrī Venkateshvar Press, Bombay, 1898 (and in some places, when so specified, *Calcutta*—Ed. by Vidyāvāgīsha, Sambat 1894.)
48. Dattakamimāṇsā—Calcutta—(old, undated).
49. Dattakachandrikā Do. do.
50. Dāyakramasaṅgraha.
51. Gotrapravaranibandhakūdamba—Mysore Oriental Library Series, 1900.
52. Nityāchārapaddhati—Biblio. Indica, 1903.
53. Smṛtichandrikā—Saṁskāra—Mysore Oriental Library Series, 1914.
54. Smṛtichandrikā—Āhnika—Mysore Oriental Library Series, 1914.
55. Smṛtichandrikā—Vyāvahāra—Mysore Oriental Library Series, 1914.
56. Nṛsiṅhaprakāsha—Saṁskāra—Manuscript (Sanskrit College Library, Benares).
57. Nṛsiṅhaprakāsha—Āhnika—Manuscript (Sanskrit College Library, Benares).
58. Nṛsiṅhaprakāsha—Shrāddha—Manuscript (Sanskrit College Library, Benares).

59. Nṛsiṁhaprakāsha—Kālanirṇaya—Manuscript (Sanskrit College Library, Benares).

60. Nṛsiṁhaprakāsha—Vyāvahāra—Manuscript (Sanskrit College Library, Benares).

61. Nṛsiṁhaprakāsha—Prāyashchitta (Sanskrit College Library, Benares).

62. Do. Karmavipāka. Do.

63. Do. Vrata. Do.

64. Do. Dāna. Do.

65. Do. Shānti. Do.

66. Do. Tīrtha. Do.

67. Do. Pratiṣṭhā. Do.

68. Hemādri-Chaturvargachintāmaṇi—Dāna—Bibliotheca Indica.

69. Hemādri—Chaturvargachintāmaṇi—-Vrata—-Bibliotheca Indica.

70. Hemādri—Chaturvargachintāmaṇi—Parisheṣa (Kāla) Bibliotheca Indica.

71. Hemādri—Chaturvargachintāmaṇi--Parisheṣa (Shrāddha) Bibliotheca Indica.

72. Hemādri—Chaturvargachintāmaṇi—Prāyaschitta Bibliotheca Indica.

*73. Samskāradīpaka—Raj Press, Darbhanga, 1903.

†74. Kṛtyakalpataru—Incomplete Manuscript in the Darbhanga Raj Library (Vyāvahara Sec.)

75. Vyāvahāra—Balambhaṭṭi—Chaukhambhā Sanskrit Series.

Adhyaya I

VERSE I.

'*Pratipūjya*'—has been taken by Kullūka to mean also after mutual salutations'; and he has taken '*yathānyāyam*' with '*abravīt.*' Sarvajñanārāyaṇa takes it to mean '*pratyēkam pūjayitvā*', having honoured them severally'.

Medhātithi (p. 1, l. 18) curiously ascribes the assertion '*atha shabdānushāsanam*' to Pāṇini, not to Patañjali.

P. 2, l. 4—appears to favour the *Prābhākara* view in regard to the *Shastrārambha* (vide *Prabhākara-Mīmānsa*). But on p. 73, l. 26, the *Bhāṭṭa* view is also accepted.

P. 2, l. 12.—'Whatever Manu said &c.,' **मनुर्वैयत्किञ्चावदत्** &c. —This text occurs in several Saṅhitas in varying forms, where it refers to the secred texts 'seen' by Manu. But there is nothing to prevent the deduction being drawn that this declaration proves the antiquity of the 'Law of Manu', though it need not be exactly in the form in which it has been handed down to us by Bhṛgu and his pupils.

P. 2, l. 13.—' Manu has said &c.'—**ऋचो यजूंषि** &c.— The second half of this verse is quoted by Buhler (XIV) as **महर्षिभिस्तु तत्प्रोक्तं स्मार्तं तु मनुरब्रवीत्**, and translated as 'the Vedas were proclaimed by the great sages, but the *Smārta*, or traditional lore, by Manu.' It is strange that Buhler did not notice that such a statement as this would not add very much to Manu's claims to exceptional honour. The right reading of the verse is, as we find in the printed texts of Medhātithi, **सप्तर्षिभिस्तु यत्प्रोक्तं तत्सर्वंम्मनुरब्रवीत्,**' 'the Ṛk verses.........and all that has been declared by the seven sages,—all this has Manu expounded'. This would mean that the work of Manu contains all the teachings that had gone before him.

P. 3, l. 11.—'Having paid their respects', &c.—**प्रतिपूज्य यथान्यायम्**—The commentaries on this expression throw a curious light on their own relative antiquity: Medhātithi explains it simply as—**यादृशी शास्त्रेणाभिवादनोपासनादिका गुरोः प्रथमोपसर्पणे पूजा विहिता तथा पूजयित्वा** ; and he does not seek to emphasise and explain the anomaly involved in the teacher being a 'Kṣattriya' and the questioners 'Brāhmaṇas', and the latter offering **पूजा** to the former. Kullūka has tried to tone down the anomaly by explaining **प्रतिपूज्य** as **पूजिताः सन्तः पूजां कृत्वा**—'They offered the **पूजा** after they had themselves received the **पूजा** due to themselves;' and Rāghavānanda goes a step farther and explains **यथान्यायम्** as **न्यायेोऽत्र क्षत्रियेषु ब्राह्मणादीनां न नमस्कारः किन्तु वाक्पूजा ।**

P. 3, l. 13.—'*The word ṛṣi means the Veda*'—The word '*ṛṣi*' is explained by Medhātithi as a synonym for the *Veda*, and in his Bhāṣya on verse 11 below he actually uses the word in that sense. According to him the term *primarily* denotes the *Veda*, and only *secondarily the person who possesses special knowledge of the Veda.*

P. 2, l. 23—'*Dharmashabdashcha*—This is a paraphrase of Jaimini's definition **चोदनालक्षणोऽर्थो धर्मः**

VERSE II

'O blessed one,' **भगवन्**—The title **भगवान्** means 'one who possesses *Bhaga*.' What '*bhaga*' stands for is thus described in the Viṣṇupurāṇa quoted by Kullūka—'*Bhaga* is the name for the following six—(1) full sovereignty, (2) strength, (3) fame, (4) glory, (5) knowledge and (6) freedom from passion.'

'Intermediate castes,' **अन्तरप्रभवान्**—This refers to the 'mixed castes' described under Discourse 10.

P. 3, l. 24—For **मनुः** J reads **मनेाः** which would be construed with **सम्बोधनम्**

P. 3, l. 25—for **ज्ञातिषु** (l. 25) J and Mand. rightly read **जातिषु**

P. 4, l. 3—These castes being similar &c. सदृशानेव तानाहुः—This is Manu, 10. 6, where Medhātithi says—ते सदृशा एव ज्ञेयाः, नतज्जातीयाः ' ......तत्सदृशग्रहणात् मातृत उत्कृष्टाः पितृतो निकृष्टाः — 'They should be regarded as *equal to*, not of the same caste as, their fathers; what is meant is that they are superior to the mother, but inferior to the father.'

P. 4, l. 14—' In another work,' ग्रन्थान्तरे—Does this refer to the author's *Smṛtiviveka* from which he has quoted in his comments on 2. 6 below?

Medhātithi does not attach much importance to the account of creation here provided. In more than one place he says that the whole of Adh. I is 'mere *Arthavāda*.' In his comments on verse 5, for instance, he says that the process described is in some places in accordance with the account found in the Purāṇas, and in others, in accordance with the tenets of the Sāṅkhya system of philosophy; and that no attention need be paid to this, as it has no direct bearing upon *Dharma*. Again under verse 9, he says that as this subject does not form the real subject-matter of the treatise, no attention need be paid to what the author says on it.

VERSE III

'*Vidhānasya svayambhuvaḥ*'—Buhler has translated this phrase to mean 'the ordinance of the self-existent',—evidently taking '*Svayambhuvaḥ*' as standing for God. This, however, is incompatible with the interpretation of all the commentators, according to whom '*Svayambhuvaḥ*' is in apposition to '*Vidhānasya*',—the phrase meaning the 'self-existent ordinance', 'the Eternal Law' (the Veda). Burnell is more to the point when he renders it as 'self-existent system.' Medhātithi (p. 5) has suggested another explanation—'activity handed down by immemorial tradition.'

'*Aprameyasya*'—Though other commentators are satisfied with rendering this epithet as meaning 'unfathomable,'

Medhātithi imparts to it a special significance by explaining it as 'not directly knowable, but to be inferred, as the foundation of the Smṛti.'

'*Kāryatattvārtha*'—'the purport and nature of the soul' (Kullū.)—'the true purport' (Medhā., Govinda and Nand.)

It is noteworthy that Medhātithi has supplied, under verse 11 below, a totally different explanation of this verse.

VERSE IV

The injunctions and prohibitions in the Institute are the work of Prajāpati himself;—He taught them to Manu, who composed the 'ordinance', and taught it to the sages, among whom was Bhṛgu, who was commissioned to relate it to the sages; and the 'ordinance' in its present form is what was related by Bhṛgu to the sages at a later time—*Vide* Bhāṣya on 1.1 and 1.56.

VERSE V

'*Tamas*' is generally taken here in the sense of the 'Root evolvent', only Rāgh. taking it in the sense of the Vedantic **माया**; he is supported by Sāyaṇa who explains the term similarly, under his explanation of Ṛgveda 18. 129. 3.

P. 8, l. 8—(1) **तम आसीत्** (Ṛgveda 10. 129. 3)—Sāyaṇa supplies a somewhat different explanation: **इदं जगत् सलिलं कारणेन सङ्गतम् अविभागापन्नम् आः आसीत्। अथवा सलिलमिव, यथा क्षीरेण अविभागापन्नं नीरञ्च ज्ञायते तथा तमसा ऽविभागापन्नं जगत् न ज्ञायते। आ सर्वन्तात् भवतीति 'आभु'। 'तपसः' स्रष्टव्यपर्यालोचनरूपस्य।**

As a Vedāntin, Sāyaṇa identifies **तमस्** with **माया।**

VERSE VI

'*Mahābhūtādi*'—Here again Rāghavānanda, the Vedantin, is at variance with the other commentators, and takes it in the sense of *Ahaṅkāra*,' and not in that of 'the Elemental Substances &c.'

'*Prādurāsīt*'—'assumed a body of his own free will, not in consequence of his *Karma*': (Medhā., Kullū., Govinda, Nanda);—'became discernible': (Nārā.)—'became ready to create': (Rāgha.)

The reader should refer to the latter portion of the *Bhāṣya* on verse 11, where the present verse is explained as setting forth the self-evolution of *Prakṛti*, according to the *Sāṅkhya*.

VERSE VII

Sūkṣmaḥ:—'unperceivable by the external senses': (Kullūka). But this would be a repetition of *atīndriyagrāhyaḥ*'; hence Govinda renders it as 'who is perceivable by subtle understanding only;' and Rāgha.—'who is without parts'—which is, as Kullūka makes out to be, the meaning of '*avyaktaḥ*.'

Sarvabhūtamayaḥ—Medhātithi has offered two explanations: (1) 'entirely taken up by the idea of creating things', and (2) 'whose modification all things are'. The latter explanation is practically accepted by all the commentators.

Udbhabau—'Assumed a body': (Medhā. and Govinda) or 'shone forth' (alternative suggested by Medhātithi); 'appeared in the form of the products': (Kullū.)—'became discernible' (Nandana).

Medhātithi, P. 10, l. 7—'*Tathā cha Vaisheṣikāḥ*';—The sūtra quoted is Gautama's *Nyāya-sūtra*, 1.1.16. It seems that even so early as Medhātithi's time '*Nyāya*' and *Vaisheṣika*' were used as convertible terms.

VERSE VIII

(3) *Abhidhyāya*—According to those who interpret the process here as 'described in accordance with the *Saṅkhya*', this means 'independently of all outside force, just as a man does an act by mere thought.'

Āpaḥ—In his eagerness to be literally faithful, Buhler has translated this as '*waters*', using the plural form in consideration of the plural form of '*āpaḥ*' in the plural. It has to be borne in mind, however, that the text has used the plural form, because the base '*ap*' has no singular form at all.

Vide, in this connection, *Ṛgveda*, 10.121.1, and Viṣṇupurāṇa I.

Saḥ—Hiraṇyagarbha (acc. to Medhā); the Paramātman (according to others.)

Abhidhyāya—According to the interpretation of 'others', noted by Medhātithi, under verse 11, this participle means 'independently of all external activity, just as a man may do some act by merely willing it.'

Medhā. P. 11, l. 6—'*anyēbhya idamuchyatē*'—This is an idiomatic expression used in the sense—'This that is urged is spoken, as it were, to others—it does not concern us,—it has no bearing upon what we have said.'

VERSE IX

Burnell remarks that this 'Egg' does not belong to the Sāṅkhya philosophy. The explanation of this, in accordance with that philosophy, is thus given by Medhātithi, under verse 11—'*Sarvataḥ pradhānam pṛthivyādibhūtotpattau kāṭhinyamēti aṇḍarūpam sampadyatē*.

Haimam—The commentators are agreed that this is used figuratively, in the sense of *pure* or *brilliant*.

Jajñē svayam Brahmā—(*a*) 'He himself was born as Brahmā', or (*b*) 'Brahmā himself was born.'

There has been a great deal of confusion in the mind of modern scholars in connection with the 'Golden Egg',—much

of which would have been avoided if the figurative character of the term had been recognised.

Medhā. P. 11. l. 22 '*Anidamparēbhyaḥ*— &c. '—Cf. what has been said in the Bhāṣya on verse 5, to the effect that 'the process of creation here described is in some places in agreement with the Purāṇas, while in others, in accordance with the doctrine of the Saṅkhyas.' It is this want of consistency that has led Medhātithi to regard the whole of this discourse as purely '*arthavāda.*'

VERSE X

Āpo nārā &c.—This explanation of the name 'Nārāyaṇa' is found in Viṣṇu Purāṇa I, and also in the Mahābhārata, 3.189.3.

It is curious that Medhā. reads '*narāḥ*' (instead of '*nārāḥ*') and adds a somewhat forced explanation of the elongation of the initial vowel in 'nā'.

Medhā. P. 12, l. 6—*Babhrumaṇḍulomakāḥ*—These apparently are three other proper names—' Babhru', ' Maṇḍu ' and ' Lomaka',—which stand on the same footing as ' Vashiṣṭha.'

VERSE XI

Kāraṇam—Rāgha. takes this to refer to the above-mentioned ' Egg ', the undifferentiated root-cause. All others take it to mean the *Supreme Soul.*

Sadasadātmakam—'*Existent* because cognisable by means of the Vedic texts, and *non-existent*, because uncognisable by the ordinary means of perception'. (Medhā., Govi. and Kullū.) ; —' *real*, in the shape of the cause, and *unreal*, in the form of the Products' : (Nandana.)

The relationship between Nārāyaṇa (Virāṭ) and Puruṣa appears to be based upon the *Puruṣasūkta*, where Puruṣa is

described as born from Virāt. The *Shatapatha Brāhmaṇa* (13-6-1-1) couples the two beings into one and describes him as receiving instructions from Prajāpati.

Medhātithi, P. 12, l. 21 to the end of page 13 offers a totally different interpretation of verses 3-11.

Medhā. P. 13, l. 1—'*Mahato 'haṅkāro &c.*'—*Cf.* Sāṅkhya-kārikā, 38.

'*Visheṣāḥ*'.—Why these are called '*vishēsa*' is thus explained in the *Sāṅkhyatattvakaumudī*—
पञ्च महाभूतानि विशेषाः—शान्ता घोराश्च मूढाश्च। यस्मादा-काशादिषु स्थूलेषु केचित् तत्त्वप्रधानतया शान्ता प्रकाशा लघवः.........। तेऽमी परस्परव्यावृत्त्याऽनुभूयमाना 'विशेषा' इति 'स्थूला' इति चोच्यन्ते। तन्मात्राणि तु अस्मदादिना परस्परव्यावृत्तानि नानुभूयन्ते—इति 'अविशेषाः' 'सूक्ष्मा' इति चोच्यन्ते।

VERSE XII

Parivatsaram—Kullū. alone takes this to mean 'a year of Brahmā'; all others take it in the sense of the ordinary year; *Cf.* Shatapatha Brā. 11. 1. 6. 2.

Dhyānāt—Medhātithi's robust intellect again asserts itself: The Egg broke, not because the indwelling Brahmā willed it, but because of its full *development*; and this coincided with Brahmā's wish to come out.

VERSE XIV-XV

The confusion regarding the account of the process of creation contained in Manu is best exemplified by these two verses. The names of the various evolutes have been so promiscuously used, that the commentators have been led to have recourse to various forced interpretations, with a view to bring the statement herein contained into line with their own philosophical predilections. Medhā., Kullū., Govi. and Rāgha. take

it as describing the three principles of the Sāṅkhya—Mahat, Ahaṅkāra and Manas; but finding that the production of Ahaṅkāra from Manas, or of Mahat (which is what they understand by the term '*mahāntam ātmānam*') is not in conformity with the Sāṅkhya doctrine,—they assert that the three evolutes have been mentioned here 'in the inverted order'. Even so, how they can get over the statement that 'Ahaṅkāra' was produced 'from Manas' ('manasaḥ') it is not easy to see. Similarly, the 'ātman' from which Manas is described as being produced, Medhā. explains as the Sāṅkhya 'Pradhāna', and Kullū. as the Vedantic 'Supreme Soul'.

Buhler remarks that according to Medhā. by the particle '*cha*' 'the subtile elements alone are to be understood.'

This does not represent Medhā. correctly; his words being—'चशब्देन विषयांश्च शब्दस्पर्शरूपरसगन्धान् पृथिव्यादीनि च'.

In order to escape from the above difficulties, Nandana has recourse to another method of interpretation,—no less forced than the former. He takes '*manas*' as standing for Mahat, and '*mahāntam ātmānam*' as the Manas.

Not satisfied with all this, Nandana remarks that the two verses are not meant to provide an accurate account of the precise order of creation; all that is meant to be shown is that all things were produced out of parts of the body of the Creator himself.

VERSE XVI

Six elements—The five Rudimentary Substances and the Principle of Egoism.

Here also, and for reasons similar to the above, there is a difference of opinion among commentators.

Nanda. and Rāgha. take the verse as describing the creation of the *bodies* of things from the *body* of the Creator,

and that of their *souls* from His Soul. The 'six', Rāgha. takes as standing for the six sense-organs, and Nanda. as for the six *tattvas*—(1) Mahat, (2) Ahankāra, (3) Manas, (4) Subtile Elements, (5) Organs of Action and (6) Organs of Sensation.

Medhā. takes the verse simply as describing how the Creator created all beings by combining 'the subtile components of the said six principles' with 'their own evolutes.'

Hopkins remarks that '*ātmamātrā*' stands for 'the *spiritual* atom as opposed to the *elementary*,—not reflexive *elements of himself.*'

VERSE XVII

Nanda. explains the verse to mean that 'the body of *Hiraṇyagarbha* is called *Sharīra,* body, because it enters all things mentioned in the preceding verses by means of its portions'; according to Medhā. on the other hand, it means that—the body of *Pradhāna* is called *Sharīra,* because its six components enter into these things,—*viz.,* the organs and the elemental substances. Kullū. refers it to the body of Brahmaṇ.

The only important points of difference are—(1) while Medhā. takes it as referring to the body of Pradhāna, others take it as refering to that of Hiraṇyagarbha or Brahmā; and (2) while according to Medhā. the evolutes entering into that Body are the organs and the gross elemental subtances, according to Nandana, they are only the six principles named in verses 14-15.

The natural construction of the verse appears to be **यत् (यस्मात् कारणात्) मूर्त्यवयवाः सूक्ष्माः तानि इमानि षट् आश्रयन्ति तस्मात्** —as set forth by Medhātithi. But if **तानि इमानि** refers to **इन्द्रियाणि,** then there should be an accusative ending in **अवयवाः** in order to make it the object of **आश्रयन्ति.** It is in view of this difficulty that the Bhāṣya has put forward *another* construction by which **सूक्ष्माः** is the nominative and **तानीमानि (इन्द्रियाणि)** the objective of the verb **आश्रयन्ति.**

VERSE XVIII

Buhler supplies the translation of the verse according to the five interpretations offered by the commentators. (1) The text here represents the explanation given by Medhātithi :—(2) According to Govi. and Kullū. the verse means—'From Brahman are produced the gross elements, together with their functions, and the Mind, which is the producer of all beings through its minute portions, and imperishable'.—(3) According to Rāgha.—'That gross body the gross elements enter, and the Mind, which is the producer of all beings and imperishable, together with the actions and with the limbs.'—(4) According to Nanda.—'As that body of Hiraṇyagarbha, though through its small portions it produces all beings, yet is imperishable,—even thus the Great Beings and the Mind, with the actions enter it.'—(5) According to Nārā.—'That subtile body the gross elements enter, together with the *Karma* and the Mind, the producer of all beings and imperishable, together with its minute portions.'

Dr. Buhler's rendering of this verse is not approved by Hopkins. The construction of the sentence is the same in all cases—**महान्ति भूतानि कर्मभिः सह—मनश्च सूक्ष्मैः अवयवैः सह—सर्वभूतकृत् अव्ययं तत् आविशन्ति.**

Medhā. himself offers a second explanation.

VERSE XIX

The 'seven' are made up of—(1) Egoism, the five subtile elements and the Mahat (Medhā., Govi. and Kullū.);—(2) *Ātman* instead of *Mahat* (Nārā. and Nanda.) Medhā. notes another enumeration suggested by 'others'—(1) The five organs of Perception, (2) the five organs of Action and (3), (4), (5), (6) and (7) the five gross elemental substances.'

The name '*puruṣa*' has been applied to the Tattvas, Principles,—because 'they serve the purposes of the soul' (Medhā.),—or because 'they are produced by the Puruṣa, Ātman.'

VERSE XX

Nanda. places verse 27 before 20. There appears to be no justification for deviating from the order adopted by all other commentators.

VERSE XXII

The meaning of this verse, which Buhler attributes to Medhā., is one that the latter has not put forward at all. His explanation is somewhat different, as will be clear from the translation. He has however noted an explanation by 'others', which is rightly rendered by Buhler as—'The Lord created the multitude of the gods whose nature is sacrifice and of those endowed with life.'—According to Rāgha. it means—'The Lord created among beings endowed with life the (to us) invisible multitude of the gods who, by the result of their acts, have obtained their divine station, or who subsist on offerings.'

VERSE XXIII

There are two explanations of this verse, supplied by Medhātithi :—(1) 'For the sake of the accomplishment of the sacrifice to Agni, Vāyu and Sūrya, He produced the Veda,' and (*b*) 'Out of Agni......He produced the Veda';—the latter being preferred, for reasons adduced in the *Bhāṣya.*

Burnell has a curious note here to the effect that—"This myth of the creation of the Vedas differs from the Sāṅkhya account, *according to which they are eternal and issue from Brahmā's mouth.*' It was necessary to supply references to the work on Sāṅkhya here referred to.

Medhātithi (p. 19, l. 9) '*Asmindarshanē*'—etc. This refers to the passage in the *Mahābhāṣya* (Nirṇayasāgara edition, Vol. II, p. 265, l. 18).

A similar use of the Ablative ending we find in 2. 77.

Do. (p. 19, l. 11) '*Dohanañchādhyāpanam*'—In this case रविभ्यः would be the *Dative* form.

VERSE XXIV

Medhātithi (p. 19, l. 21)—It is interesting to note that even so late as Medhātithi's time, the Lunar Mansions were counted from *Kṛttikā* onwards, and not from *Ashvinī* as in the more recent astronomical systems. (See Thibaut on 'Indian Astronomy' in *Indian Thought Vol. I.*)

This verse is quoted in the *Gadādharapaddhati—Kālasāra*, p. 5, as describing the creation of time and its divisions;—also in the *Kālamādhava* (p. 45) as describing the creation of time by God; it reads '*vibhaktim*' for '*vibhaktiḥ*.'

VERSE XXVI

The term '*dharma*', as Burnell rightly remarks, stands for a man's whole duty, including both secular and religious duty.'

The other '*Dvandvas*' are *Kāma* (Desire)—*Krodha* (Anger)—*Rāga* (Attachment)—*Dveṣa* (Hatred)—'*Kṣut* (Hunger)—*Pipāsā* (Thirst)—*Harṣa* (joy)—*Viṣāda* (Sorrow)' and so forth.

VERSE XXVII

'*Vināshinyaḥ*'—because liable to change into gross substances (Medhā., Govinda and Kullūka); or because they are *products* (Rāghavā.)

The commentators are at some pains to explain the incongruity of the inter-position of the present verse in the middle of what purports to be a connected account of the process of creation. Medhātithi says the verse serves the purpose of summing up what has been said so far;—Govindarāja and Kullūka make it serve the purpose of setting aside the notion that the creation was accomplished by Brahman without the help of the 'principles';—and Nārāyaṇa holds that it is meant to lay stress upon the non-eternality of atoms;—Nandana has solved the difficulty by placing this verse after [illegible]

VERSE XXVIII

Medhātithi notes two explanations of this verse.

The natural meaning appears to be that 'each being continues, in each succeeding birth, to betake itself to the same function that was assigned to it in the beginning by Prajāpati.'

But this being incompatible with the law of Karma, which has been regarded as adumbrated by Manu in I. 41,—Medhātithi has tried his best to get out of the words the meaning that the conditions and activities of each being are ordained in accordance with his past deeds;—but the only argument that he puts forward in support of assigning this meaning is that the literal meaning of the words would give rise to a number of undesirable contingencies. According to Medhātithi, creation is due to the joint action of the three causes—(1) the being's past acts (2) God's will and (3) Evolution of Prakṛti.

The confusion of thought in regard to the exact meaning of this and the following two verses is further shown by the fact that Medhātithi (p. 22, l. 27 under verse 30) has thought it necessary to set forth 'another explanation' of these texts.

VERSE XXXI

'*Lokavivṛddhyartham*'—'in order that the inhabitants of the worlds might *multiply* (or *prosper*)'—(Medhātithi, Govindarāja and Kullūka);—'in order to protect the world by means of the castes, and to make it prosperous' (Nārāyaṇa).

It is refreshing to find Medhātithi regarding this account of the castes issuing from the mouth and other parts of the body of the Lord as mere '*stuti*'—not to be taken as literally true.

VERSE XXXII

The 'Virāṭ' whose birth is here described is, according to some, the same as,—and according to others, different from—the 'Brahmā' described above, in verse 9. That Medhātithi

leans towards the latter view is indicated by his assertion that what happened was that 'the body of Brahmā (described in verse 9) now took the form of the Hermaphrodite,'—or as he adds later, 'the Female form was separated from His own Male form.'

VERSES XXXIV—XXXV

These are quoted in Hemādri-Dāna, p. 242, as describing the 'munis', sages. It reads '*dustaram*' for '*dushcharam*', and '*āṅgirasam*' for '*aṅgirasam*'.

VERSE XXXVI

'*Manūn*'—The name 'Manu' here stand for *that Being* whose function it is to create all creatures and to maintain the entire world during a *manvantara*, and apparently belongs to the *office*. Some Mss. read '*munīn*'.

'*Dēvanikāyān*'—'Classes of gods' (according to Nandana and Nārāyaṇa);—'abodes of gods' (Medhātithi, Kullūka and Rāghavānanda); the last of these suggests also the meaning 'servants of the gods'.

VERSE XXXVII

'*Pitṛṇām gaṇān*'—The '*pitṛs*' are not actually the 'fathers,' as is clear from the present text; they are a particular class of divine beings, though it is from these that human beings are descended. See III, 194—199.

VERSE XXXVIII

'*Rohita*'—This is the name of the *violet*-coloured pillar of light that appears in the sky, in the manner of rainbows, generally attached to the solar disc, but sometimes in other parts of the sky also. Another name for it, according to Govindarāja, is '*shastrotpāta*'. Buhler says it is an imperfect

rainbow which appears to be straight.' But from the description given by Medhātithi and Govindarāja it would appear to be a phenomenon quite different from the rainbow, though Medhātithi says that the only difference between the two is that while the one is curved, the other is straight.

Medhātithi, p. 25, l. 12—'*Meghā abhrodakamarūjjyotiḥsaṅghātāḥ*—In modern Sanskrit '*abhra*' has become a synonym for 'clouds'—'*abhram megho vārivāhaḥ*,' says the *Amarakosha*. Up to the time of Medhātithi at any rate the distinction between '*abhra*' (vapour) and '*megha*' (clouds) appears to have been recognised. The *Shatapatha Brāhmaṇa* describes '*abhra*' as *apām bhasma*, 'the dust of water', which is apparently *aqueous vapour*; the *Chhāndogya Upaniṣad* also makes the personality become '*megha*,' after having become '*abhra*'.

'*Ashani*' also is taken by Medhātithi as standing for *hail*, and not for *thunder and lightning*.

VERSE XLI

'*Yathākarma*'—Here we have a distinct enunciation of the Law of Karma.

VERSE XLIII

'*Ubhayatodataḥ*—A compound difficult to explain. The word '*danta*' becomes transformed into '*dat*' only in special cases, laid down in Pānini 5. 4. 141-145. The only explanation possible is that given by Medhātithi,—that the term '*dat*' is an entirely different word from '*danta*.'

VERSE XLV

The two halves form two distinct sentences. So Burnell; but Buhler takes the whole as one sentence.

VERSE XLVI

Medhātithi takes '*udbhijjāḥ sthāvarāḥ*' as the subject, and '*bījakāṇḍaprarohiṇaḥ*' as the predicate of the sentence. Buhler reverses this.

VERSE XLVIII

Burnell represents Medhātithi to explain '*guchchha-gulma*' as 'one root and many roots'. This is not fair. What Medhātithi says is that the names '*guchchha-gulma*' are applied to clusters of short-growing creepers which may have one root or several roots.' Kullūka defines '*guchchha*' as the single shoot springing from the root and having no boughs, and '*gulma*' as a clump of shoots coming up from one root. According to Medhātithi the difference between the two consists in the fact that while the former has flowers, the latter has none.

VERSE L

'*Bhūta*' —here stands for the *Kṣētrajña*, the Conscious Being ensouling the body—according to Govindarāja and Kullūka.

'*Nityam*'—qualifies '*ghorē*'; 'Ever terrible' according to Medhātithi, Govindarāja and Nārāyaṇa, the last, along with Nandana, however, suggests the reading '*nityē*' meaning 'in this eternal samsāra.'

VERSE LIII

'*Karmātmānaḥ*'—It is not correct to say, as Buhler does, that this term according to Medhātithi, means 'who, in consequence of their actions, become incorporate'; because as a matter of fact, this latter explanation is supplied by Medhātithi in reference to the term '*sharīriṇaḥ*'; what he means is that the Beings are called '*sharīriṇaḥ*' not because the Body is their natural accompaniment, but because they become equipped with them in consequence of their acts.

VERSE LIV

Govindarāja and Kullūka make this out to be the description of the *Mahā-pralaya*, and the preceding verse of the Intermediate—*Khaṇḍa—pralaya*.

Sarvabhūtātmā—stands for the Sāṅkhya '*Pradhāna*';—according to the second explanation put forward by Medhātithi;—according to the other explanation, accepted by Govindarāja and Kullūka, the term stands for the Supreme Self of the Vedānta.

VERSE LV

Under this verse Hopkins translates a passage from Medhātithi, which, as will be clear from the text, has been entirely misunderstood and hence wrongly rendered.

Verses 55 and 56 have been variously interpreted. (1) According to Medhātithi, Govindarāja and Kullūka, it describes the process of transmigration. When an individual is dying, his individual Soul enters darkness,—*i.e.* becomes unconscious; and even though It continues to be connected with the dying body, the physical functions gradually cease;—then It leaves the body,—and enveloped in a subtle body—formed of the eight constituents (variously enumerated), It enters the embryo determined for It by its own past acts, and there becomes clothed with a new physical body which accompanies It through Its next life on Earth. (2) Nārāyaṇa holds that verse 55 provides the description of the soul during a swoon, and the second alone refers to the method of transmigration. (3) The explanation given by Nandana is entirely different. He takes the verses as referring to what is done by the Supreme Being, the Creator;—verse 55 describing His action during Dissolution and 56 referring to a fresh creation following it. The Supreme Lord 'enters darkness—*i.e.* the *Pradhāna*,—and having remained therein during the entire period of the Dissolution, becomes endowed with organs and a visible shape,—*i. e.*, the shape of the Created Universe.'

VERSE LVIII

'*Vidhivat*'—'With due attention' Medhātithi and Govindarāja);—'according to rule,—with due ceremonies' (Kullūka).

In connection with the authorship of the Smṛti see *Bhāṣya* (Printed edition, Gharpurē, p. 7) and also Buhler's Introduction p. xv. Burnell in his foot-note on Verse 58, misrepresents Medhātithi, by imputing to him a view which he has put forward only as held by 'some people' '*Kēchit*'.

Parāshara-mādhava (Āchāra—p. 106) quotes this verse in support of the view that the Smṛtis are the work of Brahmā; and it adds that—'as Brahmā, so Svāyambhuva Manu also, compiles the Duties that have been ordained in the Veda;—which establishes the beginningless and immutable character of *Dharma*.'

VERSE LIX

This Verse is quoted by the Aparārka (p. 4) with a view to show that the writer of a work often quotes himself,—and wherever मनुरब्रवीत् occurs, it is Manu's own words that are quoted, not those of Bhṛgu, the compiler.

VERSE LX

With this verse ends the *Introductory Section* of the work, describing the Origin of the Law and the authorship of the ordinances.

VERSE LXIV

'*Nimēṣa*'—(1) The time taken by one wink of the eye, or (2) the time taken in the distinct pronouncing of one syllable.

'*Tāvaṭaḥ*'—in the Accusative necessitates the supplying of the Transitive verb *vidyāt*,' 'one should know'. Nārāyaṇa and Nandana however favour the nominative form '*ṭāvanṭaḥ*' which obviates the necessity of adding any words.

Cf. in this connection Wilson's Viṣṇu-Purāṇa—Ed. Hall, Vol. I, pp. 47-50.

VERSE LXV

'*Rātriḥ svapnāya &c.*'—This line supplies the definition of 'Day' and 'Night' for those regions that are beyond the reach of the Sun;—'Day' being the *period of activity*, and 'Night' the *period of repose.*

VERSE LXVI

The 'day' and 'night' of Pitṛs is regulated by the Moon, just as those of gods and men is by the Sun.

This verse has been quoted in the *Kālavivēka* (p. 112) in support of the view that the seasons and other calculations are not governed by the 'Lunar Month,'—which only serves the purpose of being the 'Day-Night' of Pitṛs; the darker fortnight being their 'day,' and the brighter fortnight 'night'.

The same work quotes it again on p. 308, in support of the view that 'from *Pratipat* to *Amāvāsyā* is the dark fortnight, and from *Pratipat* to *Pūrṇamāsi* is the Bright Fortnight.'

VERSE LXIX

'*Sandhyā*'—It is not clear whether the *succeeding* or *preceding* twilight is meant. Kullūka, and possibly Medhātithi, accepts the former view.

Medhātithi (p. 34, l. 24) for '*Svabhāvānuvṛttiḥ*'; how would it do to read '*Svabhāvānanuvṛttiḥ*'—the meaning being that the preceding Twilight has the character of neither Day nor Night?

VERSE LXXI

Burnell remarks—"According to the commentators the translation should run thus: 'The four Yugas just reckoned (consisting of) twelve thousand years are called a *Yuga* of the gods." This is the translation adopted by Buhler also. What is not quite accurate is the statement that such a translation is "according to the commentators",—when we find that according to Medhātithi at least, the meaning of the verse is as it is represented by Burnell in his text. Medhātithi says explicitly—'*dvādasha-chaturyuga—sahasrāṇi devayugam nāma kāla ityarthaḥ*'.

In face of the fact that the words of the text themselves convey this meaning—which involves the 'lengthening' of the ordinary into divine years,—it is difficult to understand Burnell's remark that this 'lengthening' 'is the work of commentators.' On the contrary, on Burnell's own showing, the 'commentators' would appear to have *shortened* the great length of the divine year clearly expressed by the words of the text.

VERSE LXXIII

'*Puṇyam*'—Medhātithi takes this not merely as an epithet of '*ahaḥ*,' but as constituting a distinct sentence by itself.

VERSE LXXIV

Of the second half of the verse, two explanations have been mentioned by Medhātithi and Kullūka: (1) 'on waking from sleep, Brahmā creates the *Manas* (*i. e.*, the *Mahat*)'; and (2) 'He employs his own *Manas* (Mind) in creating the world'. Govindarāja adopts the latter explanation only; Nārāyaṇa and Nandana accept the former only. Nandana takes '*Manas*' as standing for *Mahat*, *Ahaṅkāra* and *Manas*,—and *Sadasadātmakam* as '*prakṛtivikṛtyātmakam*'.

VERSE LXXVI

Medhātithi forces the Sāṅkhya doctrine on Manu, whose words clearly favour the *Vaishēṣika* view.

The words clearly mean 'From out of Ākāsha, undergoing modifications, proceeds Vāyu.' But Medhātithi construes them to mean—'After Ākāsha—(from out of Mahat) which undergoes modifications—proceeds Vāyu &c.,'—in order to make it agree with the Sāṅkhya doctrine that Vāyu, like every other elementary substance, proceeds from Mahat.

VERSE LXXVIII

'*Āditaḥ*'—(*a*) 'after the *Mahāpralaya*' (Kullūka);—(*b*) 'after the *Khaṇḍapralaya*' (Govindarāja and Nārāyaṇa); (*c*) 'Before the creation of the Egg' (Nandana).

VERSE LXXX

'*Krīḍan*'—*cf.* Brahmasūtra—'*Lokavattu līlākaivalyam.*' This idea of creation being a 'sport' for God is common in Hindu Theism.

VERSE LXXXI

Dharma with its 'four feet' is a common idea in Hinduism. In VIII. 16 we have the picture of Dharma as a 'bull'; its 'four feet' have been variously identified:—(*a*) according to Medhātithi, they represent the four principal sacrificial priests—*Adhvaryu*, *Hotṛ*, *Brahman* and *Udgātṛ*;—(*b*) he also suggests, along with Nandana, that they may stand for the four castes;—(*c*) they have been held by Medhātithi, Kullūka and Nārāyaṇa to stand for the four means of acquiring merit—*Tapas*, *Jñāna*, *Yajña* and *Dāna*;—(*d*) and last, they have been identified by Medhātithi with the four kinds of speech described in *Ṛgveda* 1. 164. 45—'Three being hidden in the cave and the fourth being spoken by men.'

'*Satyam*'—Though included in '*Dharma*,' this has been mentioned separately, for the purpose of showing its special importance. The *Aparārka* (p. 1012) quotes the first line of this verse as showing the diverse character of the various cycles. —The verse is quoted in the Vīramitrodaya—Parībhāṣā, p. 50.

VERSE LXXXII

This verse also has been variously interpreted:—(*a*) According to Medhātithi it means that during the *Trētā*, *Dvāpara*, and *Kali* cycles, 'Dharma fell off from the scriptures, foot by foot, and that there was deterioration foot by foot in the fruit of Dharma also,—the reason for this latter fact lying in the prevalence of theft, falsehood and fraud *during all these three cycles*'; and he emphasises the fact that theft etc., are not to be taken as pertaining to the three cycles respectively;—(*b*) according to Kullūka, Nārāyaṇa and Rāghavānanda, the meaning is that during the three cycles, *by reason of unjust gains* ('*āgamāt*') Dharma successively loses one foot etc., etc.;—(*c*) Govindarāja agrees with Medhātithi, but with this difference that he appears to favour the view that the deterioration in the results of acts is due to theft, falsehood and fraud *respectively*,—the view that has been repudiated by Medhātithi;—(*d*) according to Nandana—it having been declared in the preceding verse that in the Kṛta-cycle there were no scriptures, it is now said that during the other three cycles, Dharma *is* determined by the scriptures,—and it diminishes successively in each age by one quarter.'

This verse is quoted in the Vīramitrodaya—Paribhāṣā, p. 50.

VERSE LXXXIII

'*Quarter by quarter*'—The natural meaning is that men lived for 400 years during *Kṛta*, 300 years during *Trētā*, 200 years during *Dvāpara* and 100 years during *Kali*. But in

view of the assertion in the *Chhāndogya Upaniṣad* of a man having lived for 1600 years (3. 16. 17) Medhātithi has been forced to remark that 'quarter' here stands for *part*, and not for the precise *fourth part*, and to explain the text to mean that 'man's life becomes shortened *in part*; some die while they are young children, others on reaching youth and others on attaining old age.'

The *Aparārka* (p. 1012) quotes the first line in support of the view that each cycle has a distinct character of its own.

VERSE LXXXIV

Medhātithi (p. 39, l. 5)—'*Dīrghasatreṣu*'—See Mīmānsā-Sū. 6. 7. 31-40 and Shabara on 6. 7. 37—**यदि पञ्च पञ्चाशतः 'त्रिवृतः'** (*i. e.*, the three days of the *Gavāmayana*), **न संवत्सराः । यदि संवत्सराः 'त्रिवृतः', न पञ्चपञ्चाशतः । तस्मात् विरोधादन्यतरद् गौणम् ।** [This is the **विरोध** mentioned by Medhātithi in line 6.] Which of the two is to be taken as **गौण** is explained by Shabara on 6. 7. 38, where the conclusion is that the term **संवत्सर** should be regarded as **गौण**.

Medhātithi (p. 39, l. 12)—*Shatashabdashcha bahunāmasu pāṭhitaḥ*'—*e. g.*, *Kauṣītaki Upa.* 2. 11; *Isha Upa.* 2; *Mahānarāyaṇa Upa.* 6,—in addition to the passages quoted by Medhātithi himself.

VERSE LXXXV

Buhler translates the verse to mean that the diversity of *Dharma* is due to the *decrease in the length* of the yugas. This however is not countenanced by any of the commentators, all of whom agree that the said diversity is due to the relative *inferiority* of one age to the other.

Medhātithi's interpretation of 85 is not quite consistent with what follows in 86; but he has taken care to disconnect 85 from 86; he distinctly says that what is said in 86 is

a 'diversity in the character of the yugas' distinct from what has been set forth in 85. Really this is made clear by the fact that in 85, the word '*Dharma*' stands, according to Medhātithi, not for duty, but for *characteristic.*

This verse is quoted in Hemādri—Parishēṣa—Kāla, p. 657;—and in the Smṛtichandrikā—Samskāra, p. 27.

VERSE LXXXVI

This verse is quoted in Hemādri—Parishēṣa—Kāla, p. 657, where '*Tapas*' is explained as 'Kṛchchhra, Chāndrāyaṇa etc.,' and '*jñāna*' as '*dhyāna*' 'meditation';—in the Vīramitrodaya—Paribhāṣā, p. 48;—in the *Smṛtichandrikā*—Samskāra, p. 27, which explains '*param*' as 'the most important;'—and in the *Kṛtyasārsamuchchaya*, p. 86.

VERSE LXXXVIII

Cf. 10. 75 *et seq.*

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 135) in explanation of the term '*saṭkarmābhirataḥ*' of Parāshara's text, under which we have quotations from Viṣṇu, Vashiṣṭha and Yama, describing the qualifications of the 'pupil' to be taught;—in the *Vīramitrodaya*—Paribhāṣā, p. 45,—and in the *Nṛsimhaprasāda*—*Samskāra*, p. 160.

VERSE LXXXIX

This verse is quoted in the Vīramitrodaya—Paribhāṣā, p. 45, which reads '*saktim*, and explains '*viṣayeṣu aprasaktim*' as 'control of the senses;' and in the *Nṛsimhaprasāda*, *Samskāra*, p. 73*b*.

XC

This verse is quoted in *Parāshara-mādhava* (Āchāra, p. 416), in support of *Parāshara*, verse 63;—and in the *Vīramitrodaya—Paribhāṣā* (p. 45), which explains '*Vaṇik-patham*' as 'trade' and '*Kusīdam*' as 'lending money on interest'.

XCI

This verse is quoted in the *Vīramitrodaya—Paribhāṣā*, p. 45;—and in the *Varṣakriyākaumudī* (p. 568), which explains '*Prabhuḥ*' 'as Brahmā,' and '*Anasūyayā*' as 'without dishonesty.'

VERSE XCII

See 5. 132.

VERSE XCIII

'*Dharmataḥ prabhuḥ*'—'The lord, by law'—according to Nārāyaṇa and Nandana. But Medhātithi takes it to mean that '*he is the lord, in matters relating to Dharma*'; i. e., he is the person entitled to prescribe the duties of men and as such, is like the lord;—Govindarāja, Kullūka and Rāghavānanda accept the latter explanation.

VERSE XCVI.

Medhātithi, (p. 41, l. 20)—'*Parasparopakārāt*'—*c. f. Bhagavadgītā*—

देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परम्भावयन्तः श्रेयः परमवाप्स्यथ ॥

VERSE XCVII.

'*Kṛtabuddhayaḥ*'—'who know the Veda and its meaning (Medhātithi, Nārāyaṇa and Nandana);—' 'Knowing the truth' (Sarvajña-nārāyaṇa and Rāmachandra),—'who recognise the necessity of doing what is prescribed in the scriptures' (Kullūka);—'determined' (Rāghavānanda).

VERSE XCVIII

'*Brahma*'—stands here for the Highest Spiritual Being; and not for the *Veda*, as Burnell understands it to mean, even after entertaining doubts on the matter. All the commentators agree in explaining the phrase '*brahmabhūyāya kalpatē*' as 'becomes fit for being liberated—by being absorbed into Brahman, the Supreme Self.'

VERSE XCIX

The *Aparārka* (p. 281) quotes this verse in support of the view that the learned Brāhmaṇa is the master of everything in the world.

VERSE C

This verse is quoted in the *Aparārka* (p. 282) as indicating that the learned Brāhmaṇa is the owner of all things.

VERSE CII

'*Svāyambhuvo manuḥ*'—This does not mean 'Manu, who sprang from the self-existent'; it means only 'Manu, Svāyambhuva *by name*';—'*Svāyambhuva*' being the proper name of one of the Manus.

Anupūrvashaḥ;—'Incidentally' (Medhātithi);—'in due order' (Rāmachandra).

VERSE CIII

This verse is quoted in the *Mitākṣarā* (on I, 3)—along with another verse from Manu (2-16)—in support of the view that, though all the three twice-born castes are entitled to *study* the *Dharmashāstra*, the Brāhmaṇa alone is entitled to teach it. In support of this it also quotes a text from *Shaṅkha* to the effect that the Brāhmaṇa alone is entitled to these, and it is he that explains their duties to the other castes. To this same view we find the verse quoted in the Vīramitrodaya (Samskāra, p. 512);—also in the *Smṛtichandrikā* (Samskāra, p. 10) which reads *vidvadbhiḥ* for '*shisyēbhyaḥ*' and explains it as meant simply to exclude the Shūdra only.

VERSE CIV

This verse is quoted in the *Smṛtichandrikā* (Samskāra, p. 10) which reads '*samshita*' for '*shamsita*', and adds that the term here stands for 'twice-born' persons.

VERSE CVII

'*Guṇadoṣau cha karmaṇām*'—'The desirable and undesirable results of actions' (Medhātithi, Govindarāja, Kullūka and Nandana);—'the prescribed acts' (Rāghavānanda and Nārāyaṇa).

VERSE CVIII

'*Ātmavān*'—'Desiring the welfare of his soul' (Medhātithi and Kullūka);—'of excellent disposition' (Govindarāja); 'endowed with firmness' (Nārāyaṇa);—'believing in life after death' (Rāghavānanda).

This verse is open to two explanations:—(A) '*Āchāra*' is the highest Dharma; as also what is laid down in the Shruti and in the Smṛti';—(B) 'The highest Dharma consists in that *Āchāra*, course of action, which is laid down in Shruti and Smṛti.'

The apparent inconsistency in the former is explained by the statement made by Medhātithi (p. 45, l. 13) that the whole of this is an exaggerated eulogy bestowed on *Āchāra.*

This verse, along with verses 109 and 110, has been quoted in the *Madanapārijāta* (p. 11-12)—It explains *Dharma* of verse 108 as 'the apūrva resulting from good acts', and remarks that here we have 'identification of cause with effect'. It has quoted the verse in support of the view that 'Dharma is *āyatta,* dependent, upon *āchāra*',—'āchāra' being defined as 'that which is ordained by Shruti and Smṛti and is properly acted up to by good men, (p. 12) which shows that *āchāra* stands, not for *Custom,* but for *Right Behaviour.*

VERSE CXVII

See 12. 51 *et seq.*

VERSE CXVIII

'*Dēshadharma*' —is *local custom, e.g.* the '*Holāka*' or Holi festival, which is peculiar to 'North India'; and there also it is observed in different ways in different parts of the country.

Burnell—'It is worth while to compare the twelfth lecture with the first, on which it throws considerable light.'

This has been improved upon by Hopkins who, with a transcendent insight peculiar to a certain well-known sect of orientalists, opines the 'whole character' of the first lecture 'as that of a later prefix to the work.' It is really a treat to see how far people are carried away by their eagerness to say something 'new.'

One fails to see the logic of the argument that, because the first lecture contains much more mingling of philosophical views, therefore it must be a later prefix. It would indeed be more logical to expect the 'later prefix' to be more accurate

and lucid than what has preceded it! In fact the whole trouble regarding the first Discourse has arisen from the efforts made by commentators—Sanskrit and English—to read in the verses a systematic account of one or the other of the two well-known systems of the 'Sāṅkhya' and the 'Vedānta'. Hopkins himself finds it 'difficult to bring such verses as 53 ff. into harmony with the Sāṅkhya doctrine.' But has Manu himself anywhere told him that he was expounding things in accordance with the 'Sāṅkhya doctrine'? It does not appear to be fair to impose a doctrine upon the writer and then to take him to task for not being in harmony with that doctrine.

Discourse II

VERSE I

'*Hṛdayēnābhyanujñātaḥ*'—The term '*hṛdaya*' stands for the *heart*—conscience. The phrase stands for what is spoken of later on, in verse 6 below, as '*ātmanastuṣṭiḥ.*' Medhātithi has suggested that '*hṛdaya*' may stand for the Veda.

Medhātithi (p. 48. l. 15). '*Mīmānṣātaḥ.*'—This refers to Mīmā. Sū. I. i—2 '*Chodanālakṣaṇo'artho dharmaḥ.*'

This verse has been quoted in the *Parāsharamādhava* (Āchāra, p. 80), in corroboration of the definition of *Dharma* provided by Vishvāmitra, that '*Dharma* is that which when done is praised by good men learned in the scriptures.' From this it follows that according to this writer '*hṛdayē-nāvhyanujñātaḥ*' means the samething as '*Yam āryāḥ prashamsanti*' in Vishvāmitra's definition.—It is quoted in Hemādri (Vrata, p. 10), which explains *hṛdayēnābhyanujñātaḥ* as 'which is definitely known in the mind, for certain,' and '*adveṣa-rāgibhiḥ*' as 'persons free from improper love and hate';—in the *Vīramitrodaya* (*Paribhāṣā*, p. 30), which adds the following notes:—This verse supplies a definition of *Dharma* in general. '*Vidvadbhiḥ*' those conversant with what is contained in the Veda;—'*Sadbhiḥ,*' those who have the right knowledge of things;—these two qualifications are meant to indicate that 'Dharma' is rightly known by means of the Veda;—'*adveṣa-rāgibhiḥ,*' free from such love and hate as are conducive to evil this is meant to indicate that *Dharma* is that which is not conducive to any undesirable effects;—'*hṛdayēnabhyanujñātaḥ* indicates that Dharma is conducive to all that is good; as it is

only the good to which men's minds are attracted:—thus then the complete definition of Dharma, as indicated by the text, is that it is that which, not being conducive to any evil effects, is known through the Veda as conducive to good. The three qualifications serve the purpose of excluding such acts as the performance of the *Shyēna sacrifice.*—This definition of 'Dharma,' 'Right,' also implies that of '*Adharma,*' 'Wrong,' as that which is known through the Veda as conducive to evil.'

This is quoted in the *Smṛtichandrikā* (Saṃskāra, p. 13); and in the *Nṛsiṃhaprasāda* (Saṃskāra, p. 156).

VERSE II

Much ingenuity has again been displayed to show that verses 2—5 are a 'later interpolation.' Burnell remarks that it must be so, because 'in the old Vedic religion, all ceremonies and sacrifices were avowedly performed in order to gain desired objects of various kinds.' He evidently forgot that what is expounded by Manu is not exactly what the writer speaks of as 'the old Vedic religion.'

'*Na prashastā*'—Because leading to new births, and obstructing Final Release.

Medhātithi, (p. 50, l. 27)—*Vishvajit-nyāya*—see Mīmā. Sū. 4. 3. 15—16.

VERSE III

'*Saṅkalpamūlaḥ kāmaḥ*'—Nandana explains this as—'The desire for rewards is the root of the will to act.'

'*Vratāni*'—The term stands for all those duties that one makes up his mind to perform all through life,—according to Medhātithi, Govindarāja and Nārāyaṇa;—'the vow of the Religious Student'—according to Nandana.

'*Yamadharmāḥ*'—'The prohibitive rules' (Medhātithi, Govindarāja and Nārāyaṇa);—'the rules pertaining to the Recluse and the Renunciate' (Nandana).

VERSE VI

Cf. Āpastamba, 1. 1. ll. 1—3; Gautama, 1. 1—4 and 28. 48; Vashiṣṭha, 1. 4—6; Baudhāyana, 1. 1. 1. 1—6; Yājñavalkya, 1. 7.

The meaning of '*Shīla*' and '*Āchāra*' separately has been the source of much misunderstanding. The difficulty has been solved by Medhātithi taking the term '*Smṛtishīlē*, as standing, not for 'Smṛti' *and* 'Shīla,' but for 'Smṛti' *as qualified by* 'Shīla,' this being 'freedom from hatred and attachment;' '*Smṛti—Shīla*' stands for that 'Smṛti,' recollection, which the learned have when their mind is calm and collected, not perturbed by passions of any kind. The reason suggested by Buhler is not satisfactory.

Kullūka has explained '*Shīla*' as standing for the virtues enumerated by Hārīta—'Brahmaṇa-like behaviour, devotion to gods and Pitṛs, gentility, kindness, freedom from jealousy, sympathy, absence of cruelty, friendliness, agreeable speech, gratefulness, being prepared to grant shelter, mercy, and calmness.' Nārāyaṇa puts it vaguely as 'that to which learned men are prone.'

'*Self-satisfaction*'—This is meant to apply to cases where the scriptures provide options (Medhātithi, Govindarāja and Kullūka);—or to cases not covered by any of the aforesaid sources (Nārāyaṇa and Nandana).

In connection with this verse, the student desirous of carrying on further investigation, is advised to read Kumārila's Tantravārtika, Adhyāya I (Translation—*Bibliotheca Indica*).

Medhātithi (p. 57, l. 8)—'*Vishvajitā*'—See Mīmā. Sū. 4. 3. 15—16.

Medhātithi (p. 57, l. 20)—'*Kvachidarthavādādeva*'—for an example, see Mīmā. Sū. 1. 4. 29.

Medhātithi (p. 60, l. 29)—'*Kartṛsāmānyāt*'—This refers to Mīmā. Sū. 1. 3. 2.

Medhātithi (p. 62, l. 2)—'*Yathā āghārē dēvatāvidhiḥ*'—Shabara on Mīmā. Sū. 2. 2. 16 says—[**आघारे**] **मान्त्रवर्णिको देवताविधिः । इत इन्द्र ऊर्ध्वोऽध्वरो दिवि...इन्द्रवान स्वाहेत्याघारमाघारयति—इत्येवमसावाघारो यद्यस्येन्द्रो देवता**

Medhātithi (p. 60, ll. 7-8) '*Tulyē shrautatvē*'—Though in regarding both the Shruti-rule and the Smṛti-rule to be equally 'Shrauta,' 'Vedic'—Medhātithi apparently accepts the view of Kumārila as against Shabara (according to whom the Smṛti-rule is not *Shruti*, but stands on a distinctly inferior footing),—ultimately his view comes to be the same as Shabara's—*viz.*, that in case of conflict between *Shruti* and *Smṛti*, the latter is set aside in favour of the former; while according to Kumārila, there is option.

Medhātithi (p. 63, l. 1)—'*Vishvajityadhikāravat*'—See Mimā. Sū. 6. 7. 18—19. In connection with the Vishvajit sacrifice we have the text—'one should give away his *entire property, sarvasva*.' The conclusion is that the injunction of the giving away of one's entire property having been already found in connection with the *Jyotiṣṭoma*,—at which one is bound to pay as fee either 1,200 gold pieces or his entire property,—what the mention of the giving of entire property at the *Vishvajit* means is that at this latter sacrifice, the fee must consist of the *entire property*, and not of 1,200 gold pieces; and this has been taken to imply that the man who seeks to perform the *Vishvajit* must possess more than 1,200 gold pieces.

Medhātithi (p. 64, l. 4)—'*Indriyāṇām &c.*'—The first part of this quotation occurs in Manu 7. 44; but the second half is from some other work.

This verse has been quoted in the *Vidhāna pārijāta* (vol. II, p. 511) in support of the authority of *Sadāchāra*, as bearing upon the propriety of **तप्तमुद्राधारण** ;—also in the *Smṛtikaumudī* (p. 1) which remarks that the Practice of cultured men is authoritative only when it is not repugnant to Shruti and Smṛti.

The *Aparārka* (p. 82) quotes the verse in support of the view that the Practices of Good Men also, as distinct from the Smṛti, are an authoritative source of our knowledge of Dharma. It is interesting to note that it reads **वेदवित्स्मृतिशीळता** in place of **आत्मनस्तुष्टिरेव च**.

It is quoted in the *Smṛtichandrikā* (Samskāra, p. 5), which adds the following explanation :—

Veda is the means of knowing Dharma ; so also are the 'Smṛti' and 'Shīla'—*i.e.* freedom from love and hate,—of persons learned in the Veda ;—'*āchāra*' such as the tying of the bracelet and so forth ;— and '*ātmatuṣṭi*', *i. e.*, when there are several options open to us, it is our own satisfaction that should determine the choice of one of them ;—also in the *Nṛsimhaprasāda* (Samskāra, p. 17b) ;—and in *Hēmādri* (Vrata, p. 17).

This is quoted in the *Vīramitrodaya* (Paribhāṣa, p. 10), which adds the following notes :—

'Vedaḥ' is the collection of Mantra and Brāhmaṇa texts, as defined by Āpastamba ;—'*akhilaḥ*', the actual texts available, as also those presumed on the strength of 'transference' and that of 'Indicative Power', 'Syntactical Connection', 'Context', 'Position' and 'Name' (Jaimini iii) ;—or '*akhilaḥ*,' 'entire,' may be taken as meant to preclude the notion that the said authority belongs only to the three Vedas, and *not* to the Atharva', which is based upon such assertions of Āpastamba and others as 'Yajña is enjoined by the *three* Vedas'. That the 'Atharva is an authority for Dharma is due to the fact that it prescribes the performance of the *Tulāpuruṣa* and other propitiatory rites for all castes, even though it does not deal mainly with the performance of the Agnihotra or other *Shrauta* rites.—When the text says that these are the means of knowing '*Dharma*' *Right*, it implies that they are the means of knowing also what is '*Adharma*,' '*wrong*,' it being necessary for the scriptures to furnish an idea of all that is *wrong* and hence a source

of impurity of the mind, which obstructs the acquiring of true knowledge.—'*Mūlam*', 'Source', the means of knowing.—'*Tadvidām*', those learned in the Veda; this implies that in the case of '*Smṛti*' and the rest, the authority is not inherent in themselves, but due to their being based upon the Veda.—'*Smṛti*,' the *Dharmashāstra* compiled by Yājñavalkya and others.—'*Shīla*' implies the thirteen qualities enumerated by Hārīta—*viz.*, Faith in Brahman, Devotion to Gods and Pitṛs, Gentility, Harmlessness, Freedom from jealousy, Freedom from harshness, Friendliness, Sweetness of speech, Gratefulness, Kindness for sufferers, Sympathy, Calmness. This '*Shīla*' differs from 'Āchāra'; it stands for the negative virtues, the *avoidance of wrong*, while the former stands for the positive active virtues; the doing of right.—'*Āchāra*', the tying of the bracelet during marriage and so forth.—'*Sādhūnam atmanastuṣṭiḥ*', whenever doubt arises regarding what is right, what determines the question is the 'self-satisfaction' of those that are '*Sādhu*,' *i. e.*, have their minds replete with the knowledge of the Veda and the impressions gathered therefrom; *i. e.*, that course is to be accepted as 'right', which commands the unanimous approval of the said persons;—such is the explanation suggested by the *Kalpataru*. In support of this view we have the following passage from the *Taittirīya*, relating to cases of doubt regarding Dharma,—'Thou shouldst behave in that manner in which behave those Brāhmaṇas who are impartial, honest, steady, calm and righteous.' This implies the authority of the *Pariṣat* 'Assembly'.—Or '*sādhūnām*' may be construed with '*āchāraḥ*', which would imply the authority also of those 'good men'—men free from all evil qualities,—who are not 'learned in the Veda'; so that for superior *Shūdras*, the practices of their forefathers would be authoritative.—'Self-satisfaction' is the determining factor in the case of options; but this is an authority for the man himself, not for others.

VERSE VII

This verse is quoted in *Hemādri* (Shrāddha, p. 207.)

VERSE VIII

'*Idam*'—The *Shāstras* (Medhātithi, Govindarāja, Kullūka);—the ordinances of Manu (Nārāyaṇa);—the various said sources of the knowledge of Dharma (Nandana).

VERSE IX

This verse is quoted in *Hemādri* (Vrata, p. 14);—in the *Vīramitrodaya* (Paribhāṣā, p. 61), which explains that '*anuttamam sukham*' stands for the rewards that are spoken of in connection with each act;—and in the *Nṛsimhaprasāda* (Samskāra, p. 16b).

VERSE X

'*Amimāmsyē*'—'not to be called into question' (Buhler, acc. to Medhātithi) 'Irrefutable' (Burnell, improved by Hopkins into 'not to be discussed').

For an interesting discussion regarding the **अनृतव्याघातपुनरुक्त-दोष** attaching to the Veda, the reader is referred to Vātsyāyana's Bhāṣya on the Nyāyasūtra 2.1.58-63.

Medhātithi (p. 69, l. 4) '*Sarvasvārē tu vivādantē*'—The *Sarvasvāra* is an Iṣṭi sacrifice which is described as leading the sacrificer directly to heaven; and in regard to this there is a difference of opinion among Vedic scholars: some hold that entrance into heaven is not the actual result, the result being the accomplishment of what the man desires—*viz.*, the fulfilment of his wish *to go to heaven without any hindrance, whenever he may die.*

This has been quoted by the *Mitākṣarā* under 1.7, in support of the view that the name '*Smṛti*' is applied to the *Dharmashāstra*.

VERSE XI

Hētushāstrāshrayāt'.—'Relying upon the argumentative science of the Bauddhas, Chārvākas &c.' (Medhātithi);—'Relying

on methods of reasoning directed against the Veda' (Kullūka and Nārāyaṇa).

The argumentative person is always decried: see *e. g.* 4.30, where the '*Hētuka*' is described as not fit to be honoured; the '*Hētuka*' is mentionod in 12. 111 as a person who must be a member of the *Pariṣad*; though in the latter text the term has been explained as 'one well-versed in the principles of Mīmāmsā and the Shāstras' (see *Mitākṣarā* on 3. 301, p. 1384).

'*Nāstiko vedanindakaḥ*'—see *Parāsharamādhava* (Prāyashchitta, p. 424) where we read—'The detracting of the Veda is of three kinds—(1) The first is that which consists in seeking to prove the untrustworthy character of the Veda by means of arguments culled from *Bauddha*, *Jaina* and other treatises;—this has been described by Yājñavalkya as being equal in heinousness to the murdering of a Brāhmaṇa. (2) The second consists in neglecting the acts laid down in the Veda and Shrutis, through one's tendency to wranglings and disputations;—it is this that is referred to by Manu under 2.11, who further regards it as equal in heinousness to the drinking of wine. (3) The third consists in lack of due faith,—the acts laid down being done only through fear of popular odium, and not through any faith in them; this has been mentioned among *Minor Sins.*

This verse has been quoted in the *Smṛtichandrikā* (Saṃskāra, p. 4) which reads '*ubhē*' for '*mūlē* and explains it as '*Shruti* and *Smṛti*'; for '*shrayāt*', it reads '*shraya*'.

VERSE XII

The first half of this verse is precisley the same as that of Yājñavalkya 1.7.

VERSE XIII

'*Vidhīyatē*'.—Medhātithi puts forward a second explananation of this.

VERSE XIV

This verse is quoted in the *Smṛtichandrikā* (Saṃskāra, p. 15) as describing the comparative authority of the several sources. Where there are two Vedic texts setting forth two conflicting views, both are to be accepted, since they have been so accepted by authorities older than Manu himself, *i. e.* the two are to be regarded as optional alternatives.

It is quoted also in the *Nṛsimhaprasāda* (*Saṃskāra*, p. 13*b*.)

VERSE XV

'*Samayādhyuṣitē*';—The dawn (Medhātithi),—or that twilight which comes after the departure of the night (Ibid. and Govindarāja);—the time when neither the sun nor the stars are visible (Kullūka).

This verse has been quoted by the *Madanapārijāta* (p. 175) as indicating the two divisions of the time 'before sunrise';—these two divisions being '*Anudita*' and '*Samayādhyuṣita*.' These two are more fully described by Kātyāyana, who defines the '*anudita*' as 'the sixteenth part of the night, adorned by stars and planets',—and the '*Samayādhyuṣita*' as that time in the morning when the stars have disappeared, but the sun has not risen.

The same authority defines the '*udita*,' 'sunrise,' as that when the mere streak of the sun is visible, not all its rays.

It is quoted also in the the *Nṛsimhaprasāda* (Āchāra, p. 326);—in the *Saṃskāraratnamālā*, (p. 2) as laying down the two times for *Homa*, and it reads '*homaḥ*' for '*yajñaḥ*';—in the *Āchāramayūkha* (p. 65) as laying down the time for the morning *Homa*;—and in the *Nityāchārapradīpa* (p. 410.)

VERSE XVI.

'*Mantraiḥ*'—This has been added with a view to exclude the woman and the Shūdra, whose sacraments are not performed 'with mantras' (see 2.66 and 10.127).

Burnell remarks—' In Vedic times the reception of outsiders into the community was, to a certain extent, recognised, and ceremonies (*e. g.* the *Vrātyastoma*) were in use for this purpose.'

It is rather difficult to be very dogmatic regarding what was, or what was not, recognised 'in Vedic times.' But if the ceremony of the *Vrātyaṣtoma* is the sole authority for the statement, then it has to be borne in mind that the writer has not comprehended the purpose of those ceremonies. If he had taken the trouble to find out what '*vrātya*' meant, he would have found out that the ceremony was performed for the *re-admission* of those who had become excluded by reason of the omission of certain obligatary rites ; and it was not meant for admitting absolute ' outsiders '.

This verse has been quoted by the Mitākṣarā on 1.3 (p. 6) —in support of the view that it is the Twice-born persons alone who are entitled to study the *Dharma Shāstra.*

It is quoted also in the *Vīramitrodaya* (Samskāra, p. 512) to the same effect—also in the Aparārka (p. 14);—in the *Smṛtichandrikā* (p. 18.) which explains '*Niṣēka* as the *Garbhādhāna* sacrament and '*smashāna* ' as the ' after-death rites ;— and in the *Varṣakriyākaumudī* (p. 574) as implying that the rites are to be performed for the *Shūdra* also, but without Vedic Mantras.

Medhātithi (p. 73, l. 26)—*Āchāryakaraṇavidhinā svādyāyādhyayanavidhinācha.*' Here both the *Bhāṭṭa* and the *Prābhākara* views of *Shāstrārambha* are accepted by the writer.

VERSE XVII

The Aparārka quotes this verse along with verses 19, 21 to 23, as indicating the views that the 'black antelope' is to serve as a mark of the ' *yajñīya dēsha* ' only in the case of the countries *other than those described in these verses.* This verse and verses 18 to 22 have been quoted in the *Madanapārijāta* (p. 12) in

support of the view that the 'Custom' or 'Right Behaviour' that is to be regarded as authoritative and trustworthy is that prevalent among the people inhabiting the tract of land herein defined.

Other writers, among whom are Vashiṣṭha and Shaṅkha define '*Āryāvarta*' as that tract 'where the black antelope roams'; which, according to Manu (2.23) is the characteristic feature of the '*yajñīya dēsha*' 'land fit for sacrificial acts'.

This verse is quoted in *Hemādri* (Vrata, p. 27),—in the *Vīramitrodaya* (Paribhāṣā, p. 55), which explains that the epithet '*devanirūpitam*,' 'created by the Gods,' is only meant to be eulogistic;—in the *Dānamayūkha* (p. 7),—and in the *Samskāramayūkha* (p. 4).

VERSE XVIII

Medhātithi (p. 75, l. 5)—*Kāraṇagrahaṇāt*.'—When a *custom* or even a Smṛti rule, is found to be actually based upon some material motive,—no authority can attach to such custom or rule. Read in this connection Mīmā. Sū. 1. 3. 4, which discusses the authoritative character of such *Smṛti* rules as, while not contradicting any Shrurti-rule, are yet found to be due to ignorance or covetousness; *e.g.* the text laying down that the cloth with which the sacrificial post is covered should be given to the priest. The conclusion on this point is that such rules have no authority. (See, for further details, Prābhākara—Mimāmsā, pp. 138-139).

This verse is quoted in the Madanapārijāta (p. 12);—in the *Dānamayūkha* (p. 7);—in the *Samskāramayūkha* (p. 4),—and in the Vīramitrodaya—Paribhāsa (p. 55), which adds the following notes:—'*Paramparya*' is the same as '*paramparā*', 'Tradition,' —*i. e.*, that whose beginning cannot be traced;—this precludes the authority of *modern* customs;—'*antarāla*' are the mixed castes;—it quotes Medhātithi to the effect that the purport of this verse is to eulogise the custom of the particular country, and not to deny the authority of the customs of other countries.

VERSE XIX

The tract here described "comprises,"—says Buhler—"the Doab from the neighbourhood of Delhi as far as Mathura," and Burnell refers us to a map in the *Numismata Orientalia, Part I.*

This verse is quoted in the *Smṛtichandrikā* (Samskāra P. 17) which reads '*Anantaram*' and explains—it as 'slightly less important';—in the *Vīramitrodaya* (Paribhāṣā, p. 56), which adds the following notes :—'*Matsya, Virātdēsha,—Pāñchāla*' the *Kānyakubja* and adjacent countries,—*Shūrasēna,* country about Mathurā,—'*anantaraḥ*' slightly inferior;—in the *Dānamayūkha* (p. 7.) and the *Samskāramayūkha* (p. 4), which have the same explanations as the *Vīramitrodaya.*

VERSE XX

This is quoted in the *Vīramitrodaya, Paribhāṣā* (p. 56) which says that this is meant only to eulogise the particular country.

VRRSE XXI

'*Vināshana*'—This is the name given to the place where the river Sarasvatī becomes lost in the sands. Buhler says it lieș in the district of Hissar, in the Punjab.

Buhler curiously translates '*pratyak*' by 'east,' while it means *west.*

This verse is quoted in the *Smṛtichandrikā* (p. 18), which explains '*vinashana*' as the place where the Sarasvatī has disappeared;—in the *Vīramitrodaya* (Paribhāṣa, p. 56) which locates 'Vinashana' in the *Kurukṣētra*;—in the *Dānamayūkha*, (p. 7),—and the *Samskāramayūkha* (p. 4).

VERSE XXII

This verse is quoted in the *Smṛtichandrikā* (Samskāra p. 18);—in the *Samskāramayūkha* (p. 4), which explains '*Tayoḥ*' as standing for the Himāvat and the Vindhya;—and in the *Vīramitrodaya* (Paribhāṣā, p. 56).

VERSE XXIII

'*Kṛṣṇasāraḥ*'.—Burnell—"What animal is intended it is impossible to say. In Southern India, a pretty little, but rare, gazelle is taken for it. It does not however answer to the name so far as its colour (light brown) goes."

From the explanation given by Medhātithi the deer meant is that which is 'black with white spots', or 'black with yellow spots'; and there is no doubt that the animal meant is that which is black in the upper, and white (or yellow) in the lower parts of its body.

Medhātithi (p. 76, l. 26)—'*Shūrpādhikaraṇē*'—in Mīmā. Sū. 1-2-26; and the next sentence '*ētaddhi kriyatē ityuchyatē*' is from Shabara on that Sūtra,—the whole sentence being—'*ētat* (*i. e. shakyatē kartumiti*) *hi kriyatē ityuchyatē, na cha vartamānakālaḥ kaschidasti yasyāyam pratinirdēshaḥ.*'

'*Mlēchchadeshastvataḥparaḥ*'—Note the liberalised interpretation of this provided by Medhātithi. Burnell curiously enough regards this to be an 'order to dwell in this land'. There is no 'order' to dwell in the Mlēchchadesha. The countries to be inhabited having been defined and all beyond these being designated as 'Mlēchhadesha', the term 'these countries' of verse 24 refers, as Medhātithi clearly points out, to Brahmāvarta, Madhyadēsha, Brahmarṣidēsha and Yajñīyadēsha; and the order to dwell contained in verse 24 also refers to those, and not to the 'Mlēchchhadēsha', which is 'beyond these.'

This verse is quoted in the *Smṛtichandrikā* (Samskāra, p. 18), which adds that the country described as 'fit for sacrificial performances' is meant to be so used only when the aforesaid four countries are not available;—in the *Vīramitrodaya* (Paribhāṣā, p. 56), which explains '*Yājñiyaḥ*' as 'fit for sacrificial performances', and '*Mlēchcha*' as 'unfit for sacrificial performances';—and in the *Samskāramayūkha* (p. 4).

VERSE XXIV

This verse is quoted in the *Aparārka* (p. 6) as permitting the *Shūdra* to reside, for the sake of livelihood, in '*Mlēchchā*' countries also;—in the *Vīramitrodaya* (Paribhāṣā, p. 56), which explains '*vṛtti*' as 'livelihood', '*karṣitaḥ*' as 'in difficulty', and the compound '*vṛttikarṣitaḥ*' as 'one who is in difficulties regarding livelihood';—and in the *Samskāramayūkha* (p. 4).

VERSE XXV

'*Dharmasya*'—Govindarāja alone takes this to mean 'spiritual merit'; others agree in taking it as 'duties'.

Medhātithi (p. 78, l. 28)—'*Iha pañchaprakāro dharmaḥ*'—This view is here attributed to the author of the *Smṛtivivaraṇa.* Kullūka quotes the *Bhaviṣyapurāṇa* to the same effect.

Modern writers and lecturers on what they call '*Varṇāshramadharma*' should note the exact connotation of this name, as here explained by Medhātithi.

VERSE XXVI

'*Vaidikaiḥ karmabhiḥ*'.—The term '*vaidika-karma*' here stands for *Vedic mantras*;—or for rites prescribed in the Veda. Both explanations are found in Medhātithi and Govindarāja; Kullūka notes only the latter explanation.

This verse has been quoted in the *Vīramitrodaya* (Samskāra, p. 132) as laying down the necessity of performing the *Samskāras.* Here also both the above explanations are noted.—It explains the term '*sharīra*' in the compound '*Sharīrasamskāraḥ*' to stand for the *constituents of the body.*—'*In this world and also after death*'—has been explained as implying that the Samskāras help 'after death' by enabling the man to perform such sacrifices as lead him to heaven, and they help 'in this world' by enabling him to

perform such sacrifices as the *Kārīrī* and the like, which bring desirable results in the world, in the shape of rain, children and so forth.—It is quoted in the *Smṛtichandrikā* (Saṃskāra, p. 36), to the effect that sacramental rites are performed with Vedic Mantras in the case of the *Twice-born* persons only; it adds that these sacraments are called '*pāvana*', 'purificatory' of the person, because, performed with Vedic Mantras, they serve to destroy sins.

VERSE XXVII

Medhātithi (p. 80, l. 8)—*Gṛhyasmṛtibhyo—vasātavyam*—see *Āshvalāyana Gṛhya Sū.* 1-13-14.

Medhātithi (p. 80, l. 10) '*Mēkhalā badhyatē*'—see *Gautama*, 1-15.

This verse has been quoted by the *Mitākṣarā* on 3.253 (p. 1285), where it has been taken to mean that the sacrament of the Upanayana wipes off all the sins committed by the boy prior to it.

It is also quoted in the *Vīramitrodaya* (Saṃskāra, p. 134) and has been taken to mean that the Sacramental Rites are meant only for the 'Twice-born';—and in the *Aparārka* (p. 25), as indicating that the sacraments are meant for the Twice-born only, on the ground that they have been mentioned after the injunction of *Upanayana* which pertains to the Twice-born only. It is quoted in the Smṛtikaumudī (p. 48), which notes that the term '*Saṃskāra*' (Sacrament) connotes *destruction of sin or impurity.*

It is quoted in the *Smṛtichandrikā* (Saṃskāra, p. 36), which adds the following notes:—'*Bīja*' stands for semen-ovule, the impurity due to defects in that is called '*baijika*'—that due to residence in the womb is called '*gārbhika*';—'*homaiḥ*' includes the Garbhādhāna and other rites that are accompanied by libations into fire;—and in the *Saṃskāra-ratnamālā* (p. 5) to the effect that Homa is to be performed by the *Twice-born* only;—'*baijika*' is such impurity relating to

the semen-ovule as is due to the intercourse having taken place at a forbidden time,—'*Gārbhika*' is the impurity due to residence in a womb that is not quite clean;—it quotes Medhātithi to the effect that as the 'semen-ovule' and the 'womb' cannot be the effects of any sins of the child, the '*ēnaḥ*' mentioned in the text must be taken as standing not for actual sin, but for the impurity or uncleanliness due to the child's physical connection with them.

VERSE XXVIII

'*Vrataiḥ*'—(*a*) 'The particular observances kept by the student while studying particular portions of the Veda (Medhātithi, Govindarāja and Nārāyaṇa);—'the voluntary restraints, such as abstention from honey, meat and such things'—(Kullūka and Rāghavānanda)—'such observances as the *Prājāpatya* penance' (Nandana).

'*Traividyēna*'—'By learning the meaning of the three Vedas' (Medhātithi and Nandana);—'By undertaking the vow to study the three Vedas in thirty-six years, as mentioned under 3.1 (Govindarāja, Kullūka and Rāghavānanda).

'*Ijyayā*'—'*Ijyā*' here stands for 'the offering to the gods, sages and Pitṛs' (Medhātithi, Govindarāja, Kullūka and Rāghavānanda);—or 'the Pākayajñas' (Nārāyaṇa and Nandana).

'*Brāhmīyam kriyatē tanuḥ.*'—'Related to Brahman;' *i. e.* 'united with the Supreme Spirit'—according to Medhātithi, who also notes that according to 'others,' the meaning is that 'the body is made fit to attain Brahman.' As the reference is to the '*tanuḥ*,' 'body,' Burnell understands that 'Brahman' stands here for the 'world-substance, not as a spiritual, but as a physical force'. This however is entirely off the mark.

This verse is quoted in the *Mitākṣarā* (on 1. 103, p. 76) as setting forth the desirable results acruing to the man who

offers the Vaishvadeva offerings, which latter, on this account, cannot be regarded as sanctificatory of the food that has been cooked.

This verse is quoted in the *Vīramitrodaya* (Samskāra, p. 140), where the words are thus explained:—'*Svādhyāya*' stands for the *learning of the Veda*;—'*Vrata*' for the *Sāvitrī and other observances*;—'*Traividyā*' for the *knowledge of the meaning of the three Vedas*;—'*Ijyā*' for the *worshipping of the gods and others*;—'*Brahmī*' for *related to Brahman, through the knowledge of that Supreme Being.*

VERSE XXIX

'*Hiranya-madhu-sarpiṣām*'—Though the text clearly says that the child is to be fed with *gold, honey and butter,* it appears from the *Gṛhya Sūtras* that the last two substances only are to be given to the child, after they have been touched with a piece of gold.'—Buhler.

'*Mantravat.*'—The mantras are those used by his own sect or his gurus.

Hopkins has the following note here:—"This commentator's (Medhātithi's) use of 'some think', 'some explain' is such, as in this passage, to suggest that they are occasionally used hypothetically, a possible view being set up and overthrown rather than actual statement that other commentators explain the passage so and so; a modification of meaning that would somewhat affect the amount of criticism devoted to the text before Medhātithi's day."

Though this may be true, to a certain extent, regarding the references in the form of '*kēchit*', it cannot be so regarding those in the form '*anyē tu*' or '*anyēvya chakṣatē*' and such other more definite references to *other explanations.*

This verse has been quoted by Raghunandana in his *Smṛtitattva* (Jyotiṣ, p. 648)—dealing with the *Jātakarma* Sacrament;—also in the *Madanapārijāta* (p. 353).

This verse is quoted in the *Puruṣārthachintāmaṇi* (p. 433) as laying down the time for the 'Birth-sacrament';—in the *Samskāramayūkha* (p. 23) which adds the following notes—'*Vardhana*' is *cutting*; some people have held that no significance attaches to the masculine gender of '*puruṣaḥ*'; but Medhātithi has held that it is meant to be significant, there being no such rite in the case of the child without gender-signs, and for the woman it is performed without *mantras* in accordance with another text;—it is quoted in *Nṛsimhaprasāda* (Samskāra, p. 31 *b*);—in *Hemādri* (*Parishēṣa*, p. 583), where '*Vardhana*' is explained as *cutting*; and again on p. 736, where the same is repeated;—in the same work (Shrāddha, p. 326);—in *Samskāraratnamālā* (p. 831) to the effect that the rite is to be performed before the cutting of the umbilical cord;—and in *Smṛtichandrikā* (Samskāra, p. 49) to the same effect; it reads '*puruṣam*' for '*puruṣaḥ*'

Vīramitrodaya (Samskāra, p. 192) quotes it as laying down the exact time for the performance of the sacrament, in the first half,—and the form of the sacrament in the second half. It quotes it again (p. 403) in support of the view that Manu having prescribed the sacraments of *Nāmakaraṇa, Niṣkramaṇa, Annaprāshana, Chuḍā, Upanayaṇa and Kēshānta,* for the *male* child,—adds a verse (2. 66) to the effect that 'all this is to be done for the *female* child &c. &c.,—which makes it clear that the *Upanayaṇa rite* should be performed for the female child also; and the statement (in 2-67) that for women the 'marriage' constitutes the 'upanayaṇa' only provides 'a possible *substitute* for *Upanayaṇa* in the case of females.

This verse is quoted in *Nirṇayasindhu* (p. 171) as laying down the *Jātakarma*, and explains '*vardhana*' *as* '*cutting*.'

VERSE XXX

'*Dashamyām dvādashyām*'—'The tenth or twelfth day of the month'—Medhātithi, who also notes and rejects the

explanation—'after the lapse of the tenth or twelfth day—i.e., 'on the lapsing of the period of impurity'—which is accepted by Kullūka.

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 233) where it notes the latter explanation and says that it has been rejected by Medhātithi and Aparārka. It is curious that having the work of Medhātithi before him, the author of Vīramitrodaya did not note his explanation that the ceremony is to be performed on the 10th or 12th day (*tithi*) of the month.

The verse is quoted in *Madanapārijāta* (p. 855) also, where however no explanation is given—and in *Nirṇaya-sindhu* (p. 371), where it is added that what is meant is that the naming of the Brāhmaṇa should be done *on the expiry of the tenth day*, of the Kṣattriya *on the expiry of the twelfth day*, of the Vaishya *on the expiry of the sixteenth day* and of the Shudra *on the expiry of the twenty-first day*;—and the second half of the verse lays down substitutes.

This verse is quoted in *Samskāramayūkha* (p. 24), which adds that '*dashamyām* has been taken as '*dashamyām atītāyam*', 'after the lapse of the tenth day',—that no significance attaches to the causal affix in '*kārayet*';—in *Samskāraratnamālā* (p. 850), which adds that the causal affix in '*kārayet*' has the reflexive sense;—in *Nṛsimhaprasāda* (Samskāra, p. 34a);—and in *Sṛmtichandrikā* (Samskāra, p. 52), which explains meaning as 'on the tenth day from the day of the birth, the *father* should do the naming', it being the father's business to do this.

VERSE XXXI

This verse is quoted in *Gadādharapaddhati* (Kāla-sāra, p. 217);—in *Smṛtichandrikā* (Samskāra, p. 53) to the effect that the names of the four castes should consist of words expressive respectively, of welfare, strength, wealth and

deprecation;—in *Nṛsimhaprasāda* (Samskāra p. 346);—and in *Samskāra-mayūkha* (p. 25).

Burnell—'This is now obsolete. The names of the different castes are now usually epithets or titles of some favourite deity. The caste is known only by the suffixed title.'

This verse has been quoted in *Vīramitrodaya* (Samskāra, p. 242), where we have the following explanations: '*maṅgalyam*' means *expressive of auspiciousness*; e.g., the name '*Lakṣmīdhara*';—'*Balānvitam*' means *expressive of bravery*; e.g., the name '*Yudhiṣṭhira*';—'*dhanasamyuktam*', means *containing terms expressive of wealth*; e. g., the name '*Mahādhana*';—'*jugupsitam*' means *containing a term denoting depreciation*; e.g., the name '*Naradāsa*'.

Madanapārijāta also quotes this verse (on p. 357), where it is explained to mean that 'the names should be expressive of auspiciousness and the rest.'

Parāsharmādhava (Āchāra, p. 441) quotes it as also the four typical names as—'*Shrī Sharmā*' '*Vikramapāla*', *Māṇikyashrēṣṭhi and Hīnadāsa*;—it is quoted in *Aparārka* (p. 27) as laying down rules regarding the first part of the name.

VERSE XXXII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 243) also; and in *Smṛtichandrikā* (Samskāra. p. 55) as laying down the subsidiary titles of the four caste-names;—also in *Vidhānapārijāta* (p. 309);—and in *Nirṇayasindhu* (p. 178).

Parāsharamādhava (Āchāra, p. 441) quoting the verse explains it to mean that '*sharman*' must be the suffixed word to the Brāhmaṇa's name.

Nārayaṇa and Rāghavānanda opine that the name of the Brāhmaṇa must always contain the word 'sharman

itself. But Medhātithi and several others hold that the name should connote what is connoted by the term '*sharman.*'

The present day practice, however, follows the former explanation—'*sharman*' being regarded now as the suffixed title to every Brāhmaṇa's name.

VERSE XXXIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 441), which cites the typical female name '*Shrīdāsī.*'

This is quoted also in *Smṛtitattva* (p. 631).

Vīramitrodaya (Saṃskāra, p. 243) quotes the verse, and having explained the words, cites as examples—'*Yashodā*' (easily pronouncible) '*Kulaghnī*' (harsh)—'*Indirā*' (not of plain meaning)—'*Kamanīyā*' (heart-captivating)—'*Subhadrā*' (auspicious)—and '*Saubhāgyavatī*' (containing a benedictory term).

Vidhānapārijāta (p. 310) simply quotes the verse;—and *Aparārka* (p. 27) quotes it as laying down rules regarding the first part of female names.

This is quoted in *Smṛti chandrikā* (Saṃskāra, p. 55), which adds the following notes—'*sukhodyam,*' easily pronouncible,—'*maṅgalyam*' denoting auspiciousness;—'*dīrghavarṇa,* the long ī. or ā.

VERSE XXXIV

Yadvēṣṭam maṅgalam kulē'—Medhātithi, along with Govindarāja and Kullūka, takes this as applicable to all the sacraments.—'*Kula*' is *family,* not *tribe.*

The first half of the verse is quoted in *Parāsharamādhava* (Āchāra, p. 442), and the second half in *Madanapārijāta* (p. 360) and in *Vīramitrodaya* (Saṃskāra, p. 267), which latter remarks that this option regarding family-custom applies only to the sacrament of the First Feeding. The verse is quoted in

Smṛtichandrikā (Samskāra, pp. 55 and 57), which adds that the '*Gṛha*,' 'house,' means the one in which birth has taken place;—in *Gadādharapaddhati* (Kālasāra, p. 218); —and in *Nṛsimhaprasāda* (Samskāra, p. 366).

VERSE XXXV

'*Dharmataḥ*'—'according to Law' (Nārāyaṇa and Nandana);—'for the sake of spiritual merit' (Kullūka).

This verse has been quoted in *Parāsharamādhava* (Samskāra, p. 605) for the purpose of showing that even a boy who has not cut his teeth can be 'one who has had his Tonsure performed.'

It is quoted in *Smṛti-tattva* (p. 653)—which points out that the time most suited for the ceremony is the *third*, not the *first* year and it bases this on the distinct declaration by Shaṅkha that—'for the rite of Tonsure, the third year is what has been accepted by all the Gṛhyasūtras.' It also quotes it on p. 922, with a view to show that the time for the ceremony is not fixed, there being an option as to its being done in the first, third, or even the fifth year.

It is quoted in *Vīramitrodaya* (Samskāra, p. 296), where it is explained that the presence of the particle 'vā,' 'or', implies that the rite may be performed in the *second* year also; this latter is also sanctioned by a text from Yama.

Madanapārijāta (p. 34) also quotes it without adding any explanatory notes.—It is quoted in *Smṛtichandrikā* (Samskāra, p. 58);—in *Hēmādri* (Parishēṣa, p. 742);—in *Samskāramayūkha* (pp. 29 and 128), which quotes Medhātithi to the effect that the term '*dvijātīnām*' indicates that this rite is not to be performed for the Shudra;—in *Nṛsimhaprasāda* (Samskāra, p. 36c); and in *Gadādharapaddhati* (Kālasāra, p. 219).

Medhātithi has described this ceremony as that 'which consists in the cutting of the hair in such a manner as to leave well-arranged tufts of hair on certain parts of the head.'

Further details have been supplied in *Madanapārijāta* (p. 361), which quotes *Lokākṣi* (called Laugākṣi in *Smṛtitattva*, p. 653) describing the '*Chūḍā*' as 'a line of hair, towards the right among the *Vashiṣthas*, on both sides among the *Atris* and *Kāshyapas*, and in five places among the *Āṅgirasas*; some people keep a single line; others only the top-tuft, shaped like the leaf of the banyan tree;'—and adds that the exact form is to be determined by the *Gṛhyasūtra of the man concerned.*

VERSE XXXVI

This verse is quoted in *Hēmādri* (Parishēṣa, p. 745);—in *Gadādharapaddhati* (Kālasāra, p. 220), which explains that '*Upanayana* is to be derived as '*Nayanam eva nāyanam*' and then the prefix '*Upa*' added;—in *Samskāramayūkha* (p. 32);—and in *Smṛti chandrikā* (Samskāra, p. 68), which adds that in the case of the Kṣattriya and the Vaishya also the years are to be counted from the one spent in the womb.

It has been quoted in *Madanapārijāta* (p. 17); and in *Parāsharamādhava* (Āchāra, p. 446).

Vīramitrodaya (Samskāra, p. 344) explains the reason for the eighth, eleventh and twelfth years being regarded as the best for the Brāhmaṇa, the Kṣattriya and the Vaishya respectively. The Gāyatrī mantra is sacred for the Brāhmaṇa and its foot contains eight syllables; the Triṣtup for the Kṣattriya contains a foot of eleven syllables, and the Jagati for the Vaishya has a foot of twelve syllables.

VERSE XXXVII

Medhātithi (p. 90, l. 15)—'*Sarvasvārē*'—See Mīmā. Sū. 10. 2. 56-57. At the Sarvasvāra sacrifice the sacrificer recites the Ārbhava hymn just before he enters the fire for self-immolation,

This verse is quoted in *Aparārka* (p. 27) as laying down the time for the performance of the Upanayaṇa with special ends in view.

It is quoted in *Parāsharamādhava* (Āchāra, p. 446), which quotes Āpastamba as connecting the seventh year with 'Brāhmic glory,' the eighth with 'longevity,' the ninth with 'splendour,' the tenth with 'food', the eleventh with 'efficiency of organs,' and the twelfth with 'cattle'.

Madanapārijāta (p. 17) quotes it mentioning the said assertions.

It is quoted in *Hēmādri* (Parishēṣa, p. 748);—in *Samskāramayūkha* (p. 12), as mentioning special results to be achieved;—in *Nṛsimhaprasāda* (Samskāra, p. 41 b); and in *Smṛtichandrikā* (Samskāra, p. 68).

Vīramitrodaya (Samskāra, p. 345) quotes it as describing the *Kāmya* options.

Nirṇayasindhu (p. 184) quotes it without comment.

VERSE XXXVIII

Burnell, in applying the name 'vrātya' to 'Aryans not Brāhmanised,' should have quoted his authorities.

Kullūka notes that some people have taken the particle '*ā*,' 'till,' in the sense of 'until the beginning of'.

This verse has been quoted in *Vīramitrodaya* (Samskāra, p. 342), where it is pointed out that the 'sixteenth' and other years mentioned here should be counted 'from conception,' as in the case of the *eighth* and others in verse 36. It points out that this verse lays down the many secondary occasions for the performance of the ceremony.

This same work on p. 344, refers to the passage in Medhātithi, where a Vedic text is quoted, which connects the *Gāyatrī*, *Triṣṭup* and *Jagati* metres with the Brāhmaṇa, the Kṣattriya and the Vaishya respectively; and as under 36, so

here also, it explains that the limits fixed in this verse too are determined by the number of syllables in a foot of each of the three metres mentioned. A foot of the *gāyatrī* has eight syllables; so till the boy is sixteen years old, the Gāyatrī retains more than a third of its force; and it is only when the boy has passed his sixteenth year (corresponding to the sixteen syllables of the two feet of the *Gāyatrī*) that the force of the mantra becomes weakened. Similarly twenty two years correspond to the twenty-two syllables of the two feet of the *Triṣṭup*, sacred for the Kṣattriya, and twenty four years correspond to the twenty four syllables of the first two feet of the *Jagati* metre, sacred for the *Vaishya.*

It is quoted in *Parāsharamādhava* (Āchāra, p. 446); and in *Madanapārijāta* (p. 36) as the outside age-limit for *Upanayana*;—in *Hemādri* (Parishēṣa, p. 751), which adds that '*ā*' here denotes limit;—in *Nṛsimhaprasāda* (Samskāra. p. 41 b);—and in *Smṛtichandrikā* (Samskāra, p. 72), as laying down the secondary times for the initiation.

Vidhānapārijāta, (p. 471) has quoted the verse as laying down the secondary occasion for Upanayana;—so also *Nirṇayasindhu* (p. 184).

VERSE XXIX

This verse is quoted in *Parāsharamādhava*, (Āchāra, p. 446), and in *Madanapārijāta* (p. 36), where it is explained that on the expiry of the limit mentioned in verse 38, the boy becomes a '*Vrātya*,' 'apostate', and can be invested only after having become sanctified by the performance of the *Vrātyaṣtoma* rite.

Madanapārijāta (p. 36) goes on to add that the dumb and the insane, as never fit for the sacraments, are not to be regarded as 'apostates' by reason of the omission of the

sacraments; so that in the event of their having children these latter do not lose their Brāhmaṇa-hood or their right to the sacraments.

Vīramitrodaya (Saṃskāra, p. 347) quotes this verse as from Manu and Yama both.

VERSE XL

This verse is quoted in *Prāyashchittaviveka* (p. 144);—and in *Smṛtichandrikā* (Saṃskāra, p. 73), which explains '*brahma-sambandha*' as 'teaching and so forth,' and '*apūtaiḥ*' as those who have not performed the prescribed expiatory rites.

It is quoted in *Parāsharamādhava* (Āchāra, p. 446);—and also in *Vīramitrodaya* (Saṃskāra, p. 349), which explains the term '*apūtaiḥ*' as 'those who have not performed the prescribed expiatory rites;' and the 'relationships' referred are explained as standing for Initiation, Reading, Teaching, Sacrificing and Receiving gifts.

This verse is quoted in *Aparārka* (p. 68) in support of the view that dealings *are* permitted with such men as may have performed the expiatory rites laid down for the omission of the sacraments;—it adds that this is made clear by the epithet '*Apūtaiḥ*'.

VERSE XLI

'*Ruru*'—has been described by Rāghavānanda as 'tiger.'

Medhātithi (p. 92, l. 11)—'*Smṛtyantara*'—This refers to Bodhāyana, *Gṛhyasūtra*, 2. 5. 16.

This verse is quoted in *Aparārka* (p. 57) as laying down that the skin of the *Kṛṣṇamṛga*, *Ruru* and *Chhāga* should be worn as the 'upper garment,' respectively, by the Brāhmaṇa, the Kṣattriya and the Vaishya.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 446), where it is explained that the skins mentioned are to be used as the upper garment, and the hempen and other cloths as the lower garment.

Madanapārijāta (p. 20) quotes the second half as prescribing the cloths to be used by the three castes respectively;—and the first half (on p. 22) as laying down the skins.

The second half is quoted in *Vīramitrodaya* (Samskāra, p. 411) and the first half also (p. 413).

The verse is quoted in *Samskāramayūkha* (p. 36), which adds that the skins of the Black Antelope, the *Ruru* deer and the goat are to be used as the *upper garment*:—in *Nṛsimhaprasāda* (Samskāra, p. 430);—and in *Smṛtichandrikā* (Samskāra, p. 75).

Burnell is again inaccurate in saying that cotton and silk (with the well to do) are *alone* used now for outer garments."

Medhātithi rightly remarks that the *triplication* cannot apply to the Kṣattriya's girdle; as on triplication the bowstring would cease to be a 'bowstring. Govindarāja agrees with him. So also *Madanapārijāta* (p. 20) and *Vīramitrodaya* (Samskāra; p. 432), Rāghavānanda explains that as the bowstring itself is a triplicated cord, no further triplication would be necessary.

The '*Muñja*' grass, in Northern India called मूँज, is, as Burnell notes, the *Sachcharum Sara* of the botanists.

Madanapārijāta (p. 20) explains that the *Muñja* has '*tējanī*' as its other name; and a foot-note adds that it is what is called **सुरगा**.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 447);—also in *Vīramitrodaya* (Samskāra, p. 432), which explains '*trivṛt*' not as *twisted three-fold*, but as 'going round the waist three times';—in *Nirṇayasindhu* (p. 189);—in

Aparārka (p. 58); in *Smṛtichandrikā* (Samskāra, p. 79), which explains '*trivṛt*' as *threefold*;—in *Samskāramayūkha* (p. 37), which quotes Medhātithi to the effect that since bowstrings are made sometimes of *leather*, the author has added the epithet '*Maurvī*', '*Murvā* grass'; in *Samskāraratnamālā* (p. 192), which reproduces the above remark of Medhātithi, as also his further remark that the string is to be removed from the bow and then tied round the waist; it adds the following notes: the '*Samā*', not uneven, thin in one place and thick in another; it should be of uniform thickness all through;—the three-fold twist applies to the hempen cord and not to the bow-string, which would cease to be a bowstring when so twisted;—it is quoted also in *Nṛsimhaprasāda* (Samskāra, p. 43 b).

VERSE XLIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 447),—and also in *Madanapārijāta* (p. 20), which latter agrees with Medhātithi in taking the *Kusha-Ashmāntaka-Balvaja* as pertaining to the Brāhmaṇa, the Kṣattriya and the Vaishya respectively.

Vīramitrodaya (Samskāra, p. 433) explains that the term '*Muñja*' in the present verse stands for all its variants mentioned in the preceding verse, and proceeds to quote the view that what is meant is that—(*a*) for the Brāhmaṇa in the absence of *Muñja*, *Kusha* should be used,—(*b*) for the Kshattriya in the absence of *Murvā*, *Ashmāntaka*, and (*c*) for the Vaishya in the absence of *Shaṇa*, *Balvaja*; but dissents from it, stating it as its own opinion, that all the three substitutes mentioned are meant for each of the primary substances enjoined before. It cites another view, according to which, since the present verse mentions the *Muñja* only, the meaning must be that the three substitutes are meant for the Brāhmaṇa only; so that for the Kṣattriya and the Vaishya, if the substance primarily prescribed under the preceding verse

be not available, they should make use of some other suitable material resembling the primary. But this view also is not approved as being in conflict with the text of Yama, which says that—"in the absence of *these i.e.* the three, *Muñja, Murvā* and *Shaṇa,* the girdle should be made of *Kusha, Ashmāntaka* and *Balvaja.*"

The second half of the verse is quoted in *Vīramitrodaya* (Saṁskāra) on page 432, where it adds that the options mentioned do not depend entirely on the wish of the wearer, —the number of knots being, in fact, determined by the number of *Pravaras* of the *Gotra* to which the boy belongs.

Nirṇayasindhu (p. 189) also quotes this verse;—and *Aparārka* (p. 58), which explains that the knots are to be made in accordance with one's 'Gotra-ṛṣis';—also *Saṁskāramayūkha* (p. 37), which quotes Kullūka's explanation;—in *Saṁskāraratnamālā* (p. 193) as setting forth substitutes for the girdle-zone; it adds the following notes:—The term '*ādi*' is understood here, the construction being '*Muñjādyabhāvē*', 'in the absence of Muñja *and other substances*'; the number of knots is to be the same as that of the wearer's *Pravara*;—in *Nṛsiṁhaprasāda* (Saṁskāra, p. 43b);—and in *Smṛtichandrikā* (Saṁskāra, p. 80), which adds the note that '*trivṛt*' means 'three-fold'; and that '*Muñja*' here stands for the *Murvā* and other substances specified in the preceding verse.

VERSE XLIV

This verse is quoted in *Smṛtichandrikā* (Saṁskāra, p. 80), which says that '*trivṛt*' means 'made of nine yarns';—and in *Nityāchārapradīpa* (p. 31).

It is quoted in *Parāsharamādhava* (Āchāra, p. 448); in *Madanapārijāta* (p. 21),—and in *Vīramitrodaya* (Saṁskāra, p. 414);—also in *Nirṇayasindhu* (p. 190);—in

Aparārka (p. 58) ;—in *Nṛsimhaprasāda* (Samskāra, p. 43a) ;—in *Samskāramayūkha* (p. 38), which has the following notes :—'*ūrdhvavṛtam*' and '*trivṛt*' are to be construed with '*shaṇasūtramayam*'; also,—'*āvikam*' means 'of sheep- *wool*.'

'*Urdhvavṛtam*'—This is thus defined by '*Saṅgrahakāra*,' a writer quoted in Parāsharamādhava and Madanapārijāta—'That which is twisted threefold by the right hand moving upward'—*i. e.* twisted towards the right.

'*Trivṛt*'—has been explained in *Vīramitrodaya* as standing for 'consisting of *nine* threads'; and thus on the basis of a *Shruti* text which defines '*Trivṛt*' as *nine.* The same explanation is given in *Aparārka* also ;—so also *Smṛtikaumudī* (p. 6.)

VERSE XLV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 447) ;—in *Madanapārijāta* (p. 22),—in *Vīramitrodaya* (Samskāra, p. 436) ;—in *Smṛtitattva* (p. 930), which last points out that the copulative compound '*bailvapālashau*' should not be taken to imply that two staves have to be taken up; because later on, in verse 48, we have the singular form '*daṇḍam*';—in *Nirṇayasindhu* (p. 189), and *Aparārka* (p. 57);—in *Nṛsimhaprasāda* (Saṃskāra p. 43b) ;—in *Smṛtichandrikā* (Samskāra, p. 77), which adds that the text lays down optional alternatives ;—in *Samskāramayūkha* (p. 37), which adds that a combination of all the staves is not meant, only one staff being held, as is clear from the singular number in the next verse; they are to be taken as optional alternatives ;—and in *Samskāraratnamālā* (p. 193), which, along with *Mayūkha* reads '*paippala*' or '*pailava*,' and adds that option is clearly meant.

VERSE XLVI

This verse is quoted in *Smṛtitattva* (p. 930), which adds that in the event of the specified wood not being available any one of the woods recommended for the three castes may be used for any one of these three;—in *Madanapārijāta* (p. 22);—in *Vīramitrodaya* (Samskāra, p. 436), which last explains '*Kēshāntikaḥ*' as '*Mūrdhāpramāṇaḥ*';—in *Parāsharamādhava* (Āchāra, p. 448);—in *Aparārka* (p. 57);—in *Nṛsimhaprasāda* (Samskāra, p .43b);—and in *Smṛtichandrikā* (Samskāra, p. 78), which explains '*Kēshāntikaḥ*' as *reaching up to the head.*

VERSE XLVII

'*Anudvēgakarāḥ*'—'not frightening' (Medhātithi and Govindarāja);—Kullūka does not explain the term;—'not displeasing to the wearer' (Nārāyaṇa).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 448);—in *Smṛtitattva* (p. 930)—in *Madanapārijāta* (p. 22);—in *Vīramitrodaya* (Samskāra, p. 436);—in *Aparārka* (p. 57);—and in *Samskāraratnamālā* (p. 193), which adds the following notes:—'*Ṛjavaḥ*,' straight,—'*avraṇāḥ*,' free from holes,—'*Saumyadarshanāḥ*,' free from thorns, etc.,—'*Agnidūṣitaḥ*,' burnt by fire.

VERSE XLVIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 451), where it is explained that the Sun is to be worshiped as the sum total of the connotation of the *Gāyatrī-mantra*;—and that one is to realise that he is one with that deity. According to this authority the '*parītyāgnim*' means, not that the boy is to 'walk round the fire' (as explained by Kullūka and Medhātithi), but that he should *tend the fire*; and it

proceeds to point out that the 'tending of the fire' is to be done according to what has been laid down by Manu himself under 2. 186.

It is difficult to see how this writer would construe the adverb '*pradakṣiṇam.*'

This verse is quoted in *Smṛtitattva* (p. 935) in support of the view that the particle '*atha*' in the *Gṛhya-sūtra*: '*atha bhaikṣyañcharati*' stands for the Upasthāna of the Sun and '*pradakṣiṇa*' of the Fire;—in *Madanapārijāta* (p. 32); the latter explaining '*īpsitam*' by 'as prescribed for each individual, and not any other', adds that the Sun is to be worshipped with mantras sacred to that deity. It accepts Medhātithi's explanation of the phrase '*parītyāgnim*'; and points out that the three acts mentioned here all form part of the procedure of 'begging.'

It is quoted also in *Vīramitrodaya* (Saṃskāra, p. 481), according to which also, '*īpsitam*' means 'what is prescribed for each particular caste';—and the phrase '*bhāskaram upasthāya*' (though it quotes the latter term as '*abhivādya*') as 'facing the sun' (which is the explanation, it adds, suggested by *Kalpataru*);—and '*Yathāvidhi*' as 'according to the rule laid down in the next verse.' It adds that all the three acts are subsidiary to the act of *begging.*

It is quoted in *Aparārka* (p. 60);—in *Saṃskāramayūkha* (p. 60);—in *Smṛtichandrikā* (Saṃskāra, p. 108), which explains '*Yathāvidhi*' as 'according to the ordinances';—and in *Vīramitrodaya* (Vyāvahāra, p. 124 a).

VERSE XLIV

This verse is quoted in *Smṛtitattva* (p. 936); in *Madanapārijāta* (p. 32), which latter adds the following notes:—

In the phrase '*bhaikṣam charēt*' the verb indicates *begging*, as is shown by the objective term '*bhaikṣam*'; it is

in view of this that the expression to be used in the begging is—'*bhikṣām dēhi*' ('give alms');—and as the words have to be addressed with proper respect, the term '*bhavat*' with the vocative ending ('Madam' or 'Sir') has to be added at the beginning, middle or end, according to the caste of the begging boy;—then, inasmuch as in the house, it is, as a rule, the women-folk that give alms, it follows that the feminine-(vocative) form of the term '*bhavat*' should be used;—thus then the precise form of the expression comes to be this—(*a*) The Brāhamaṇa boy should say '*bhavati bhikṣām dēhi*', (*b*) the Kṣattriya, '*bhikṣām bhavati dēhi*,' and (*c*) the Vaishya, '*bhikṣām dēhi bhavati*'. There is no such hard and fast rule as that 'alms should be begged from *women only*.'

Vīramitrodaya (Saṃskāra, p. 481) also quotes the verse, and supplies the formulæ as noted in *Madanapārijāta*;—*Saṃskāramayūkha* (p. 60) quotes it, and lays down the formula for the three castes as—(*a*) '*bhavatī bhikṣām dadātu*', (*b*) '*bhikṣām bhavatī dadātu*,' and (*c*) '*bhikṣām dadātu bhavatī*';—*Smṛtichandrikā* (Saṃskāra, p. 108), which mentions the formulæ as given in *Madanapārijāta*;—and also *Vīramitrodaya* (Vyāvahāra, p. 124).

VERSE L

Burnell remarks that 'this begging of alms is now obsolete'. But so far as the formality is concerned, it is still gone through at the close of the *Upanayana* ceremony.

This verse is quoted in *Aparārka* (p. 59) as laying down the rule relating to that alms-begging which is done as part of the Upanayana-ceremony.

It is quoted in *Smṛtitittva* (p. 936), which adds that these ladies are to be approached only if they happen to be on the spot, and the boy is not to go to their houses;—in *Madanapārijāta* (p. 34), which latter quotes it only with

a view to explain that there is no inconsistency between this injunction and the later prohibition (2. 184) of begging from one's relations; because the former refers to the *begging* as part of the *Upanayaṇa* ceremony, whereas the prohibition applies to the usual begging of food during the entire period of studentship.

It is quoted in *Saṃskāramayūkha* (p. 61), which adds that this rule refers to the 'alms-begging' which forms part of the Upanayaṇa rite;—in *Smṛti chandrikā* (Samskāra, p. 109), which adds the same note;—and in *Saṃskāraratnamālā* (p. 288), which has the same remarks, and notes that the first '*vā*' is meant to be emphatic—'*nija*' means *uterine*,—'*avamāna*' means disregard, refusal to give alms.

Vīramitrodaya (Samskāra, p. 483) also explains that this refers to the first 'begging' (at the *Upanayaṇa*).

VERSE LI

This verse is quoted in *Smṛtitattva* (p. 936);—in *Parāsharamādhava* (Āchāra, p. 454), which latter adds that in the event of the Teacher not being near at hand, the food is to be offered to the Teacher's wife or son, or to his own companions,—in *Aparārka* (p. 60);—in *Saṃskāramayūkha* (p. 61), which explains '*Amāyayā*' as that he should not conceal the better quality of food obtained out of fear that the Teacher will take it for himself;—and in *Smṛtichandrikā* (Samskāra, p. 113).

VERSE LII

'*Ṛtam*'—'Sacrifice,' an alternative explanation suggested by Medhātithi and Nārāyaṇa.

Medhātithi (p. 97, l. 20)—'*Guṇakāmanāyām hi, &c.*' This refers to Mīmā. Sū. 8. 1. 23 *et. seq.*

This verse is quoted in *Smṛtitattva*, (p. 431) which remarks that the verse refers to cases where a man makes it a rule to always face a certain quarter at meals;—in *Madanapārijāta* (p. 34), which adds the explanation that *shrīyam* and *ṛtam* are objects to the present-participle '*ichchhan*';—in *Parāsharamādhava* (Āchāra, p. 377) in support of the view that facing of the south is not interdicted when done with a special motive. *Vidhānapārijāta* (p. 324) also quotes the verse to show that what is here prescribed applies to that eating which is done with a special motive, the general law being that one should face the east or the north.—*Aparārka* (p. 61) quotes the verse, and adds the following explanation:—If one eats facing the east, it brings longevity; one who eats facing the west, obtains prosperity; who eats facing the north attains the truth or the sacrifice.—Thus eating with face towards the east is both compulsory (as laid down in the preceding verse) and optional, done with a special motive (as mentioned here).

It is quoted in *Smṛtichandrikā* (Samskāra, p. 115), which adds the following notes—'*āyuṣyam*' means 'conducive to longevity'—one who eats facing the east obtains longevity; hence the meaning of the text is that 'one who seeks for longevity should eat facing the east'; similarly '*yashasyam*' meaning conducive to fame';—eating with face towards the south brings fame—and similarly one who seeks for wealth should eat facing the west, and he who seeks for '*ṛtā*' *i. e.*, the truth, should eat facing the north.

VERSE LIII

'*Nityam*'—This, according to Govindarāja, Kullūka Nārāyaṇa and Nandana indicates that the rule refers to householders also. The first half of this verse has been quoted in *Madanapārijāta* (p. 327).

VERSE LIV

Pūjayēt—'worship' (Govindarāja and Nandana);—Medhātithi offers three explanations as to what is meant by the 'worshipping' of the food;—Nārāyaṇa takes it to mean that the *mantra* (Ṛgveda, 1. 187.1) should be addressed to it. Kullūka explains it as 'meditate upon it as sustaining life'.

The first half of the verse is quoted in *Vīramitrodaya* (Samskāra, p. 486), which explains the *pūjā* as standing for samskāra, *due preparation.*

It is quoted again in the *Āhnika* section of the same work (p. 382), where, on the strength of a statement attributed to Shātātapa, it is said that in the case of food, 'worship' can only mean being *regarded as a deity.*

The verse is quoted in *Smṛtitattva* (p. 433);—and in *Smṛtichandrikā* (Samskāra, p. 114), which explains '*akutsayan*' as 'not decrying.'

VERSE LV

'*Ūrjam.*—Buhler wrongly attributes to Medhātithi the explanation that this term means 'bulk'. The term used by him is '*mahāprāṇatā*' which means the same as '*vīrya*' of Kullūka or 'energy' of Nārāyaṇa. Buhler has apparently been misled by a mis-reading of Medhātithi.

This verse has been quoted in *Vīramitrodaya* (Samskāra, p. 486) where '*pūjitam*' has been explained as '*samskṛtam*', well prepared;—and in *Smṛtichandrikā* (Samskāra, p. 114).

VERSE LVI

The second half of this verse is quoted in *Vīramitrodaya* (Samskāra, p. 458); in *Aparārka* (p. 61) in support of the view that by avoiding over-eating one acquires health;—and in *Smṛtichandrikā* (Samskāra, p. 115).

VERSE LVII

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 488); in *Aparārka* (p. 156);—and in *Smṛtichandrikā* (Saṃskāra, p. 115).

VERSE LVIII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 76), where it is noted that according to Hēmādri, the term '*vipra*' stands for all the three twice-born castes, on the ground that Yājñavalkya's text bearing on the subject uses the generic term '*dvija*;'—but this view is controverted on the ground that it is more reasonable to take, on the strength of Manu's use of the particular term '*vipra*,' the term '*dvija*' of Yājñavalkya's text as standing for the Brāhmaṇa only, rather than the other way about; as in this there is no stretching of the term '*dvija*' which is often used for the Brāhmaṇa only; while in the other case the natural meaning of the term '*vipra*' is unduly extended to other than Brāhmaṇas. The writer goes on to quote Medhātithi's words (p. 100, ll. 20-21)—"The mention of the *Vipra* is not meant to be significant here. For special rules for the Kṣattriya etc., are going to be added later on (in verse 62, *et seq*), and unless we had a general rule there could be no room for specifications; [and it is the present verse alone that could be taken as formulating that general rule, and hence it could not be taken as restricted to the Brāhmaṇa only."] (*Translation* pp. 306-307);—and traverses this argument, on the ground that the present text is not injunctive of *Āchamana*, and hence the special rule that follows in verse 62 regarding *āchamana* can have no bearing upon this verse; the real injunction of *Āchamana* is contained in verse 61. Verse 58, therefore, it is concluded, must be taken only as enjoining a particular '*tīrtha*' for the Brāhmaṇa.

Proceeding with the explanation of the verse, *Vīramitrodaya* adds—'*nityakālam*' meaning *always*; so that

whenever *āchamana* has got to be done, it should be done by the Brāhmaṇa by anyone of the three methods herein described; and it adds that such is the '*svarasa*,' 'inclination,' of Medhātithi also, which clearly refers to Medhātithi, p. 100, l. 22. It goes on to point out, however, that the view of many Digests is that *as far as possible* the *Brāhmatīrtha* should be used,—such being the implication of the qualification '*nityakālam*,' which is more nearly related to the first option; and the other alternatives are to be taken up only when the *Brāhma tīrtha* is disabled.—'*Kāya*' means 'dedicated to Prajāpati,' and '*Traidashika*,' 'dedicated to the gods.'

It goes on to add that, though there was no possibility for the '*Pitrya tīrtha*' to be employed,—it not being mentioned among those sanctioned,—yet it has been specially interdicted with a view to indicate that the *Pitryatīrtha* is never to be used, not even when every one of the three *tīrthas* permitted is impossible, through pimples and sores: so that in such emergencies, the *tīrtha* to be employed would be the *Āgnēya* and others.

This verse is quoted in *Nityāchārapradīpa* (p. 64 and p. 253), which notes that '*Kāyatraidashikābhyām*' is the secondary alternative mentioned in view of the contingency of there being a wound or some incapacity in the '*Brāhmatīrtha*;—in *Shuddhikaumudī* (p. 339), which has the following note—'*Kāya*' is *Prājāpatya*; '*Traidashika*' is *Daiva*; '*nityakālam*' indicates that the second and third alternatives are to be resorted to only in the event of the using of the first being impossible;—in *Āchāramayūkha* (p. 20), which explains '*traidashikam*' as *daivam*;—in *Smṛtisāroddhāra* (p. 311), which connects the negative particle '*na*' with the whole of the second line, and explains '*brāhma*' as the base of the *aṅguṣṭha*, '*kāya*' as *prājāpatya*, the base of the little finger, '*traidashika*' as *daiva*, the tip of the fingers, and '*pitrya*' the base of the index finger;—and in *Vīramitrodaya* (Paribhāṣā. p. 77), which quotes 'Medhātithis' explanation of the derivation of the term '*traidashikam*.'

VERSE LIX

'*Aṅgulimūlē*'—'at the base of the little finger' (Kullūka, Nārāyaṇa and Rāghavānanda);—'at the base of the fingers' (Medhātithi and Nandana).

Medhātithi (p. 101, l. 8)—'*Tathā cha Shaṅkhaḥ*'—Though Medhātithi appears to be quoting the very words of *Shaṅkha*, the actual passage from Shaṅkha reads as follows:—

> कायं कनिष्ठिकामूले तीर्थमुक्तम्मनीषिभिः
> अङ्गुष्ठमूले च तथा प्राजापत्यं विचक्षणैः ।
> अङ्गुल्यग्रे स्थितं दैवं पित्र्यं तर्जनिमूलके ।

Here '*Kāya*' is distinguished from '*Prājāpatya*.' *Vīramitrodaya* also cites Medhātithi as quoting Shaṅkha's text.

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 77), which offers the following explanation—'*anguṣṭhamūla*' means the lower part of the thumb; and on the palm-side of this is the '*Brāhma-tīrtha*.' '*Tala*' is the *palm*; and that part of the palm which extends from the base of the thumb to the first long line in it constitutes the '*Brāhma-tīrtha*'; and the part which lies between the base of the fingers and the long line parallel to them is the '*Kāya-tīrtha*';—and at the tip of the fingers lies the '*Daiva-tīrtha*.'—The term '*agrē*' is to be construed with '*aṅguli*,' which is the predominant factor in the compound '*aṅgulimūlē*.'—'*Pitryam tayoradhaḥ*.'—Here also '*tayoḥ*' stands for the two terms '*aṅguli*' and '*aṅguṣṭha*'; and the particular '*aṅguli*' or 'finger' meant here is the '*fore-finger*'; so that the '*Pitrya-tīrtha*' would lie 'below' the thumb and the fore-finger.—The words of the text as they stand, if taken literally, do not yield any sense; that is why recourse has been taken to the more or less indirect construction, as explained above.

VERSE LX

Medhātithi (p. 101, l, 21)—'*Kvachit smaryatē*'—Hopkins refers in this connection to *Mahābhārata* 13. 104. 39.

This verse is quoted in *Smṛtitattva* (p. 178);—and in *Hēmādri* (Shrāddha, p. 992), which adds the following notes:—'*Mukham*,' the two lips,—the whole for the part,—the 'holes' to be touched also are those connected with the *face, mukha*;—'*ātmānam*,' heart or navel,—the Upaniṣads describing the '*ātman*' as 'to be seen within the heart,'—hence the 'touching' is to be of the heart, as the 'Soul,' being all-pervading, cannot be touched;—the touching of the *navel* also is laid down in other texts—[Hence '*ātmānam* may stand for either the *heart* or the *navel*.]

VERSE LXI

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 66), where it is explained that what the epithet '*anuṣṇābhiḥ*' means is that the water should *not be heated by fire*, as is distinctly stated by Viṣṇu;—again on page 77, where it is stated to be the injunction of *āchamana* in general, for all the three castes;—also on page 79, where it is added that '*ēkāntē*' means *not crowded*,—where alone the mind can be calm and collected,—as is laid down by Viṣṇu.

On the term '*prāgudaṅmukhaḥ*,' this work has the following note, criticising Medhātithi's explanation:—"The term *prāgudaṅmukhaḥ* must mean the *north-east quarter*, on the strength of the declaration of Hārīta; and in the Shruti also we see the term used in the sense of the *north-east*—*e. g.* in the passage referring to the branch of the *Palāsha* tree—'*Prāchīmāharati, udīchīmāharati, prāgudīchīmāharati*'; and also in *Kātyāyanasūtra*, where it is said—'*prāgudakpravaṇam dēvayajanam*,' where the term '*prāgudak*' stands for the north-east. For these reasons the assertion of Medhātithi—that 'the term *prāgudak* being never found used in the sense of north-east, it should not be explained as such,'—must be disregarded. Medhātithi has explained the compound *prāguduṅmukhaḥ* as a Bahuvrīhi compound composed of three

terms, whereby the meaning comes to be that the man must face the East *or* the North."

The writer has conveniently ignored Medhātithi's reference to Gautama 1. 35, in support of his interpretation.

The second half of the verse is quoted in *Shuddhi-kaumudī* (p. 339);—and in *Hēmādri* (Shrāddha, p. 983), which notes that '*anuṣṇābhiḥ*' is meant to prohibit the water heated by fire.

VERSE LXII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 221);—in *Smṛtitattva* (p. 335), which points out that for the Shūdra, there is no *āchamana*, as the verse stops short at the Vaishya; so in the place of *āchamana*, the Shūdra should wash his hands and feet;—this is clear from a text of the Brahmapurāṇa;—and in *Vīramitrodaya* (Āhnika, p. 74), where it is explained that '*antataḥ*' means *inside of the mouth*; and hence what is meant is that there should be no *drinking* of the water, which should only touch the inner part of the mouth;—such being the opinion of *Kalpataru*. It is curious that *Kalpataru*, as quoted in *Vīramitrodaya*, has quoted Manu 5.13 9, where '*antataḥ*' does not occur at all, and missed the present verse, which, as *Vīramitrodaya* rightly remarks, is the text that really supports the explanation provided by *Kalpataru*. *Vīramitrodaya* notes Medhātithi's explanation with approval on p. 75.

This verse is quoted in *Kṛtyasārasamuchchaya* (p. 46);—in *Hēmādri* (Shrāddha, p. 985), which adds the following notes:—'*Hṛdgābhiḥ*,' reaching the regions of the heart,—'*Pūyatē*' acquires purity;—'*Kaṇṭhagābhiḥ*,' just touching the throat only,—'*bhūmipaḥ*,' the Kṣattriya;—'*prāshitābhiḥ*', just taken into the mouth, and not reaching the throat,—'*antataḥ*,' the affix '*tasi*' has the force of the Instrumental,—the term '*anta*' meaning *near* requires a

correlative, that to which *nearness* is meant,—so that the meaning is that the Shūdra is purified by water reaching that point which is in close proximity to that which the water should reach for purifying the Vaishya,—and as the *tongue* is the point for the Vaishya, for the Shūdra it must be the *teeth*; though the water that reaches the teeth must touch the tongue also, yet all that is meant is that the quantity for the Shūdra should be just a little less than that for the Vaishya.

It is quoted also in *Samskāraratnamālā* (p. 221).

VERSE LXIII

This verse is quoted in *Samskāramayūkha* (p. 39), which notes that the non-compounding (in '*prāchīna-āvīti*' is a Vedic anomaly;—and in *Samskāraratnamālā* (p. 188).

VERSE LXIV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 451), which says that it lays down the method of disposing of the sacred thread and other things whenever they happen to break;—also in *Nirṇayasindhu* (p. 190).

It is quoted in *Smṛtitattva* (p. 934) which says that, as the use of mantras is essential, if a certain Gṛhyasūtra does not mention the mantra, it has to be borrowed from another Gṛhyasūtra;—and in *Vīramitroḍaya* (Saṃskāra, p. 423), where also the verse is explained as laying down the 'disposal' of the things mentioned. The latter quotes the verse again on p. 887, where it is explained that in a case where an injunction lays down a certain act as to be done 'with the proper mantras'—as is done in the present verse—and no particular *mantra* is prescribed, one has to use the *mantra* that may be found mentioned in a particular *Gṛhyasūtra*. This is what '*mantravat*' has been explained to mean, in *Madanapārijāta* (p. 37 also.)

It is quoted in *Smṛtichandrikā* (Samskāra, p. 85) as laying down the disposal of the sacred thread that has been worn out;—in *Samskāramayūkha* (p. 39), which notes that the meaning of the term '*mantravat*' is that they have to be worn with those same mantras that were used for wearing them at the *Upanayana* ;—and in *Vīramitrodaya* (Paribhāṣā, p. 72) as an example of the principle that where the text laying down a certain act as to be done 'with mantras' does not specify the particular mantras to be used, these have to be taken as laid down in other *Gṛhyasūtras.*

VERSE LXV

This verse is quoted in *Puruṣārthachintāmaṇi* (p. 444); —in *Hēmādri* (Shrāddha, p. 778);—in *Smṛtichandrikā* (Samskāra, p. 167);—in *Samskāramayūkha* (p. 637), which explains *Dvyadhikē* as in the twenty-fourth year;—and in *Samskāraratnamālā* (p. 353), which explains *rājanyabandhuḥ* as *Kṣattriya* and *Dvyadhikē* as *twenty-fourth.*

Another name for the *Kēshānta* sacrament mentioned in Samskāramayūkha is '*Godāna*,' which has been etymologically explained as—*gāvaḥ keshāḥ-dīyantē chhidyantē yasmin.*

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 457), where it is said that this rite is what is called 'godāna';—and in *Aparārka* (p. 67), which adds that the numbers here mentioned are to be counted from *birth* and not from *conception*, for if the latter were meant, the word used would have been '*garbhaṣoḍasha*' like '*garbhaṣṭama*.'

VERSE LXVI

This verse is quoted in *Smṛtitattva* (p. 926);—in *Madanapārijāta* (p. 362), where *āvṛt'* is explained as *jātakarmādikriyā*; and *yathākramam* is to taken to mean

that there should be no deviation from the exact order of sequence—such deviation necessitating expiation;—in *Nirṇayasindhu* (p. 183);—and in *Aparārka* (p. 30), which explains *āvṛt* as '*kriyā*', act, rite;—'*ashēṣtaḥ*' as along with all details', and '*yathākramam*' as meaning that the order of the sacraments should not be disturbed or else the *Sarvaprāyashchitta* has to be performed.'

It is quoted in *Vīramitrodaya* (Samskāra, at several places, on pages 194, 255, 278, 317 and 403). On p. 194, 'āvṛt' is explained as *jātakarmādikriyā*; and on the term '*amantrikā*' it is added that what this interdicts is the use of only those *mantras* that pertain to the *primary* acts of eating butter, honey and the rest, and not the use of the *subsidiary* mantras; and this conclusion is in accordance with the principle enunciated in *Mīmāmsā Sūtra* 3. 8. 34-35, where it is declared that the qualification of *upāmshutva* (silence) pertains to only the primary rite of the '*Ātharvaṇa Iṣtis*' and not to the subsidiary ones.—On p. 255 the verse is quoted in support of the view that the rite of *Niṣkramaṇa*, is to be performed in the case of the female baby also.—Similarly on p. 278, it is quoted to show that the rite of '*Annprāshana*' should be performed for the female baby.—On p. 317, it is made to justify performance of the rite of 'Tonsure' for girls.—On page 403, it is quoted as laying down the performance of all the sacraments—beginning from the *Jātakarma* and ending with the *Kēshānta*; whereby it is concluded that the *Upanayana* also for girls is to be done 'without mantras'; another view is noted, whereby the pronoun 'this', '*iyam*', in Manu's text is taken as standing only for the first five sacraments, ending with Tonsure, so that *Upanayana* and *Kēshānta* become excluded from the category. But this view is rejected; and in answer to the argument that "in view of the declaration in the following verse that for women *Marriage* constitutes *Upanayana*, the pronoun '*iyam*' in the present verse must exclude *Upanayana*,"—it is pointed out that all that

the next verse means is that in the case of a person following the opinion of another Smṛti and not performing the *Upanayana* for his girl,—Marriage should be regarded as constituting her *Upanayana*; and not that in all cases Marriage should take the place of *Upanayana.* The conclusion is stated thus:—There are two kinds of girls—'*Brahmavādinī*' and '*Sadyovadhū*';—for the former there is Upanayana, in the eighth year, vedic study, and 'return' (completion of Vedic study) before puberty,—and marriage also before puberty; while for the *Sadyovadhū*, there is *Upanayana* at the time of marriage, followed by immediate 'completion of study,' which is followed immediately by Marriage. But from the assertion in certain Smṛtis that there used to be Upanayana for women in a 'previous cycle,' it seems that in the present cycle, it is not to be performed. (See note on the next verse).

The above note regarding the two kinds of women is based on a passage in Hārīta Smṛti (quoted in *Madanapārijātā*, p. 37), which adds that all this refers to another cycle. The exact words of Hārīta mean as follows:—"There are two kinds of women—Brahmavādinī and Sadyovadhū; for the former, there are Upanayana, fire-laying, vedic study in the house itself and also alms-begging; while for the latter, when the time of marriage arrives, Upanayana should be performed somehow and then marriage."

This verse is quoted in *Nṛsimhaprasāda* (Samskāra, p. 400);—and in *Smṛtichandrikā* (Samskāra, p. 60) which explains '*āvṛt*' as meaning the Jātakarma and other rites, and adds that this implies that none of the rites is to be omitted for the women.

VERSE LXVII

'*Vaivāhikovidhiḥ.*'—'Sacrament performed with Vedic texts' (Nandana and Rāghavānanda);—'Sacrament for the purpose of learning the Veda' (Medhātithi and Nārāyaṇa).

This verse has been quoted in *Gadādharapaddhati* (Kālasāra, p. 220) to the effect that for women *Marriage* itself is *Upanayana*;—in *Smṛtichandrikā* (Saṃskāra, p. 61), which notes that for women, 'attending' on husband takes the place of 'service of the teacher,' and 'household duties' take the place of 'tending the fire,' and that for girls also, before marriage, there are no restrictions regarding food and other things;—and in *Vīramitrodaya* (Saṃskāra, pp. 403-4), where it is discussed along with the preceding verse (see note on 66). This verse has been taken as excluding women from *Upanayana* entirely. But the author points out that this is not right; and he sets forth his well-considered opinion at the end (see note on 66); and the present verse he takes only as laying down a substitute for the Upanayana in the case of those women who are not *Brahmavādinīs*.

Vīramitrodaya proceeds to explain the verse to mean that '*vaidikaḥ saṃskāraḥ*'—'the sacrament which is gone through for the purpose of studying the Veda,'—*i. e.*, Upanayana—consists, in the case of women, in the 'rites of marriage'; *i. e.*, consecration brought about by the marriage-rites, as has been "declared' by the ancients. It points out that such is the meaning of the verse with the words '*Saṃskāro vaidikaḥ smṛtaḥ*' as read by Medhātithi; but *Mitākṣarā* and other works adopt the reading '*aupanāyanikaḥ smṛtaḥ*' instead of '*saṃskāro vaidikaḥ smṛtaḥ*', which means that marriage rites *serve the purpose of Upanayana rite*; so that marriage would be for women what *Upanayana* is for men.

This verse is quoted also in *Madanapārijāta* (p. 37), which also adopts the reading '*aupanāyanikaḥ smṛtaḥ*.'

VERSE LXIX

This verse is quoted in *Vidhānapārijāta* (p. 491).

VERSE LXX

'*Laghuvāsāḥ*'—Lightly cothed,—clothed with washed, and hence light, dress' (Medhātithi);—'with clean clothes (Kullūka);—'clothed in dress which is not gorgeous, *i. e.* which is less valuable than the Teacher's' (Rāghavānanda).

This verse is quoted in *Vidhānapārijāta,* (p. 521); in *Madanapārijāta* (p. 99);—and in *Vīramitrodaya* (Samskāra, p. 523), which having adopted the reading **प्राञ्जलिस्तु कृतापोशो** for **ब्राह्माञ्जलिकृतोऽध्याप्यो,** explains that the presence of the two words '*āchāntaḥ*' and '*kṛtāposho*'—both of which denote *āchamana*—makes it clear that the *āchamana* is to be done twice.

Burnell refers to Ch. XV of *Prātishākhya* of the Ṛgveda.

This verse is quoted in *Smṛtichandrikā* (*Samskāra,* p. 136), which notes that this '*āchamana*' forms part of the act of *Reading*;—in *Samskāramayūkha* (p. 50) which has the same note;—in *Samskāraratnamālā* (p. 315);—and in *Nṛsimhaprasāda* (Samskāra, p. 47a).

VERSE LXXI

The first half of this verse is quoted in *Vīramitrodaya* (Samskāra, p. 532) where *Sadā* is explained as *everyday at the time of study,* and '*pāda-grahaṇam*' as *saluting*;—and the second half is quoted on p. 524, as containing the definition of the '*Brahmāñjali*';—and in *Smṛtichandrikā* (Samskāra, p. 136).

VERSE LXXII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 455), where it is explained, that the 'left' and 'right' of the second half stand for the left and right *feet*; so that the meaning is that the left foot of the teacher should be touched by the left

hand and the right one by the right hand; and it quotes Baudhāyana laying down that the pupil should pass his hands from the knee downwards to the foot.

A similar explanation is given also in *Parāsharamādhava* (Āchāra, p. 300).

The verse is quoted also in *Vidhānapārijāta* (p. 521);—in *Aparārka* (p. 55), as laying down the 'feet clasping' of the teacher;—in *Samskāramayūkha* (p. 46), which says that '*sprastavyaḥ*' goes with '*gurucharaṇaḥ*' understood;—and in *Smṛtichandrikā* (Samskāra, p. 103), which explains the meaning to be that the left and right feet of the teacher are to be touched with the left and right hands respectively.

VERSE LXXIII

Nārāyaṇa and Nandana read '*adhyēṣyamāṇastu gurum etc,*' which means—'the pupil, proceeding to study, shall say to his Teacher etc., etc.'

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 136), where the verse is explained to mean that—'each day at the beginning of the teaching, the Teacher should begin the work with the word '*Ho! read;*' and at the end, should finish with the words '*Let there be a stop;*' and it adds that all this is to be done for the purpose of 'pleasing God.'

The verse is quoted also in *Madanapārijāta* (p. 100);—in *Vidhānapārijāta* (p. 521);—in *Vīramitrodaya* (Samskāra, p. 514);—in *Samskāramayūkha* (p. 52);—and in *Smṛtichandrikā* (Samskāra, p. 142), which explains *ārame* as 'should desist from teaching.'

VERSE LXXIV

'*Vishīryati*'—*avasthitim na labhatē*, 'does not obtain any standing' (Kullūka);—'becomes absolutely useless' (Medhātithi);—'is not understood' (Govindarāja and Nārāyaṇa).

This verse is quoted in *Madanapārijāta* (p. 99);—in *Vidhānapārijāta* (p. 521);—and in *Smṛtichandrikā* (Samskāra, p. 136) in support of the view that the *Praṇava* should be pronounced at the close of the reading also.

VERSE LXXV

'*Pavitraiḥ*'—'Kusha-blades—by which the seat of the vital airs is touched'—(Medhātithi);—'The *Aghamarṣaṇa*' and other Vedic texts (noted by Medhātithi, but rejected by him, though adopted by Nandana). Burnell has translated the term as 'grass-rings on the third finger';—this is in exact conformity with the present usage, where a blade of Kusha, twisted into the form of a ring, is worn on the third finger on the occasion of all religious ceremonies.

This verse is quoted in *Vidhānapārijāta* (p. 521);—in *Vīramitrodaya* (Samskāra, p. 522), which explains '*prākkūlān*' as *prāgagrān* 'pointing eastwards',—and '*pavitraiḥ*' simply as '*pāvanaiḥ*' 'purificatories';—in *Samskāramayūkha* (p. 49), which explains '*prākkūlān*' as 'with tips pointing towards the east';—in *Samskāraratnamālā* (p. 316) which has the same explanations and adds that it refers to Kusha-blades;—in *Smṛtichandrikā* (Samskāra, p. 135) which has the same explanation and explains '*pavitraiḥ* as purificatory;—also in *Nṛsimhaprasāda* (Samskāra, p. 471).

VERSE LXXVI

This verse is quoted in *Aparārka* (p. 33), as laying down the exact form of the *Praṇava* and of the three *Mahāvyāhṛtis*.

VERSE LXXVII

Hopkins—"This verse is one of the most famous in literature. Whitney has discussed it in Vol. I., pp. 111-112

of the new edition of Colebrook's Essays. His translation runs as follows—'Of Savitar, the heavenly, that longed-for glory may we win, and may himself inspire our prayers.'

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 52), as supporting the view that the *gāyatrīmantra*, is 'born of the Veda' *par excellence*;—also in *Vīramitrodaya* (Samskāra, p. 338).

VERSE LXXVIII

Medhātithi (P. 111, l. 11)—*Prāptē hi karmaṇi, &c.*'—This is a paraphrase of Kumārila's dictum—

प्राप्ते कर्मणि नानेको विधातुं शक्यते गुणः ।
अप्राप्ते तु विधीयन्ते बहवोऽप्येकयत्नतः ।

This verse is quoted in *Aparārka* (p. 50), which explains '*ētadakṣaram*' as the Praṇava;—and in *Nityāchārapaddhati*, (p. 189).

VERSE LXXIX

'*Vahiḥ*'—Burnell represents Medhātithi as explaining this term to be 'on a river-island and the like.' This is not right; the word used by Medhātithi is '*nadīpulinādau*'—which means 'on the *bank* of rivers and such places'.

This verse is quoted in *Aparārka* (p. 1220) where '*vahiḥ*' is explained as 'outside the village'—and '*trikam*' as 'the Sāvitrī along with the Vyāhṛtis';—and in *Gadādharapaddhai* (Kālasāra, p. 30), which explains '*trikam*' as (1) *Praṇava.* (2) *Vyāhṛti* and (3) *Gāyatrī.*

VERSE LXXX

The text of this verse, and hence its meaning, is entirely changed in *Vīramitrodaya* (Samskāra, p. 429); the words as quoted here are,

एतयर्चाऽपि संयुक्तः काले च क्रिययाऽमुया ।
विप्रक्षत्रियविड्योनिर्ग्राह्यतां याति साधुषु ॥

it may be rendered thus—'Equipped with this verse, and timely performance of this act, a person of Brāhmaṇa, Kṣattriya or Vaishya birth becomes acceptable among the good.'

VERSE LXXXI

'*Brahmaṇo mukham.*'—"Literally, the *mouth of Brahman* is meant to convey the double sense (of *leading to*, and *leading to union with, Brahman*). Both interpretations are given by Medhātithi, Kullūka and Rāghavānanda; while Govindarāja, Nārāyaṇa and Nandana explain it merely as the *beginning or portal of the Veda.*"—Buhler.

This verse is quoted in *Madanapārijāta* (p. 71) as defining the '*Brahmamukha*', which has been declared by Nārāyaṇa to be the formula for the *Āchamana*;—in *Vīramitrodaya* (Saṁskāra, p. 522), as laying down the beginning of study;—in the same work again (Āhnika, p. 253), where it is explained as meaning that the name '*sandhyā*' (Twilight Prayers) is applied to all those acts that are performed with the formula herein specified;—also on p. 321, along with the next three verses.

This first line of this verse is quoted in *Aparārka*, (p. 1296).

The verse is quoted in *Saṁskāramayūkha* (p. 50), which explains '*tisraḥ*' as '*Bhūḥ-bhuvaḥ-svaḥ*,' and '*brahmaṇo mukham*' as 'to be pronounced at the beginning of Vedic reading;'—and in *Smṛtichandrikā* (Saṁskāra, p. 135), which notes—'*om bhūrbhuvaḥsvaḥ*' are the three *Vyāhṛtis*,—*tatsaviṭuḥ* &c., is the *Sāvitrī*; all this forms the '*mukha*', *i. e.* beginning, of 'Brahman', *i. e.* the Veda.

VERSE LXXXII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 321), which supplies the following explanatory notes :—

'*Vāyubhūtaḥ*'—as quick-moving as the wind, or 'encased in the Subtle Body'—as explained in *Kalpataru*;—'*Khamūrtimān*'—becoming as all-pervading as the *Ākāsha*, becomes the Supreme Self.

It is quoted also in *Parāsharamādhava* (Āchāra, p. 286) as eulogising the *japa* of the *Gāyatrī mantra*;—and in *Samskāraratnamālā* (p. 236).

VERSE LXXXIII

Medhātithi (P. 114, l. 12)—'*Āpastamba vachanāt*'—This refers to Āpastamba's Dharmasūtra 1.4.13.9, the whole of which reads as follows—**लोके च भूतिकर्मस्वेतदीन्येव वाक्यानि स्युर्यथा पुण्याहं स्वस्त्यृद्धिमिति**

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 321), where the same verse is attributed to Yama also.

VERSE LXXXIV

'*Kṣaranti*'—'Pass away—do not bring about their complete results, or their results disappear quickly'—(Medhātithi, Govindarāja, Kullūka and Nārāyaṇa);—'Perish—as far as their form and results are concerned'—(Nandana).

'*Brahma*'—The neuter form is accepted by Medhātithi, Govindarāja, Kullūka and Rāghavānanda. Nārāyaṇa and Nandana read the masculine form '*brahmā*', and explain the phrase as 'just like Brahmā, the Prajāpati.'

This verse is quoted in *Vīramitrodaya* (Āchāra, p. 321), where it is explained that—'*akṣaram*' stands for the *syllable* '*om*',—and this is 'akṣara' in the sense that its effect in the form Final Release 'never perishes' (*na-kṣarati*);—and that the syllable '*om*' is to be regarded as 'Prajāpati' on the ground of its being expressive of that deity. Here again this same verse is attributed to Yama also.

Medhātithi's remarks on p. 115, ll. 1-8 are based upon Mīmāmsā-Sū. 1. 4. 17-22.

This verse is quoted in *Vīramitrodaya* (Paribhāṣā, p. 79), which reads '*Akṣaram shrēṣṭham*' for '*duṣkaram jñēyam*' and explains it as '*Brahma-praṇava*.'

VERSE LXXXV

Medhātithi (P. 115, l. 16)—'*Pūrṇahutyā* &c.'—See in this connection Sāyaṇa-*Ṛgvēdhbhāṣya*—Upodghāta (Introduction).

VERSE LXXXVI

'*Pākayajñāḥ*'—This term stands for the last four of the five '*Mahāyajña*'—(1) *Brahmayajña* (Vedic study), (2) '*Devayajña*' (the Vaishvadēva offerings), (3) *Pitṛyajña* (daily Shrāddha offerings), (4) '*Bhūtayajña* (Bali offerings) and (5) '*Manuṣyayajña*' (Feeding of guests), according to Medhātithi, Kullūka, Nārāyaṇa and Nandana. According to Govindarāja and Rāghvānanda, it stands for all *Shrauta* and *Smārta* offerings.

The main classification of sacrifices is based upon the difference in the substances offered. On this basis they have been classified as under:—(1) *Haviryajñas*, also called 'Iṣṭi', consisting in the offering of such substances as milk, butter, rice, barley and other grains;—the principal representatives of this class are (*a*) the *Darshapūrṇamāsa*, which is described in detail in the Shatapatha Brāhmaṇa (I and II); and its six ectypes—(*b*) the *Agnyādhāna*, (*c*) the *Agnihotra* (*d*) the *Āgrahāyaṇeṣṭi* (*e*) the *Chāturmāsya*, (*f*) the *Pashubandha* and (*g*) the *Sautrāmaṇi*; all these are offered into fire specially consecrated by the *Agnyādhāna* rite, which serving as it does only the purpose of preparing the fire for other sacrifices, is not a *sacrifice* in the strict sense

of the term,—as has been remarked by Karka in his commentary on Kātyāyana's Shrautasūtra. (2) *Pākayajñas* consisting of the offering of cooked substances, 'not in the consecrated fire, but in the domestic fire and other receptacles. The seven principal sacrifices included under this category are —the five 'great sacrifices' (described in *Shatapatha Brāhmaṇa* 10-5.7 and in Manu, 3.70), the *Aṣṭakās*, the *Pārvaṇa* offerings, the *Shrāvaṇī*, the *Āgrahāyaṇī*, the *Chaitrī* and the *Āshvāyujī*. These are described in the *Gṛhya*—not *Shrauta* —Sūtras. Though the substances offered in these are not very different from those in the Iṣṭis on Haviryajñas, yet they are classed separately, on the ground that the receptacle of the offerings in their case is not the consecrated fire. (3) *Somayajñas* in which the substance offered is the Soma-juice; it includes the following seven sacrifices—(*a*) *Agniṣṭoma*, (*b*) *Atyagniṣṭoma*, (*c*) *Ukthya*, (*d*) *Shoḍashin* (*e*) *Vājapēya*, (*f*) *Atirātra* and (*g*) *Āptoryamā*. Almost all *Somayajñas* involve the killing of an animal, hence the Animal-sacrifices, Pashuyāgas, have been included by older writers under this category; though later writers have drawn a distinction between the *Soma yāga* and the *Pashuyāga*. The very elaborate sacrifices, such as the *Ashvamēdha*, the *Rājasūya*, the *Pauṇḍarīka* and the *Gosava* (according to Dēvala)—are generally classed apart, under the generic name of *Mahāyajñakratu*'.

(See in this connection, Prābhākara-Mīmāmsā, pp. 251-253).

VERSE LXXXVII

'*Maitraḥ*'—'of friendly disposition (towards all living beings)'—Medhātithi;—'worshipper of Mitra, Sun' (suggested by Rāghavānanda).

'*Brāhmaṇaḥ*'—'one who will be absorbed in Brahman' (Kullūka);—'the best of Brāhmaṇas' (Rāghavānanda);—

Buhler remarks—" Medhātithi and Govindarāja take the last clause differently: it is declared (in the Veda that) a

Brāhmaṇa (shall be) a friend (of all creatures)." But in Medhātithi we find no mention of the Veda here.

The verse is clearly meant to be deprecatory of Animal-sacrifices, which involve the killing of animals, whereas the Brāhmaṇa should be friendly to all creatures.

This verse is quoted in *Yatidharmasamgraha* (p. 127).

VERSE LXXXVIII

This verse is quoted in *Bālambhaṭṭi* (Vyāvahāra, p. 606).

Medhātithi (p. 116, ll. 11-12)—*Parishiṣṭorthavādaḥ āsandhyopāsanavidhiḥ*—*i. e.* upto verse 100, all this is mere Arthavāda. But on p. 119, he says that verse 97 contains a *vidhi*.

It is interesting to note that what Medhātithi has called Arthavāda, Hopkins calls 'elaborate interpolation' (note on verse 91).

VERSE XC

This verse is quoted (along with 92) in *Aparārka* (p. 982) as enumerating the sense organs.

VERSE XCIII

'*Doṣam*'—'Guilt' (Nārāyaṇa);—'evil, visible and invisible' —(Medhātithi and Kullūka) *i.e.* misery and sin;—'evil, in the shape of rebirths' (Rāghavānanda).

'*Siddhim*'—'Success, in the form of the rewards of all acts' (Medhātithi);—'final release' (Nārāyaṇa and Rāghavānanda);— 'all human ends, Final Release and all the rest' (Govindarāja and Kullūka).

VERSE XCV

This verse is quoted in *Bālambhaṭṭi* (Vyāvahāra, p. 606).

VERSE XCVI

'*Asēvayā*'—'avoidance of excessive longing for pleasures'—(Medhātithi); 'avoidance of places where pleasures are to be obtained' (Kullūka);—'abstinence from pleasures' (Govindarāja, Nārāyaṇa and Nandana).

This verse is quoted in *Bālambhaṭṭi* (Vyāvahāra, p. 606).

VERSE XCVII

Medhātithi (p. 119, l. 3)—'*ayamatra vidhiḥ*'—It is not consistent with what he has said before (p. 116, ll. 11-12), to the effect that up to verse 100 it is all *Arthavāda*.

VERSE XCIX

'*Prajñā*'—'Wisdom, control over the senses' (Medhātithi, Govindarāja, and Rāghavānanda);—'knowledge of truth' (Kullūka).

'*Pādāt*'—This may be taken literally in the sense of *foot*; as Hopkins rightly remarks—"The hide often is used in oriental countries complete, each leg being made water-tight." This is indicated by Medhātithi's remarks also.

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 493) where the '*dṛti*' is explained as a 'leathern bag.' It is quoted to show that during studentship the strict observance of the vows and restraints is essential.

VERSE C

'*Yogataḥ*'—(*a*) 'By careful means' (construed with '*akṣiṇvan*' or (*b*) 'gradually' (construed with '*vashēkṛtvā*')—(Medhātithi);—'By the practice of yoga' (Nārāyaṇa and Nandana).

This verse is quoted in *Smṛtichandrikā* (Saṃskāra, p. 122).

VERSE CI

Medhātithi (p. 121, l. 26)—'*Gautamēna tu.*' The complete Sūtra of Gautama is as follows **तिष्ठेत् पूर्वामासीत उत्तरां सज्योतिष्याज्योतिषो दर्शनात् वाग्यतः** (2. 17)

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 447);—also in *Parāsharamādhava* (Āchāra, p. 281) as laying down the necessity of *japa*;—and in *Hēmādri* (Shrāddha, p. 695).

VERSE CII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 257) as eulogising the Twilight Prayer,—where '*malam*' is explained as *sin*.

VERSE CIII

This verse is quoted in *Vīramitrodaya* (Āchāra, p. 258), —where '*Dvijakarma*' is explained as *studying* and the *rest*,—as precluding the neglector of Twilight Prayers from all Brahmanical functions.

VERSE CIV

This is quoted in *Parāsharamādhava* (Āchāra, p. 312), as laying down the place and other details in connection with the Twilight Prayers;—in *Madanapārijāta* (p. 281); in *Aparārka* (p. 70), as indicating that in the event of the man being unable to perform the entire *Brahmayajña* he may do it by means of the *Sāvitrī* alone; and again on p. 136;—and in *Nṛsimhaprasāda* (Samskāra, p. 38a).

VERSE CV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 149), as an exception to the rule mentioning certain days as 'unfit for study';—and the term '*upakaraṇa* is explained as

aṅgāni, 'the subsidiary sciences'; and the '*nitya-svādhyāya*' as that reciting of Vedic texts which constitutes the '*Brahmayajña*'. The same work quotes it again (on p. 314) as precluding the *Brahmayajña* from the scope of the rule prohibiting the reading of Vedic texts on certain days.

It is quoted in *Vidhānapārijāta* (I, p. 534) as embodying an exception to the rule regarding days unfit for study;—and again in II, p. 262 as embodying an eulogy on *Brahmayajña*;—also in *Madanapārijāta* (p. 105) as laying down a case where the rules relating to time unfit for study do not apply;—and also in *Vīramitrodaya* (Saṃskāra, p. 537), as the foremost exception to the rules regarding days unfit for study.

It is quoted in *Aparārka* (p. 137), where '*vēdopakaraṇa*' is explained as '*vēdāṅga*';—in *Smṛtisāroddhāra* (p. 141), which construes the passage as '*vēdopakaraṇē naityakē nānadhyāyaḥ*,' as otherwise there would be conflict with other texts;—in *Smṛtichandrikā* (Saṃskāra, pp. 148 and 162) which adds the following notes: '*Vēdopakaraṇa*' are the *Vedāṅgas*—'*nitya-svādhyāya*' is *Brahmayajña*;—in *Hēmādri* (Shrāddha, p. 775);—in *Saṃskāramayūkha* (p. 59), which supplies the same explanation of '*nityasvādhyāya*';—and in *Saṃskāraratnamālā* (p. 338), which explains '*Vēdopakaraṇa*' as the *Vēdaṅgas*, and notes that the singular number is used since the noun is treated as a *class-name*.

VERSE CVI

"The last clause of verse 106 finds its explanation by the passage from the Shatapatha Brāhmaṇa quoted by Āpastamba, 1. 12. 3."—Buhler.

Neither Buhler's, nor Burnell's, nor Hopkins' rendering of the verse is in keeping with the explanation provided by Medhātithi or Kullūka.

This verse is quoted in *Madanapārijāta* (p. 282) along with 105, as setting forth an exception to the rules regarding days unfit for study;—in *Aparārka* (p. 137);—and in *Hēmādri* (Shrāddha, p. 775).

VERSE CVII

'*Payo dadhi ghṛtam madhu*'—stand respectively for Merit, Wealth, Pleasure and Final Release, according to Nārāyaṇa and Nandana. Medhātithi notes this explanation as provided by 'others.'

Medhātithi (p. 124, l. 15)—'*Ekasya tūbhayatvē*'—This is Mīmāmsā Sūtra 4. 3. 4. There are two texts—'makes an offering of curd' and 'for the benefit of one desiring sense-organs, one should sacrifice with curd'; the question that arises is whether these two texts lay down two distinct acts, or both conjointly enjoin a single act; and the conclusion is that the two acts are distinct.

This principle, Medhātithi argues, is not applicable to the present case; the mention of the four distinct substances cannot be taken as supplying the motive for four distinct acts.

Medhātithi (p. 124, l. 16)—'*Rātrisatranyāyaḥ*'—This is enunciated in Mīmāmsā Sū. 4. 3. 17 *et seq.* In connection with the *Rātrisatra* sacrifice, it has been held that it is conducive to 'respectability,' even though this is a result mentioned in an Arthavāda passage. This principle also is not applicable to the present case where the necessary motive is provided by the compulsory character of the act.

VERSE CVIII

'*Āsamāvartanāt*'—See 3. 3-4.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 455), as laying down the duties of the Student;—in *Vīramitrodaya* (Samskāra, p. 489) as laying down the 'miscellaneous duties' of the Student;—and in *Aparārka* (p. 76),

as laying down the time-limit up to which the fire-tending and other functions have to be kept up.

'*Acting for the teacher's well-being.*' The details of this have been described by Hārīta, quoted in *Vīramitrodaya* (Saṃskāra, p. 490)—'By fetching of water, Kusha-grass, flowers, fuel, roots, fruits, sweeping and washing of the house, bodily service and so forth,—he should devotedly attend upon the Teacher, whose cast off clothes, bed and seat he should never step over.'

This verse is quoted in *Nṛsiṃhaprasāda* (Saṃskāra, p. 46a);—and in *Smṛtichandrikā* (Saṃskāra, p. 118), which adds that those mentioned here indicate the other duties also.

VERSE CIX

'*Dharmataḥ*'—'According to the sacred law' (Kullūka and Nandana);—'for the sake of merit' (Medhātithi, Govindarājā and Nārāyaṇa).

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 517) as laying down the duties of the Teacher;—in *Saṃskāramayūkha* (p. 51);—in *Saṃskāraratnamālā* (p. 312);—and in *Smṛtichandrikā* (Saṃskāra, p. 140) which explains '*shaktaḥ*' as 'capable of acquiring knowledge' and '*jñānadaḥ*' as 'one who has imparted knowledge.'

Medhātithi (p. 125, l. 22)—'*Upādhyāyastu*'—This '*Upādhyāya*' is referred to several times. He is either Medhātithi's teacher, or an older commentator on Manu. The former is more probable.

VERSE CX

'*Jaḍavat.*'—'*Jaḍa*' is 'dumb' here (Medhātithi and Kullūka);—an 'idiot' (according to others).

This verse is quoted in *Yatidharmasamgraha* (p. 107).

VERSES CXI

'*Vidvēṣam vādhigachchhati*'—'Incurs the ill-will of the people' (Medhātithi and Govindarāja);—'loses the reward' (Rāghavānand);—'incurs the other party's enmity' (Kullūka).

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 516), as laying down the duties of the Teacher.

VERSES CXII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 515), among texts laying down the Teacher's duties;—in *Vidhānapārijāta* (p. 523), as mentioning those who should not be taught;—in *Madanapārjāta* (p. 103) as mentioning certain persons not fit for teaching;—in *Samskāramayūkha* (p. 51);—in *Samskāraratnamālā* (p. 312), which explains the meaning to be that 'there is no merit in teaching a heretic who neglects the prescribed duties';—and in *Smṛtichandrikā* (Samskāra, p. 140).

VERSES CXIII

This also is quoted along with 112 in *Madanapārijāta* (p. 103);—also in *Vidhānapārijāta* (p. 523).

VERSE CXIV

This verse is an adaptation of a very much older text. *Vīramitrodaya* (Samskāra, p. 515) quotes this latter text as 'shruti'— विद्या ह वै ब्राह्मणमाजगाम

गोपाय मा शेवधिष्ठेऽहमस्मि ।

असूयकायानृजवे अयताय

न माम् ब्रूयात् अवीर्यवती यथा स्याम् ॥

Burnell and Hopkins remark as follows :—"This with verse 144, which appears to have originally followed these verses as a whole, constitutes a favourite saying of the Brāhmaṇas. These verses in an older form are quoted in the Nirukta (ii-4), and (more like this present text) they occur also in the *Viṣṇu* and *Vashiṣṭha Smṛtis*: they also occur in *Samhitopaniṣad-brāhmaṇa* of the Sāmaveda (pp. 29-30). The older form of these two verses 114 and 115 (as well as 144) was in the *Tṛṣṭup* metre, as in the Smṛtis just referred to."

This verse is quoted in *Madanapārijāta* (p. 103)—where the Amarakoṣa is quoted as explaining '*Shēvadhi*' as '*nidhi*,' 'treasure'; and '*asūyā*' is defined as 'tendency to fault-finding.'

It is quoted also in *Vidhānapārijāta* (p. 523).

VERSE CXV

As a parallel to this *Vīramitrodaya* (Samskāra, p. 515) quotes the following 'shruti'—

यमेव विद्या शुचिमप्रमत्तं
मेधाविनं ब्रह्मचर्योपपन्नम् ।
यस्ते न द्रुह्येत् कतमञ्च नाहं
तस्मै मां ब्रूया निधिदाय ब्रह्मन् ॥

This verse is quoted in *Madanapārijāta* (p. 103), also in *Vidhānapārijāta* (p. 523).

VERSE CXVII

This verse is quoted in *Madanapārijāta* (p. 25);—in *Vidhānapārijāta* (p. 501);—in *Parāsharamādhava* (Āchāra, p. 296), as mentioning the person to whom, among a number of people, the salutation is to be offered first;—and in *Vīramitrodaya* (Samskāra, p. 460); where '*laukikam*' is

explained as *arthashāstrīyādi*, and '*ādhyātmikam*' as *brahmapratipādakashāstrīyādi*;—'*pūrvam*' as *bahumānyasamavāyē prathamam*;—and it proceeds to point out that among the teachers enumerated, the succeeding one is to have priority over the preceding one;—also in *Aparārka* (p. 54) without comment;—and again on p. 142;—also in *Smṛtichandrikā* (Saṃskāra, p. 97) as laying down the order in which salutation has to be offered when there are a number of Brāhmaṇas assembled;—and in *Nṛsiṃhaprasāda* (Saṃskāra, p. 44a).

VERSE CXVIII

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 460).

VERSE CXIX

'*Adhyācharitē*'—'Prepared' (Medhātithi);—'occupied' (Kullūka). This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 460).

VERSE CXX

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 460);—again in the same work (Āchāra, p. 150), where '*Āyāti*' is explained as '*āgachchhati*';—and in *Smṛtichandrikā* (Saṃskāra, p. 97), as laying down that before saluting one should rise.

VERSE CXXI

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 460);—in *Vidhānapārijāta* (p. 501) as describing the reward for saluting one's superiors;—in *Parāsharamādhava* (Āchāra, p. 306) as eulogising the act of saluting one's superiors;—and in *Smṛtichandrikā* (Saṃskāra, p. 97).

VERSE CXXII

This verse is quoted in *Madanapārijāta* (p. 25), where the following notes are added:—'*abhivādāt*,' i.e., after the word '*abhivādayē*,' 'I salute'—one should mention his name, 'I am so and so';—the term '*vipra*' stands for all the *twice-born* men;—also in *Samskāramayūkha* (p. 45), which says that what is meant by '*abhivādāt*' is 'after having pronounced the words '*I salute*';—and in *Smṛtichandrikā* (Samskāra, p. 96), which adds the explanation 'one should pronounce his own name, *I am Dēvadatta*, after having saluted.'

It is quoted in *Vīramitrodaya* (Samskāra, p. 450); where the following explanation is added:—When saluting the elder—*i.e.*, an aged person—'*abhivādātparam*'—*i.e.*, after uttering the word '*abhivādayē*', 'I salute,'—one should utter his proper name, 'I am so and so.' It has been declared in the *Yajñasūtra* that the generic pronoun '*asau*' ('so and so') indicates the proper name. Since the text uses the term 'elder,' it follows that the method here laid down is not to be employed in saluting such *uncles* and other superior relatives as are younger in age to the saluter; the method for saluting them is going to be described later on. The term '*Vipra*' includes the *Kṣattriya* and the rest also; as is clear from the rules regarding the returning of salutation, under verse 127 below.

On the expression '*ahamasmi*,' this work quotes Medhātithi's remark that both '*aham*' and '*asmi*' meaning the same thing, the use of the one or the other is optional. But this has been quoted as the opinion of 'others' by Medhātithi. This view is rejected by Vīramitrodaya as being repugnant to Manu, verse 122. It rejects the view of Kullūka also, who opines that the term '*nāma*' need not be used in the formula.

This verse is quoted also in *Parāsharamādhava* (Āchāra, p. 296) where too the term '*abhivādātparam*' is explained to mean—'Having first uttered the words *I salute*, he

should pronounce his name';—and in *Aparārka* (p. 52), which says that the formula is '*abhivādayē chaitranāmāhamasmi bhoḥ*.'

VERSE CXXIII

This verse is quoted in *Vidhānapārijāta* (p. 501) as laying down the method of salutation;—also in *Vīramitrodaya* (Saṃskāra, p. 451), where the following observations are made:—

'In the case of such illiterate men as do not comprehend the salutation addressed to them in the form of the Sanskrit sentence declaring the name of the saluter,—*i. e.* who do not understand that they are being saluted,—as also in the case of all women, literate and illiterate,—one should not omit his own name, and say simply, 'I salute you'; and if even this much is not understood, then the salutation may be made even with corrupt vernacular words;—such is the implication of the term '*prājña*,' *wise*. The ancients have defined '*abhivādana*', 'salutation' as *obeisance with the prescribed formula*. There is a difference among—(1) *Pādopasaṃgrahaṇa* (clasping the feet), (2) '*Abhivādana*' (salutation) and (3) '*Namaskāra*' (bowing);—the (1) being reserved for Teachers and Elders, (2) for people very much older than the saluter, and (3) for those only slightly older; so says Harihara; and *Kalpataru* also mentions '*abhivādana*' and '*Pādopasaṃgrahaṇa*' separately; Manu himself mentions the two separately in verse 216 below.

This verse is quoted in *Aparārka* (p. 54) as laying down that the saluting of illiterate persons is to be done in the same form as that of women;—also in *Smṛtichandrikā* (Saṃskāra, p. 98), which adds the explanation:—'To persons not conversant with the proper way of returning the salute along with the name of the saluter,—as also to all women—the salutation is to be offered only with the words '*aham bhoḥ*,' '*it is I, sir*!'

VERSE CXXIV

This verse is quoted in *Madanapārijāta* (p. 26) with the following notes:—The term '*bhoḥ*' is the '*svarūpabhāva*' of names; *i. e.* it leads the name uttered to reach the person addressed; the sense being that when addressed with the term '*bhoḥ*', the person catches the saluter's name. The root in the term '*bhāva*' denotes *reaching*. If we read '*bhobhāvaḥ*' this would mean 'the *bhāva*, or presence, of the term *bhoḥ*.'

It is quoted in *Vīramitrodaya* (Saṃskāra, p. 450) where we have the following notes:—At the end of the name pronounced in the salutation, one should utter the term '*bhoḥ*' for attracting the attention of the person saluted; because it has been declared by the sages that the term '*bhoḥ*' stands for the names of the persons addressed; so that, even though the name of the saluted person be not uttered, the term '*bhoḥ*' becomes the proper form of address. Thus then the formula for saluting comes to be '*abhivādayē amukanāma ahamasmi bhoḥ*.'

This is quoted also in *Nirṇayasindhu* (p. 191);—in *Saṃskāramayūkha* (p. 45), which states the complete formula as '*Ābhivādayē Dēvadatto'ham bho*';—and in *Smṛtichandrikā* (Saṃskāra, p. 96).

VERSE CXXV

Buhler adopts the reading '*pūrvākṣarapl̥utaḥ*', which is given by Nandana, and mentioned by Nārāyaṇa. The meaning, according to this, as Buhler remarks, is that the name Dēvadatta should be pronounced as 'Dēvadattā.' Medhātithi and Kullūka adopt the reading '*pūrvākṣaraḥ plutaḥ*,' under which the meaning is that 'the vowel *a*, which occurs at the end of the consonant, should be pronounced ultra-long.' "According to this interpretation," says Buhler, "Manu's rule

agrees with Āpastamba and Pāṇinī (8-2-83). Govindarāja and Rāghavānanda go far off the mark."

Several commentators note that '*vipraḥ*' includes all the twice-born persons.

Medhātithi (p. 132, l. 4)—'*Tatra pūrvasmin &c.*'—Kullūka's expounding of the compound is simpler—'*pūrvam*' *nāmagatam*—'*akṣaram*'—*vyañjanam*—*samshliṣṭam yasya sa pūrvākṣarah.*'

Ibid, (p. 132, l. 8)—'*Bhagavān Paninīḥ*'—This refers to the sūtra '*achontyādi ṭi*' which defines the 'ṭi' as 'that which has for its beginning the last among the vowels'; and the example given in *Siddhāntakaumudī* under Sū 8. 283 is, *Āyuṣmān bhava Dēvadattā*'; from which it is clear that the name 'ṭi' is applicable to the vowel 'a' in 'tta' and it is '*tadādi*'—having for its beginning the last of the vowels—in the sense that it ends in itself, it being regarded as its own constituent part, according to *Shabdēndushēkhara*, which has the following note—**ननु मार्तण्ड इत्यत्र मार्तशब्दान्त्याच् तकाराकारः स आदिर्यस्येत्यन्यपदार्थो दुर्लभ इति चेन्न। एकस्मिन्नेव समुदायत्वारोपेण तदवयवत्वारोपेण च तदुपपत्तेः ॥**

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 297), which adds the following notes:—The compound '*pūrvākṣaraḥ*' is to be expounded as *pūrvam akṣaram yasya*; and the '*purvam akṣaram*', 'preceding syllable,' in a name is the consonant, since a vowel can not be 'preceded' by another vowel; hence the meaning comes to be that the vowel at the end of the final consonant should be pronounced ultra-long. The term '*akṣaraḥ*' stands for all vowels that may occur at the end of a name [This is exactly what Medhātithi and Kullūka have said]; the text could not have meant the vowel 'a' only; as it is not possible for all names to end in that vowel. Thus the formula comes to be—'*āyuṣmān bhava saumya Dēvadattā*.'

It is quoted in *Madanapārijāta* (p. 26), which supplies three different explanations:—At the end of the words

'*āyuṣmān bhava saumya*,' the name of the saluter should be pronounced—'*Viṣnusharman*'; (*a*) at the end of the name an 'a' should be pronounced, and of this 'a,' the '*pūrva-svaraḥ*,' the preceding syllable,' should be ultra-long. The mausculine form '*akṣaraḥ*' is a Vedic archaism, [the right form being '*akṣaram*']. Though the syllable 'preceding' (the 'a' pronounced after the name '*Viṣnusharman*') would be 'n,' yet inasmuch as the consonant could not be pronounced 'ultra-long,' the term 'preceding syllable' would apply in this case to 'a' that is contained in the name [*i. e.* the 'a' after 'm']; and it is this 'a' that would be pronounced ultra-long [The formula thus being '*āyuṣmān bhava saumya Viṣnusharmā3n*'].—(*b*) '*Pūrvākṣaram plutam*' is another reading, in which case the construction is all right [and there is no archaism]; the meaning being that 'the preceding syllable is to be pronounced ultra-long.'—(*c*) Or, the sentence '*akāraṣhchāsya nāmno'ntē*' may be explained as follows:—The vowel 'a' (*ākāraḥ*) that appears at the end of 'his' ('asya', the saluter's) 'name' ('*nāmnaḥ*')—'a' mentioned only by way of illustration, any vowel at the end of the name being meant,—is what is qualified by the qualifying word '*pūrvākṣaraḥ*'—which means, in this case,—*that which has the syllables, akṣaram, in the name 'preceding'—'pūrvāṇi,'—itself*; and such a vowel should be pronounced ultra-long,—and no other 'a', either in the name itself, or added after the name.

The formula, according to all these explanations, is '*āyuṣmān bhava saumya Dēvadattā3*.' This is not accepted by *Vīramitrodaya* (Samskāra p. 452), which would omit the word '*saumya*,' which in Manu's text, it takes as standing for the name of the saluter; so that the formula according to it would be '*āyuṣmān bhava Dēvadattā3*.' It argues that if we don't take the word '*saumya*' as standing for the name, we would have to seek elsewhere for the injunction for *pronouncing the name* in regard to which the

second half prescribes the ultra-elongation of the final 'a.'—As regards the second line of the verse, it takes it to mean that 'the *a* that appears at the end of the saluter's name should be pronounced ultra-long;—and adds that the vowel '*a*' here stands for vowels in general; as all names do not, and cannot end in '*a*', in the case of names ending in consonants also, the syllable to be ultra-elongated would be the *last of the vowels* contained in the name; it is clear from Pāṇini's rule that the '*ṭi*' syllable is to be so pronounced (see *note*, above)—and it is the last *vowel* that is called '*ṭi*'. —In the compound *pūrvākṣaraḥ*', '*akṣara*' means *consonant*, and the compound means 'that which has a consonant immediately preceding it'; so that the text comes to mean that 'the vowel that has a consonant immediately preceding it should *not* be separated from the consonant and then pronounced ultra-long; it should be pronounced along with the consonant.' It concludes that this explanation is in agreement with Medhātithi and several others. According to this view the formulas would be—(*a*) '*āyuṣmān bhava Dēvadattā3*' (where the name ends in a vowel) and (*b*) '*āyuṣmān bhava Somasharmā3n*,' where the name ends in a consonant.

The same work goes on to add that Haradatta has adopted the reading '*pūrvākṣaraplutaḥ*' (see note above) and has explained the verse as follows:—At the end of the name is to be pronounced an additional '*a*'—over and above the syllables in the name itself,—and this additional '*a*'—is to be '*pūrvākṣaraplutaḥ*,'—*i. e.*, 'having its preceding syllable—*i. e.*, *vowel*—ultra-long';—*i. e.*, the vowel preceding the additional '*a*' should be ultra-long; and this may be done also where consonants may be intervening between the two. Thus in the case of there being no intervening consonant, the formula would be *āyuṣmān bhava saumya Dēvadattā3*,' while in that of there being an intervening consonant, it would be *āyuṣmān bhava saumya Agnichi3da*' (where the consnant, '*d*' intervenes between the additional '*a*' at the end, and the vowel '*i*' preceding it.)

It further adds that the term '*vipraḥ*' includes the *Kṣattriya* and others also, as is clear from the fact that in grammar we find rules (*a*) making the ultra-elongation of the final vowel *optional* in the case of the saluter being a *Kṣattriya* or a *Vaishya*, and also (*b*) prohibiting the elongation in the case of the saluter being a *woman* or a *Shūdra*.

This work quotes Medhātithi to the effect that the words in the text '*āyuṣmān bhava saumya*' are meant to be purely illustrative, and it is not meant that these should be the very words used; it is thus that even such returns become permissible as—'*āyuṣmānēdhi*,' '*dīrghāyurbhūyāḥ*,' '*chirañjīva*' and others that are in common use among cultured people.

This verse is quoted also in *Nirṇayansindhu* (p. 191), where '*pūrvākṣaraḥ*' is explained as referring to the letter preceding the 'n' in '*sharman*';—and in *Aparārka* (p. 53), which adds the following note:—The '*akāra*' here stands for the final vowel in the name of the saluter; hence whichever vowel occurs at the end of the name should be pronounced ultra-long; hence '*pūrvākṣaraḥ*' means 'that which is preceded by a syllable'; this syllable preceding the final vowel must be a consonant. Hence the meaning is that the vowel, along with the consonant, should be pronounced ultra-long. It does not mean that an additional 'a' is to be added at the end of the name.

It is quoted in *Smṛtichandrikā* (Saṃskāra, p. 98), which adds the following notes:—The vowel '*a*' here stands for any vowel that occurs at the end of a name; there is no such rule as that every name must end in 'a'; hence the elongation pertains to the vowel that occurs at the end of a name; and it does not mean that an additional '*a*' has to be added at the end of every name.

It is quoted also in *Saṃskāramayūkha* (p. 46), which has the same remarks regarding the vowel '*a*'; it adds:—According to some people, the title '*sharman*' also has to be

pronounced; so that the formula would be '*āyuṣmān bhava Dēvadattā sharman.*' Others hold that the elongation prescribed is to be done to the 'a' contained in the term '*sharman.*' But this is open to doubt, as the term '*sharman*' does not form part of the *name*; if it did, then, as some other syllables would necessarily be required to be prefixed to this, it could not be possible to have any name 'with two letters', as has been prescribed. This elongation of the vowel is not done in the name of the *Shūdra*, who is excluded, according to Pāṇini's Sūtra '*Pratyabhivādē'shūdrē*'; this however makes it clear that the salutation of the *Shūdra* also is to be returned.

VERSE CXXVI

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 450), where the following explanation is added:—The meaning is that the man who does not know the return greeting in strict consonance with rules of salutation does not deserve to be greeted at all, the correct form of the response being as laid down in the preceding verse—the ultra-elongation of the vowel at the end of the name pronounced by the saluter in the formula of salutation. What is prohibited here is only that salutation which is accompanied by the formula containing the saluter's name; that all salutation is not entirely interdicted is indicated by the words 'he is exactly as the Shūdra is';—the Shūdra also, when over ninety years of age, is deserving of salutation, according to Manu 2. 137. The word '*pratyabhivādanam*' means the pronouncing, by the elder who has been saluted, of benediction with prescribed formula.

This verse is quoted also in *Madanapārijāta* (p. 28), which adds a verse from Yama to the effect that the Brāhmaṇa who, on being saluted, does not return the proper benediction, is born as a tree in the crematorium, inhabited by crows and vultures.

It is quoted in *Parāsharamādhava* (Āchāra, p. 297) as laying down that no salutation should be offered to one ignorant of the proper form of the response to it;—in *Nityāchārapradīpa* (p. 407);—in *Samskāramayūkha* (p. 57);—and in *Smṛtichandrikā* (Samskāra, p. 98).

VERSE CXXVII

According to Govindarāja, the rule refers to friends or relatives meeting, not to every one who returns a salute.

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 450) in support of the view that the term '*vipraḥ*' in verse 125 includes the Kṣattriya, the Vaishya and the Shūdra also; as it lays down the return-greeting for all these;—and again on page 465, as a verse common to Manu and Yama and laying down the benedictory response to salutation.

It is quoted also in *Parāsharamādhava* (Āchāra, p. 298) as laying down the return-greetings appropriate for the several castes;—in *Nityāchārapradīpa* (p. 406) as laying down what should be said after salutation has been returned;—in *Samskāramayūkha* (p. 47);—and in *Smṛtichandrikā* (Samskāra, p. 100).

VERSE CXXVIII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 466), where the following explanation is added:—At the time of returning the salutation, the person initiated for a sacrifice even though he be younger in age, should not be addressed by name, after the performance of the *Dīkṣaṇīyā Iṣṭi*, the Initiatory Sacrifice, till the completion of the Final Bath of the *Avabhṛtha*; he should be addressed by such words as '*Dīkṣita*' and the like, following after the syllable '*bhoḥ*' or '*bhavat*';—*i. e.* '*bho dīkṣita*'.

It is quoted also in *Madanapārijāta* (p. 28) in support of the view that even in the return greeting, the name of the

initiate should not be pronounced; and is explained to mean that the initiate should be addressed with such words as '*bho dīkṣita*', or '*bhavān dīkṣita*, or some such other expressions containing a synonym of the word '*dīkṣita*'.

VERSE CXXIX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 298);—also in *Vīramitrodaya* (Saṁskāra, p. 467);—and in *Smṛtichandrikā* (Saṁskāra, p. 101) as laying down the mode of addressing ladies.

VERSE CXXX

'*Gurūn*'—'Superiors, in point of wealth, &c.' (Medhātithi);—'those venerable on account of learning and austerities (Kullūka and Rāghavānanda);—'the husband of a maternal aunt and so forth, but not those more learned than himself' (Govindarāja);—'the teacher and the rest' (Nandana);—'Sub-teachers' (Nārāyaṇa).

Medhātithi (p. 133, l. 27)—'*Gautamīyē*'—This refers to Gautama 6.9, which reads—**ऋत्विक्श्वशुरपितृव्यमातुलानां तु यवीयसाम्प्रत्युत्थानमनभिवाद्याः ॥**

Ibid. (p. 133, l. 28)—'*Bhāgineyādēḥ*'—See Gautama, 6.20—**वित्तबन्धुकर्मजातिविद्यावयांसि परबलीयांसि**, *cf.* also Manu, 2.136.

This verse is quoted in *Vīramitrodaya* (Saṁskāra, p. 456), where it is explained that the term '*gurūn*' stands for those who are possessed of superior learning and other qualifications.

VERSE CXXXI

This verse is quoted in *Vīramitrodaya* (Saṁskāra, p. 458) in support of the view that the mother-in-law should be accosted with the clasping of her feet, whereby the prohibition of clasping of the feet of the mother-in-law, met

with in some Smṛtis, has to be taken as referring to cases where the mother-in-law happens to be a youthful woman,—under which circumstances the Teacher's wife also should not be clasped in the feet.

VERSE CXXXII

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 458) in support of the view that the clasping of the feet of the brother's wife should be done when one belongs to the same caste as her husband; and the prohibition of such clasping met with in some Smṛtis should be taken as referring to cases where the sister-in-law happens to belong to a lower caste;—also in *Smṛtichandrikā* (Saṃskāra p. 103).

VERSE CXXXIII

This verse is quoted in *Vīramitrodaya* (Saṃskāra p. 459) in support of the view that the ladies herein mentioned should be accosted by the clasping of the feet, as they are here declared to be treated 'like the mother';—and in *Smṛtichandrikā* (Saṃskāra, p. 90).

VERSE CXXXIV

"Those who are 'friends' and equals may address each other with the words '*bhoḥ*', '*bhavat*,' or '*vayasya*', 'friend'. The explanation of the verse, which is substantially the same in all the commentaries, is based on Gautama's passage (6.14-17); while Haradatta's interpretation of Āpastamba (1.4.13) somewhat differs."—(Buhler).

" A small difference in age constitutes among relatives a difference in position; but in other cases only a considerable difference as specified.—This 'equality' refers to the form of salutation among equals."—(Burnell—Hopkins).

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 466), where the following explanation is given :—Among persons living in the same city, and not possessed of any exceptional learning or wealth or other qualifications, if the difference in the age of two persons extends to within ten years, they are to treat each other as 'friends,' and there is to be no salutation ; the 'city' here includes the village also ;—among persons versed in music and other arts, equality extends to within five years of difference in age;—and among those learned in the Veda to within *one* (as read here) year ;—and among *Sapiṇḍas*, to within a very short period of time. In every case there is 'superority' if the difference exceeds the periods mentioned.

It is quoted also in *Parāsharamādhava* (Āchāra, p. 299), where also we have the following explanation :—Among inhabitants of the same village one is to be treated as 'friend' if he is older by less than ten years ; beyond that he is to be treated as 'superior'.—Among men expert in the arts and in learning, there is equality if there is a difference of five years ;—among persons learned in the Veda, or students of the Veda, there is equality if there is a difference of *three* years, after which the older man becomes 'superior' ;—among blood relations, brothers and the rest, the older person is to be treated as an equal only when the difference in age is very small.

Parāsharamādhava raises the question of saluting such *Ṛtvik* and others as are younger in age. In view of the general rule that these should be saluted, the fact of any one being younger in age does not deprive him of his right to a salute. The conclusion however is that all that is meant is that they have to be 'treated with respect'; and this implies that one should stand up to receive and welcome them with agreeable words, as is clearly laid down by Baudhāyana, who says, ऋत्विक्श्वशुरपितृव्यमातुलानां तु यवीयसां प्रत्युत्थानाभिभाषणम्. That these are not to be saluted is clearly asserted by Gautama (6.9), which lays down that these are अनभिवाद्याः. It is interesting to

note that in quoting Gautama, Mādhava has read अभिवादनम् in place of अनभिवाद्याः ; but knowing somehow that the meaning of Gautama was that these are *not* अभिवाद्याः, he has explained अभिवादनम् as अभिभाषणम्, *speech*.

The verse is quoted also in *Madanapārijāta* (p. 29) as declaring the difference in age which constitutes 'superiority'. It practically repeats the explanation given in *Parāsharamādhava* (see above) ; but at the end adds that among blood-relations, the difference of even one day establishes superiority; while between relations born on the same day there is equality as declared by Āpastamba.—'One born on the same day is a *friend*.'

Aparārka (p. 53) quotes this verse and adds the following explanation :—Among citizens even one who is ten years older is a 'friend', and it is only one who is more than ten years older is to be regarded as an 'elder'; among musicians and other artists one older by five years or less is a 'friend', older than that he becomes an 'elder'; among Vedic scholars, it is upto three years; and among these latter, superority or inferiority is determined by special qualifications.—The particle '*api*' means '*eva*'.

It is quoted in *Smṛtichandrikā* (Samskāra, p. 101), which offers the following explanation :—Among citizens, one who is senior by one to ten years is to be regarded as a 'friend'—an equal; one older than that is an 'elder'—a superior ;—among artists people versed in singing, dancing and so forth there is 'friendship' upto a difference of five years ; among Vedic scholars it extends to a difference of three years ; older than that, is 'elder'—superior ; among blood-relations there is 'friendship' within a limit of very few years ; one even a little older is to be saluted like an 'elder' ; —all this refers to Brāhmaṇas.

VERSE CXXXV

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 474), as showing that the Brāhmaṇa is 'superior' to all,

It quotes the same verse as contained in *Bhaviṣyapurāṇa.*—It is quoted also in *Nṛsimhaprasāda* (Samskāra, p. 44b);—and in *Smṛtichandrikā* (Samskāra, p. 101) to the effect that as between a *Brāhmaṇa* and a *Kṣattriya*, the former is to be saluted by the latter, even though he be very much junior in age.

VERSE CXXXVI

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 474), where we find the following notes:—'*Vittam*' stands for *wealth acquired by lawful* means;—'*bandhuḥ*' for *uncles* and others;—'*vayaḥ*' for *older age*;—'*karma*' for acts prescribed in the *Shruti* and *Smṛti*;—'*vidyā*' for *true knowledge*;—these are '*mānyasthānāni*,' *i.e. grounds of respectability.* (See note below on 137).

Aparārka (p. 159) quotes this verse in support of the view that a man, though belonging to an inferior caste, deserves to be respected by another of the superior caste, if the former happens to be possessed of superior learning and other qualifications.—It is quoted in *Nṛsimhaprasāda* (Samskāra, p. 44b);—and in *Smṛtichandrikā* (Saṁskāra, p. 106), which explains '*mānyasthānāni*' as 'grounds of respect, and adds that 'learning' is the highest of these all.

VERSE CXXXVII

This verse is quoted along with verse 136 in *Vīramitrodaya* (Samskāra, p. 474), which adds the following explanation:—Among the three castes, Brāhmaṇa, Kṣattriya and Vaishya, the person who possesses a greater amount of the preceding qualification (among the five mentioned in 136) is to be honoured more than one possessed of the succeeding one only. Thus a person possessed of greater wealth and superor relations is

higher than one only older in age; one possessed of a higher degree of wealth, relations and age is higher than one superior in action only;—one possessed in a higher degree of wealth, relation, age and action is superior to one possessing learning only; —'*guṇavanti*' means *superior*; which means that between two persons possessing wealth, he is higher whose wealth is *superior*; and the 'superiority' of wealth would consist in its having been acquired by lawful means and such other circumstances. In the case of 'relations,' this superiority would consist in being more intimate and so forth;—in the case of 'age' it would consist in being very much older;—in that of 'action,' in its being equipped with all auxiliary details;—in that of 'learning,' in its being acquired in the prescribed manner. —'*Tenth stage*' stands for the age over ninety years; the hundred years of man's life being divided into ten equal spans, the tenth one coming after the ninetieth year;—when he has reached this age, the Shūdra also becomes entitled to honour at the hands of the twice-born.

The last foot of the verse regarding the'tenth stage' is quoted on p. 453 also, as declaring the respectability of the Shūdra.

This verse is quoted in *Aparārka* (p. 159), where '*dashamī*' is explained as 'the last ten years of the hundred years';—'*bhūyāmsi*' as to *number* and '*guṇavanti*' as to *degree*;—hence without considering the caste, one possessed of superior learning is to be respected by another possessed of less; or one who knows more subjects is to be respected by another knowing a lesser number; similarly in regard to '*karma*' and other qualifications also;—in *Samskāra-mayūkha* (p. 48), which explains '*dashamīm 'gataḥ*' as 'over ninety years of age,' and '*pañchānām*' as 'among learning and the rest';—and in *Smṛtichandrikā* (Samskāra, p. 106), which explains '*dashamī*' as 'the last part of hundred years, *i. e.* beyond ninety years,' and adds that 'old age' is meant to be indicative of the presence of wealth and the rest also.

VERSE CXXXVIII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 76);—in *Samskāramayūkha* (p. 48), which explains '*varaḥ*' as 'one who is going to marry';—and in *Smṛtichandrikā* (Samskāra, p. 107), which has the following notes—'*chakrin*,' one who is driving in a cart,—'*snātaka*,' the student who has completed his course of studentship, — *varaḥ*,' one who is going to marry;—when one meets any of these, he should make way for him, *i.e.*, move away from his path,—among those mentioned here, the Accomplished Student and the King deserve to be respected by the 'others', as stated in the next verse.

VERSE CXXXIX

This verse also is simply quoted in *Vīramitrodaya* (Samskāra, p. 477);—and in *Smṛtichandrikā* (Samskāra, p. 107) to the effect that among the persons mentioned in the preceding verse the accomplished student and the king deserve to be respected by the others', and between these two the former is to be respected by the latter.

VERSE CXL

'*Rahasyam*'—'The Upaniṣads, along with their explanations—(Medhātithi, Govindarāja, Kullūka, Nandana, and Rāghavānanda);—'the esoteric explanations of the Vedas and the subsidiary sciences,—not the *Upaniṣads*, these being included in the term '*Veda*' (Nārāyaṇa).

This verse has supplied Prabhākara with his text on which to base the entire enquiry into the nature of Dharma. Kumārila has taken as his basic text the Vedic text '*svādhyāyo'dhyētavyaḥ*' (*Taittirīya Samhitā*), and has proceeded to explain that the '*Svādhyāya*,' 'Vedic Study,' herein enjoined cannot be the mere reading up of the verbal text

of the Veda, but also a due understanding of its meaning; and as this meaning could not be comprehended without careful investigation, it becomes necessary to undertake the investigation initiated by the Mīmāmsā Shāstra.

The sentence '*svādhyāyo'dhyētavyaḥ*' contains in reality the injunction of that Vedic recitation which is done daily, and not of the initial study and scrutiny of the sense etc. Hence Mādhava (in Parāsharamādhava, Āchāra, p. 140) has suggested that the basic text for Kumārila should have been that Vedic text which we assume on the basis of the Smṛti-rules relating to *Upanayana.*

Prabhākara does not accept Kumārila's view. He argues that, according to the view of Kumārila, any and every man—twice-born or otherwise—would be entitled to Vedic study, only if he fulfils the condition of desiring to know *Dharma.* Prabhākara bases his enquiry into Dharma and Vedic study on the rule '*aṣṭavarṣam brāhmaṇam upanayīta*', where the Ātmanēpada standing in '*upanayīta*' clearly implies that the *Upanayana,* Initiation of the Pupil, is meant to serve some purpose for the Initiator himself; this purpose is no other than the acquiring of the title of 'Āchārya';—how this title can be acquired is explained in the present text of Manu, according to which that man alone is to be called *Āchārya* who (*a*) initiates the pupil, and (*b*) teaches him the Veda along with the Ritualistic and Esoteric Treatises. The motive-desire thus, for all this study and investigation is on the part of the teacher, and not on that of the pupil; it is the Teacher who desires to acquire for himself the title of Āchārya and as this cannot be done without *teaching,* the pupil comes in only as the person *to be taught*; and as the latter cannot be a pupil until he studies, this studying by the pupil is implied by the above texts. This explanation avoids the difficulty of a *non-dvija* undertaking Vedic study; the prospective Teacher being a learned man, conversant with the law, would never admit a *non-*

dvija pupil. Though the injunction of Vedic study is thus implied in the above-quoted texts, yet they do not supply the motive for the pupil; the Teacher's desire for obtaining a title and honor cannot serve as a motive for the pupil; hence, it is explained, the motive purpose of the pupil lies in his desire to learn the meaning of the Veda; this is what leads him to proceed with the investigation into Dharma.

This view of Prabhākara has been combated, in its turn, by Mādhava (Parāsharamādhava-Āchāra, pp. 138-139), who argues that Teaching having been laid down as means of livelihood, it is clearly a *Kāmya-karma*—an act prompted by physical motives—and hence *anitya*, non-obligatory; as such it cannot be accepted as the sole prompter of the act of *Vedic Study*, which is *nitya*, obligatory; the latter must have an independent injunction for itself.

It is in connection with the above discussion in course of its presentation of Prabhākara's view, that the present verse has been quoted in *Parāsharamādhava* (Āchāra, p. 137); and again on p. 304, where it is put forward as setting forth the definition of the '*Āchārya*' as distinguished from the '*Upādhyāya*.'

The verse is quoted also in *Vīramitrodaya* (Samskāra, p. 477), as defining the 'Āchārya'—where '*Kalpa*' is explained as *a particular treatise which lays down, on the basis of clearly perceptible Vedic texts, the practical details of ritual*; and as including the other subsidiary sciences also;—and '*rahasya*' as *Upaniṣads*,—these being mentioned separately (from the Veda) by reason of their importance;—and in *Samskāramayūkha* (p. 45) which explains '*rahasyam*' as standing for the Upaniṣads.

It is quoted in *Madanapārijāta* (p. 30);—in *Aparārka* (p. 65), which adds that the term '*Kalpa*' includes Grammar and the other subsidiary sciences, as also Mīmāmsā and Nyāya,—the etymological meaning of the term being 'that which *determines* (*kalpayati*) the meaning

of the Veda;—and in *Smṛtichandrikā* (Saṃskāra, p. 90) to the effect that the Āchārya is to teach not only the Veda, but the Upaniṣads, and the Ritualistic Manuals &c., also.

VERSE CXLI

This verse is quoted in *Parāsharamādhava* (Āchāra p. 304), as defining the *Upādhyāya*, the Sub-teacher, in view of the declaration that the '*Āchārya*' is equal to ten '*Upādhyāyas*';—also in *Vīramitrodaya* (Saṃskāra, p. 477), which adds the following notes—'*Ēkadēsham*'—*i. e.* either the Brāhmaṇa portion alone, or the Mantra-portion alone;—'*Vṛttyartham*'—for his own livelihood.

Madanapārijāta (p. 30) having quoted the verse adds—*Ēkadēsham*—of the Veda, *i. e.* either the *Saṃhitā*, or the *Brāhmaṇa* or subsidiary sciences;—he who teaches any *one* of those either *without payment*,—or with payment (without previously stipulating for it),—is an '*Upādhyāya*.'

It is quoted in *Aparārka* (p. 65), as providing the definition of *Upādhyāya*;—in *Saṃskāramayūkha* (p. 45);—and in *Smṛtichandrikā* (Saṃskāra, p. 91), which explains '*vṛtti*' as *living*.

VERSE CXLII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 302) as defining the '*guru*', the clasping of, whose feet has been prescribed;—also in the *Prāyashchitta-kāṇḍa* of the same work (p. 259), in support of the view that the term '*guru*' denotes primarily the *father* only;—in *Vīramitrodaya* (Saṃskāra, p. 477), which adds the following explanatory notes:—'*Niṣēka*'—the rites of conception; and the sacramental rites referred to are those beginning with these and ending with the 'imparting of the Veda';—'*sambhāvayati*' means *nourishes*. The performance of the rites of conception alone is sufficient to entitle the man to

the title of '*guru*'; the other qualifications have been added only with a view to indicate that the person referred to here deserves higher honor than the Āchārya;—such is the view of Shūlapāṇi.

Madanapārijāta (p. 31) on the other hand, states that the term '*vipraḥ*' stands here for the *Father*; from which it follows that a father who does not fulfil the conditions stated is not a '*guru*' at all.

The verse is also quoted in *Mitākṣarā* (on 3. 259, p. 1297) in support of the view that the term '*guru*' primarly denotes the *Father*, the title '*guru*' belonging to the person who performs the conception and other rites, *i.e.*, the progenitor himself;—in *Nṛsimhaprasāda* (Prāyaschitta, p. 11 b);—in *Smṛtichandrikā* (Samskāra, p. 88), which explains '*niṣēka*' as *garbhādhāna*, and adds that '*annasambhāvana*' includes the 'teaching of Veda' also;—in *Samskāramayūkha* (p. 44), to the effect that the Father alone is the '*guru*';—in *Smṛtisāroddhāra* (p. 356) to the same effect;—and in *Prāyashchittavivēka* (p. 128) to the same effect; but it combats the view that the *Father* only is entitled to be called '*guru*'.

VERSE CXLIII

This verse is quoted in *Vidhānapārijāta* (II, p. 5) as supporting the view that the title '*Ṛtvik*' is applicable to the man from the moment of 'appointment' till the end of the performance of the rites for which he has been appointed; and that during this time any impurity attaching to the man would be only 'immediate';—and in *Smṛtichandrikā* (Samskāra, p. 91) as defining the *Ṛtvik*.'

It is quoted also in *Vīramitrodaya* (Samskāra, p. 477) where '*agnyādhāyam*' is explained as *agnyādhānam*, and '*Pākayajña*' as *the Aṣṭaka and the rest*;—in *Madanapārijāta* (p. 31);—and in *Aparārka* (p. 66) as meaning that

the title 'Ṛtvik' applies to that man whose services are paid for by a sacrificer for the performance of the sacrificial rite ;—and again on p. 919.

VERSE CXLIV

This verse, along with verse 114, occurs in an older form (as Burnell remarks) in the Viṣṇu and Vashiṣṭha Smṛtis ; and also in *Nirukta* II. 4, where the verb appears as '*ātṛṇatti*'.

It is quoted in *Smṛtichandrikā* (Saṁskāra, p. 93), which explains '*āvṛṇoti*' as 'fill', and '*avitatham*' as 'free from wrong accentuation and other defects'.

VERSE CXLV

The first quarter of this is referred to in *Parāsharamādhava* (Āchāra, p. 304).

The verse is quoted in *Madanapārijāta* (p. 31) ;—and in *Vīramitrodaya* (Saṁskāra, p. 478), where the following notes are added :—In point of veneration, the '*Āchārya*' is superior as compared to ten '*Upādhyāyas*', the Father is superior to a hundred *Āchāryas*, and the Mother is superior to a thousand Fathers ;—the person spoken of as *āchārya* here is the person who performs the *Upanayana* and teaches the *Sāvtrī* only (not the entire Veda),—as is clear from the next verse where the man who performs the *Upanayana* and teaches the entire Veda is described as superior to the Father.

This same explanation is given by Medhātithi and Kullūka also. Govindarāja and Nārāyaṇa on the other hand, hold that the word '*Pitā*', 'Father', stands for that Father who, having begotten the child, performs its *Upanayana* and himself teaches it the entire Veda.

This verse is quoted in *Smṛtichandrikā* (Samskāra, p. 92), which adds that the Father meant here is one who is a mere Progenitor and has not performed any sacramental rites for the boy; in other cases, when he *has* performed these, it is the Father that is superior.

VERSE CXLVI

For the apparent inconsistency between this and the preceding verse, see *note* above.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 305), in support of the view that the '*Āchārya*' also, in certain cases, is superior to the Father and Mother;—and in *Madanapārijāta* (p. 32), which adds the following notes:—'*Brahmajanma*' means *birth from Veda*, i. e. *Upanayana*; '*after death*'—because it creates in the boy the capacity to attain all the good, even the Final Release,—as also '*here*'—by reason of creating the capacity to perform all religious rites,—it is '*eternally*'—the bringer about of lasting good.

Vīramitrodaya (Samskāra, p. 479) simply quotes the verse.

It is quoted in *Aparārka* (p. 97) in support of the view that the orders of the Teacher carry more weight than those of the Father;—it explains '*brahmadaḥ*' as 'the teacher';—and in *Smṛtichandrikā* (Samskāra, p. 93), which adds that '*brahmadaḥ*' stands for the *Āchārya*, not the *Upādhyāya*, as is clear from the second line which means—'because he gives that *birth which serves the purpose of Vedic study*, *i. e.* the Upanayana, he is superior.'

VERSE CXLVII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 480).

VERSE CXLVIII

It is also simply quoted in *Vīramitrodaya* (Saṃskāra, p. 480).

VERSE CXLIX

'*Iha*'—'In these Institutes' (Kullūka);—'in the section on salutation' (Govindarāja). It may also mean, as Buhler rightly suggests, 'in this world'.

This verse is quoted in *Mitākṣarā*, as applying the title '*guru*' to the mere *Upādhyāya* or sub-teacher;—also in *Madnapārijāta* (p. 31);—in *Vīramitrodaya* (Saṃskāra, p. 477);—in *Aparārka* (p. 65) as laying down that such a person deserves to be simply *respected*;—in *Smṛti-chandrikā* (Saṃskāra, p. 89), to the effect that all that is meant by such a person being called '*guru*' is that 'he deserves to be honoured', as is indicated by the particle '*api*';—in *Hēmādri* (Shrāddha, p. 353);—and in *Prāyashchitta-vivēka* (p. 12) in support of the view that the Father alone is not entitled to be called '*guru*'.

Parāsharamādhava (Āchāra, p. 303) quotes it as supporting the view that the name '*guru*' is applied to persons other than the Father only figuratively or indirectly. To the same effect it is also quoted in the same work in the Prāyashchitta section (p. 259) as describing the *secondary* '*guru*'.

VERSE CL

This verse is quoted in *Madanapārijāta* (p. 31);—in *Parāsharamādhava* (Āchāra, p. 305) in support of the view that when a boy teaches an old man, the former is his superior;—and in *Vīramitrodaya* (Saṃskāra, p. 480).

VERSE CLI

'*Parigṛhya*'—'Having excelled' (Nandana);—'having received and trained' (Medhātithi, Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda).

'*Pitṛn*'—'The Agniṣvāttas and the rest' (Nārāyaṇa).

Burnell remarks that the sentiment here expressed, though supported by Baudhāyana, 1. 3. 47, is opposed to Āpastamba 1. 13. 15.

This verse is quoted in *Vīramitrodaya* (Saṃskāra p. 480);—and in *Parāsharamādhava* (Āchāra, p. 305).

Medhātithi (p. 144, l. 13)—'*Arthavādoyaṃ parakṛtināmā*'—There are several classifications of Arthavāda passages. The one referred to here is that into the four kinds—(1) 'Stuti' (2) 'Nindā', (3) 'Parakṛti' and 'Purākalpa'—mentioned in the Nyāyasūtra of Gautama (2. 1. 65), under which Vātsyāyana gives examples of each kind:—(1) '*Stuti*', Valedictory—is the name given to that text which eulogises a certain injunction by describing the desirable results following from the enjoined act;—(2) the text that describes the undesirable results following from the act is called '*nindā*', 'Deprecatory';—(3) the text that describes a contrary method of action adopted by a certain person is called '*parakṛti*', 'illustrative';—and (4) that which describes a method as adopted traditionally is called *Purākalpa*, 'Narrative'.

Another classification of the Arthavāda is into three kinds—(1) Descriptive by indirect implication, (2) Descriptive by direct intimation and (3) Descriptive of an accomplished fact.

The *Mīmāṃsā-bāla-prakāsha* (pp. 48-58) describes no less than 38 kinds of Arthavāda (see Prābhākara Mīmāṃsā, pp. 115-116)

This 'verse' is quoted in *Smritichandrikā* (Saṃskāra, p. 93).

VERSE CLII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 305)—in *Vīramitrodaya* (Saṃskāra, p. 480);—and in *Smṛtichandrikā* (Saṃskāra, p. 93).

VERSE CLIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 305)—in *Vīramitrodaya* (Samskāra, p. 480);—and in *Smṛtichandrikā* (Samskāra, p. 93).

VERSI CLIV

'*Anūchānaḥ*'—'Teacher of the Veda' (Medhātithi and Govindarāja);—'he who has learnt the Veda' (Kullūka, Nārāyaṇa, Nandana and Rāghavānanda).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 305);—in *Vīramitrodaya* (Samskāra p. 480);—and in *Smṛtichandrikā* (Samskāra, p. 93), which explains the meaning as, 'the sages have not laid down the principle that greatness depends on years and the rest; what they have asserted is that among us he is great who is the best expounder of the 'Veda.'

"This verse with the following one is proverbial, and is repeated several times in the Mahābhārata and the other law-books."—Hopkins.

VERSE CLV

This verse is quoted in *Vidhānapārijāta II* (p. 233);—in *Madanapārijāta* (p. 32);—and in *Vīramitrodaya* (Samskāra, p. 480).

Medhātithi (P. 145, l. 16)—'*Brāhmaṇaparivrājakavat*'—This maxim is generally cited in cases where an object whose character has become modified is spoken of by a name connotative of its former condition. For instance, when a Brāhmaṇa has become a 'wandering mendicant', he is called 'Brāhmaṇa-mendicant', in consideration of his past *Brāhmaṇahood.* In the present context however the maxim is used in the sense that where one uses the term '*Brāhmaṇaparivrājaka*', the Brāhmaṇa being already spoken of by name, the term

'*Parivrājaka*' stands for the mendicants of the other castes. Another maxim often quoted by Medhātithi is '*Gobalīvarda*', where the 'common name '*go*' (denoting the *cow* as well as the *bull*) is taken as standing for the *cow* only, the *bull* being mentioned separately by the other term '*Balīvarda*'.

VEBSD CLVII

'*Kāṣṭhamayo hasti*'—"Probably allusions to old stories. *Cf.* the *Bṛhatkathā* for the 'wooden elephant'...In Mahābhārata the same idea is expressed in slightly different words (12. 36. 46 ff.) and with added similes." (Burnell-Hopkins).

VERSE CLVIII

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 511) as deprecating ignorance of the Veda;—and in *Smṛtichandrikā* (Saṃskāra, p. 129) to the effect that all acts are futile for one who is ignorant of the Veda.

VERSE CLIX

'*Ahiṃsayā*'—*cf.* Gautama 2. 42—शिष्यशिष्टिरवधेन

Medhātithi (P. 146, l. 13)—'*Rajjvā vēṇudalēna vā*—See 8. 299; also Gautama II. 43: अशक्तौ रज्जुवेणुदलाभ्यां तनुभ्याम् । अन्येन घ्नन् राज्ञा शास्यः ।

VERSE CLX

'*Vēdāntopagatam*'—'*Vēdānta*' stands for the Upaniṣads, and the 'reward' is Final Release (Govindarāja, Kullūka, Nārāyaṇa Nandana and Rāghavānanda);—it stands for the 'doctrines of the Veda', and 'reward' stands for the results accruing from the sacrifices and rites prescribed in the Veda (Medhātithi).

Medhātithi (P. 146, l. 26)—'*Kratupuruṣobhayadharmatā*'—Details prescribed in the Veda have been grouped

under three heads—(1) *puruṣārtha*, (2) *kratvartha* and (3) *kratupuruṣobhayārtha*. (1) The *Darshapūrṇamāsa* sacrifices belong to the *puruṣārtha* class, as they accomplish something agreeable and desirable for the agent;—(2) all material substances and their purifications and preparations are *kratvartha*, as they are directly helpful in the accomplishment of the sacrifice;—(3) certain things come under both categories; e.g. *Curd* is mentioned in one place simply as a substance to be offered, where it is only *kratvartha*; while in another place, it is mentioned as the substance to be offered for the sake of one who desires efficient sense-organs, in which case it becomes *puruṣārtha*. (See *Prābhākara Mīmāmsā*, pp. 197-199).

VERSE CLXI

Compare with this, Mahābhārata (13. 104-31)—Vidura's advice to Duryodhana—

नारुन्तुदः स्यान्न नृशंसवादी
न हीनतः परमभ्याददीत ॥

Medhātithi (P. 147, l. 13)—'*Arthaprakaraṇādinā*'—*cf. Kāvyaprakāsha.*

अर्थः प्रकरणं लिङ्गं वाक्यस्यान्यस्य सन्निधिः ।.

*　　　*　　　*

योऽर्थस्य न्यार्थधीहेतुः etc., etc.

VERSE CLXIV

Curiously enough Buhler's translation omits the phrase '*gurau vasan*', rightly rendered by Burnell as 'while dwelling with his guru.'

'*Vēdādhigamikam tapaḥ.*'—"Sanctity for the learning of the Veda" (Medhātithi);—'austerity consisting of Vedic study' (Nārāyaṇa and Nandana).

VERSE CLXV

'*Vēdaḥ kṛtsnaḥ*'—'One whole *shākhā*, including the Mantra and the Brāhmaṇa texts' (Medhātithi, Govindarāja and Kullūka);—'The Veda with the Aṅgas' ('others' quoted by Medhātithi, and Nārāyaṇa).

'*Rahasya*'—'Upaniṣads' (Medhātithi, Govindarāja, Kullūka and Nandana);—'Esoteric explanations of the Veda' (Nārāyaṇa).

'*Tapovishēṣa*'—'Fasting, *Kṛchchhra* and the rest' (Medhātithi, Nārāyaṇa and Nandana);—'the rules laid down for the observances of Students' ('others' quoted by Medhātithi Govindarāja and Kullūka);—'Particular observances, such as feeding the horse while reading the Ashvamēdha texts' (Rāghavānanda).

'*Vrata*'—"The Mahānāmni and the rest; see *Shāṅkhāyana* Gṛhyasūtra I. 11-13"—Buhler.

Medhātithi—(P. 149, l. 16)—*Graham sammārṣṭi*'—See Mīmāmsā Sū. 2. 1. 9; and 3. 1. 13.

Ibid (pp. 149—150)—'*Avakīrṇiprāyashchittam*'—prescribed in Manu 11. 118-120.

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 505), where it is explained that though the adjective '*kṛtsnaḥ*,' 'entire,' qualifies '*Veda*', yet what is meant is one *entire shākhā* of the Veda, and not *all the shākhās* of a Veda; and hence the upshot is that the entire *shākhā* of a Veda should be studied by one who has been sanctified by the sacraments prescribed in the *Gṛhyasūtra* of that *shākhā* to which his forefathers belonged.

Medhātithi (P. 152, l. 1)—'*Satyapi vēdatvē*.'—On p. 140, l. 3, Medhātithi has given a somewhat different explanation of the separate mention of '*Rahasya*.'

This verse is quoted in *Aparārka* (p. 76), which explains '*adhigantavyaḥ*' to mean that 'the verbal text as

well as the meaning *should be studied,*'—'*vrataiḥ*' as 'the observances, the avoiding of honey, meat, perfumes, garland and the like;—and in *Smṛtichandrikā* (Saṁskāra, p. 132), which explains '*rahasya*' as 'Upaniṣad' and '*adhigantavyaḥ*' as 'should be studied.'

VERSE CLXVI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 307) as eulogising Vedic study;—in *Vīramitrodaya* (Saṁskāra, p. 509);—in *Smṛtichandrikā* (Saṁskāra, p. 128), to the effect that 'Vedic study' forms the best 'austerity';—and in *Nṛsiṁhaprasāda* (Saṁskāra, p. 46 b).

VERSE CLXVII

Cf. Shatapatha Brāhmaṇa, 11. 5. 7. 4.

This verse is quoted in *Vīramitrodaya* (Saṁskāra, p. 509), which adds the following explanatory notes:—The meaning is that the man who, even though wearing the garland,—*i. e.* though not observing the rules and restrictions strictly,—sedulously carries on Vedic study, carries on excellent austerity 'to the very fingertips;'—the particle '*ha*' indicates that the fact stated is universally recognised. Thus the sense is that "when Vedic study, carried on without strict adherence to the rules, is conducive to excellent results,—what to say of it, when done in strict accordance with the rules."

This is quoted in *Aparārka* (p. 69), which gives the *Anvaya* as—'*ānakhāgrēbhyaḥ tapastapyatē ha*';—and in *Smṛtichandrikā* (Saṁskāra, p. 128), which explains the meaing as one who studies the Veda to the best of his capacity performs the 'highest austerity, to the very finger-tips'; it adds the notes—'*ha*' indicates that what is stated here is well-known,—'*sragvī*', wearing a garland, *i. e.* even though not strictly observing the restraints and observances.

VERSE CLXVIII

This verse is quoted in *Vīramitrodaya* (Samskāra p. 510) as declaring the omission of Vedic study to be sinful; and adds that this text lays down *directly* the compulsory character of the study, which has been already *indirectly* indicated by the injunction of the compulsory daily duties: and the effect of this direct declaration comes to be this that the omission of the study (as a compulsory duty) involves sin; specially as for this omission special expiatory rites have been prescribed.

It is quoted in *Parāsharamādhava* (Āchāra, p. 49) as declaring that there is sin in the omission of Vedic study, which is a duty duly enjoined. It is interesting to note however that this assertion has come from the *Pūrvapakṣin*, and the *Siddhānta* view put forward is that what this verse is pointing to is only that ante-natal sin which is the cause of the sloth to which the omission of the study and such other duties is due; and it is added that what the due performance of the obligatory duty does is either (1) to maintain the 'absence of sin' or (2) to destroy the said ante-natal sin.

The same work quotes the verse again, on page 140, in support of the view that Vedic study is an *obligatory* duty.

The same work quotes it again in its Prāyashchitta section (p. 15) as an instance of what is meant for the *male* only.

The *Madanapārijāta* (p. 102) simply quotes it among a number of other texts laying down the thorough study of the Veda.

It is quoted in *Smṛtichandrikā* (Samskāra, p. 129) to the effect that Vedic study should be the very first care of the twice-born.

VERSE CLXIX

Hopkins is not quite accurate in his interjectory remark —"So the *twice*-born has *three* births!" It is not every

twice-born person that has three births; the third 'birth' belongs to only that twice-born person who is initiated for a sacrifice. Hopkins might as well exclaim in connection with the next verse—"So the twice-born has two mothers and two fathers!"

VERSE CLXX

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 335), as laying down that the Upanayana constitutes the '*brahmajanma*,' 'brahmic' or 'Vedic' 'birth.' The compound '*brahmajanma*' is expounded as '*brahmaṇā vēdēna gāyatrīrūpēṇa janma iva*,'—i. e. the rite which is like *birth*, through the *Brahman* or *Veda*, in the form of *Gāyatṛī*;—*i. e.* it is a rejuvenation brought about by the sanctificatory rite. The idea of this being a 'birth' has been spoken of in the Shruti also—'*Gāyatryā-brāhmaṇamasṛjat trṣṭubhā rājanyam jagatyā vaishyam na kēnachichchhandasā shūdram.*'—That the term '*brahma*' (in the compound '*brahmajanma*') does not stand for the *whole Veda* is made clear by the qualification '*mauñjībandhana-chihnitam*,' 'marked by the tying of the girdle';—this tying of the girdle being done immediately after the imparting of the *Gāyatrī*, and not after the whole Veda has been taught. It goes on to add that this same fact has been stated by Medhātithi negatively, in the passage '*tayāhi anuktayā tanna niṣpannam bhavati*, (until the Gāyatrī has been imparted, the Upanayana is not accomplished). [This passage occurs on p. 153, l. 22 of Medhātithi, where however the reading found is **तया ह्यनूक्तया तन्निष्पन्नम्भवति** 'It becomes accomplished by the expounding of the *gāyatrī*' (Translation, p. 459); which is a *positive*, and not a *negative*, assertion, though the meaning is the same in both cases].—The conclusion therefore is that the name '*Upanayana*' pertains to the *imparting of the Gāyatrī-mantra*.

It is quoted in *Smṛtichandrikā* (Samskāra, p. 59) as supplying the reason for regarding *Upanayana* as a second 'birth.'

VERSE CLXXI

The second half of this verse is quoted along with the next verse in *Vīramitrodaya* (Samskāra, p. 348);—in *Vyāvahāra Bālambhaṭṭi* (p. 655);—and in *Smṛtichandrikā* (Samskāra, pp. 66 and 69).

VERSE CLXXII

This verse is quoted in *Smṛtitattva* (I, p. 24) in support of the view that the uninitiated twice-born is like the Shūdra, and as such should not pronounce Vedic mantras except in Shrāddha;—again in the same work, on p. 795, to the same effect, where it adds the following notes:—'*svadhā*' is *shrāddha*; and '*svadhāninayana*' means 'that group of mantras by which the shrāddha is *accomplished*' ('*svadhā shrāddham ninīyatē yēna mantra-jātēna*');—barring this group of mantras, he shall pronounce none other; in every other case the mantra would be recited for him by a Brāhmaṇa.—The same work (II, p. 383) quotes the verse again, in support of the view that the uninitiated boy also is entitled to recite Vedic mantras at *shrāddhas*;—where '*abhivyāhārayēt*' is explained as '*vadēt*', *should pronounce*, the causal affix '*ṇich*' being used reflexively.

Vīramitrodaya (Samskāra, p. 327) quotes the second line, in support of the view that whenever the twice-born person is described as *having the character of the Shūdra*, it is by reason of his being not entitled to Vedic Study;—again on p. 348, where it is explained that 'equality to the Shūdra' is a ground for the man's not being entitled to rites involving the use of Vedic mantras;—that this is so is indicated by the particle '*hi*,' (which means *because*)......In

fact whenever a twice-born person is spoken of as being *like the Shūdra*, what is meant is that he is not entitled to the performance of rites involving the use of Vedic mantras.

It is quoted in *Vyavahāra Bālambhaṭṭi*, (p. 656);—and in *Nityāchārapradīpa* (p. 23), as laying down the law for the uninitiated.

VERSE CLXXIII

'*Vrata*'—'The Vedic *vratas*, of the *Godāna* and the rest' (Medhātithi, Govindarāja, and Rāghavānanda);—'the observances and restrictive rules, such as offering fuel, the prohibition of sleeping in the day-time, and the like' (Kullūka and Nārāyaṇa);—'Penances, like the *Prājāpatya*' (Nandana and Nārayāṇa).

VERSE CLXXIV

This verse is quoted in *Aparārka* (p. 58), which explains '*vrateṣu*' as standing for the *Sāvitrya* and the rest.'

VERSE CLXXV

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 493) as laying down the necessity of observing the rules and regulations prescribed for the Student;—in *Aparārka* (p. 62), which explains that the particle '*cha*' is added with a view to include those observances and restrictions that have been prescribed for the Religious Student in other Smṛtis;—and in *Smṛtichandrikā* (Samskāra, p. 122).

VERSE CLXXVI

'*Snātvā*'—"He should bathe for cleanliness, not for pleasure; according to Gautama 2. 8, 2 and 9. 61; Baudhāyana 1. 2. 3. 39 and Viṣṇu 28. 5".—Hopkins.

This verse is quoted in *Aparārka* (p. 62);—and in *Smṛtichandrikā* (Saṃskāra, p. 117).

VERSE CLXXVII

'*Rasān*'—"Molasses and the like' (Govindarāja, Kullūka and Nārāyaṇa);—'clarified butter, oil and the like' (Nandana);—'sweet, acid and the rest;—*i.e.* very richly flavoured food' (Medhātithi, who also notes one 'other' explanation, *juices of sugar-cane, tamarind and other fruits*, which he rejects);—Nārāyaṇa mentions one explanation, 'poetic sentiments'.

This is quoted in *Parāsharamādhava* (Āchāra, p. 456), along with the next two verses and a half, as enumerating the things to be avoided by the Student;—in *Vīramitrodaya* (Saṃskāra, p. 494), which adds the notes: '*Rasān*' stands for the juices of sugar-cane and other things;—even though *Honey* also is a juice, yet it has been mentioned separately in view of the heavier expiatory rites prescribed for the transgressors of the rule prohibiting it.

The verse is quoted also in *Madanapārjāta* (p. 39) as enumerating the things prohibited for the Student;—and in *Aparārka* (p. 62);—in *Saṃskāramayūkha* (p. 42);—and in *Smṛtichandrikā* (Saṃskāra, p. 125), which adds the following notes:—'*Rasa*' stands for the sugar-cane juice and the rest; though '*madhu*' also is a '*rasa*,' yet it is mentioned separately with a view to indicate that the taking of it involves a heavier expiation.

VERSE CLXXVIII

This is quoted in *Parāsharamādhava* (Āchāra, p. 456);—in *Madanapārijāta* (p. 39);—in *Vīramitrodaya* (Saṃskāra, p. 494);—in *Nirṇayasindhu* (p. 189);—in *Aparārka* (p. 62);—in *Saṃskāramayūkha* (p. 42);—and in *Smṛtichandrikā* (Saṃskāra, p. 125).

VERSE CLXXIX

'*Janavādam*'—'Quarelling with people' (Medhātithi, Govindarāja, Kullūka and Rāghavānanda);— 'asking people at random for news' (alternative suggested by Medhātithi, and Nārāyaṇa).

This is quoted in *Parāsharamādhava* (Āchāra, p. 456); —in *Madanapārijāta* (p. 39);—in *Vīramitrodaya* (Saṁskāra, p. 495);—in *Saṁskāramayūkha* (p. 42), which notes that '*prēkṣanālambhana*' of women is forbidden, lest they lead on to intercourse;—in *Smṛtichandrikā* (Saṁskāra, p. 125), which has the same notes and adds that in ordinary crowds and other places, the *seeing* and *touching* cannot be avoided;— and in *Saṁskāraratnamālā* (p. 292), which explains '*dyūta*' as gambling with dice, and '*janavāda*' as talking of the people in general.

VERSE CLXXX

This verse is quoted in *Madanapārijāta* (p. 39), which explains '*Vratam*' as '*brahmacharyam*';—in *Vīramitrodaya* (Saṁskāra, p. 496);—only the first half in *Parāsharamādhava* (Āchāra, p. 456);—in *Nṛsimhaprasāda* (Saṁskāra, p. 46b);—and in *Smṛtichandrikā* (Saṁskāra, p. 127), which explains '*vratam*' as the vow of Studentship; —unintentional emission involves only an expiation, and not a breach of the vow.

VERSE CLXXXI

'*Punarmām*'—"This verse occurs in *Taittirīya Āraṇyaka* 1. 30 "—Buhler.

Punarmāmaitvindriyam—*Taittirīya Āraṇyaka* 1. 30. Such uses of texts are frequent in the later Vedic works; *e.g.* the *Sāmavidhāna Brāhmaṇa* and the several Ṛgvidhānas." —Burnell.

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 394), as laying down what should be done by the Religious Student, in the event of a 'wet dream';—in *Madanapārijāta* (p. 39);—in *Aparārka* (p. 1141);—in *Smṛtichandrikā* (Saṁskāra, p. 127) as showing that unintentional emission involves only an expiation;—and in *Prāyaschittavivēka* (p. 462).

VERSE CLXXXII

Strangely enough Burnell has translated '*sumanasaḥ*' as 'well-disposed', which is rightly questioned by his editor, but only half-heartedly.

This verse is quoted in *Aparārka* (p. 59).

VERSE CLXXXIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 453) in support of the view that alms are to be begged only from 'praiseworthy' persons;—in *Vīramitrodaya* (Saṁskāra, p. 381), as laying down the special qualifications of the Brāhmaṇas from whom the Brāhmaṇa Student is to beg alms;—and in *Vidhānapārijāta* (p. 496) in support of the view that even among people of his own caste, alms should be begged only from the houses of specially qualified men.

This is quoted in *Aparārka* (p. 59);—in *Saṁskāramayūkha* (p. 60);—in *Saṁskāraratnamālā* (p. 288), which adds the following notes:—Those who are not devoid of the knowledge of one or two or three Vedas,—those who have not omitted to perform the sacrifices,—and those who are carrying out in a praiseworthy manner all the duties prescribed for them,—from the house of such persons, the Brahmachārī—he who is keeping the vows for the sake of Vedic study—keeping all the restraints and observances—should daily obtain 'alms'—'*bhaikṣam*' being a collective noun;—and in *Smṛtichandrikā* (Saṁskāra, p. 109).

VERSE CLXXXIV

This verse is quoted in *Aparārka* (p. 59);—in *Vidhānapārijāta* (p. 496) as laying down the exception to the general rule prescribing in the last verse that alms should be begged from the houses of specially qualified presons;—in *Madanapārijāta* also, the first half is quoted to the same effect;—the first half is quoted also in *Vīramitrodaya* (Samskāra, p. 483), where the '*Gurohkulam*' is explained as *Gurugṛham*, the *Teacher's house*; but another explanation is noted by which *Kula* stand for *the group of pupils*;—also in *Smṛtichandrikā* (Samskāra, p. 109), which explains *kulē* as *in the house*;—in *Samskāramayūkha* (p. 60);—and in *Samskāraratnamālā* (p. 288), which says that 'some people' explain '*kulē*' as '*gṛhē*,' 'in the house'.

VERSE CLXXXV

This verse is quoted in *Samskāramayūkha* (p. 60), which adds that the prohibition of the '*abhishasta*' naturally implies that of the '*patita*' 'outcast', also;—and in *Smṛtichandrikā* (Samskāra p. 110), which says that this does not sanction begging from a *Shūdra.*

VERSE CLXXXVI

'*Vihāyasi*'—In the air, *i. e.* on the roof of the house (Medhātithi, Govindarāja and Kullūka);—'on a platform' (Nārāyaṇa);—'in the open air (Nandana);—'in any pure place except the ground' (Rāghavānanda).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 451), as laying down the method of 'tending the fire', and explains it that 'he should place the fuel somewhere in the open, not on the ground;'—in *Smṛtitattva* (p. 936) as laying down the morning and evening offerings into the Fire;—in *Vīramitrodaya* (Samskāra, p. 448), where '*dūrāt*' is explained as from a spot not owned

by any one';—in *Vidhānapārijāta* (p. 498), where *vihāyasi* is explained as '*antarīkṣe*' 'in the open air';—in *Madanapārijāta* (p. 24), where '*dūrāt*' is explained as 'from a spot not owned by any other person', and '*vihāyasi*' as '*maṇḍapādau*' 'on an altar or some such place';—in *Saṁskāramayūkha* (p. 43), which says that, according to *Dharmaprakāsha*, '*vihāyasi*' means 'on the house-top';—in *Smṛtichandrikā* (Saṁskāra, p. 86), which explains *dūrāt*, as 'from places not belonging to any person', and *vihāyasi* as 'on the house-top',—and in *Nṛsiṁhaprasāda* (Saṁskāra, p. 34a).

VERSE CLXXXVII

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 438) as laying down the *Avakīrṇivrata* (actually prescribed in 11. 118 in connection with the loss of chastity on the part of the Student) as applicable to other omissions also;—in *Vīramitrodaya* (Saṁskāra p. 485), in support of the view that the Begging of Alms is not optional, but compulsory, since the present verse prescribes an expiation for its omission, which clearly implies that the omission is sinful;—in *Vidhānapārijāta* (p. 498) to the effect that the omission of Begging alms involves sin; and again on page 500, where it is explained that the expiation here prescribed is to be performed in the event of repeated omissions;—and in *Mitākṣarā* (p. 1345, on 3. 281), where it is explained as laying down an expiation for those cases where the duty of 'fire-tending' is omitted without any such extenuating circumstance as being occupied with some other duty.

Nirṇayasindhu (p. 190) quotes it as laying down the expiatory rites due on the omission of the duties laid down for the Student.

It is quoted in *Aparārka* (p. 1142) as laying down the expiation for omitting the said duties, without sufficient reason;—in *Smṛtichandrikā* (Saṃskāra, p. 111) to the effect that alms-begging is an obligatory duty;—and in *Saṃskāraratnamālā* (p. 357).

VERSE CLXXXVIII

The first half of the verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 454) in support of the view that the Student should not accept food from one and the same house day after day; and adds that this is meant to apply to normal times; in abnormal times it is not meant to be strictly adhered to; this on the strength of Yājñavalkya's declaration (1. 32.)

The same work quotes the second half of the verse on p. 485, as declaring the reward accruing to the Student from strictly following the rules of alms-begging.

The whole verse is quoted in *Vidhānapārijāta* (p. 498) as prohibiting the habit of seeking for food from one and the same person regularly;—in *Saṃskāramayūkha* (p. 61);—and in *Smṛtichandrikā* (Saṃskāra, p. 111), which says that this refers to *normal* times, not to abnormal times of distress.

VERSE CLXXXIX

'*Ṛṣivat*'—'Like an ascetic; *i. e.* avoiding 'honey,' meat and other forbidden food' (Medhātithi and Kullūka);—'eating only a little wild-growing rice and other food fit for the ascetic' (Govindarāja, Nārāyaṇa and Nandana).

Medhātithi (p 163, l. 17)—'*Mṛtasya kartṛtvam*'—This refers to Mīmāṃsā Sūtra 10. 2. 55-56. The *Sarvasvāra*, a modification of the *Jyotiṣṭoma* sacrifice, has been prescribed for by one who desires his own death; and in course of this the sacrificer surrounds the Post with a

new piece of cloth and having addressed the words—'O Brāhmaṇas, please complete this sacrifice of mine,'—enters the fire. In connection with this it is argued that the performer of the sacrifice having perished, there can be no point in proceeding with it. But the final conclusion is that the sacrifice must be proceeded with to its very end, as the sacrifice as well as its *completion* is directly enjoined by the *Shurti* text,—the latter by the words laid down as to be addressed to the Brāhmaṇas.

This verse is quoted in *Vidhānapārijāta* (p. 498);—in *Hemādri* (Shrāddha, p. 424);—and in *Samskāraratnamālā* (p. 291), which explains the construction as '*abhyarthitaḥ kāmamashnīyāt*, *abhyarthitaḥ* meaning 'requested,' 'invited'.

Buhler in his translation has omitted the sentence *vratamasya na lupyatē*.

VERSE CXC

Medhātithi (P. 166, l. 20)—'*Na tatra jātyapēkṣā*'—A better instance than the one cited by Medhātithi is found in Manu 3. 234—'*Vratasthamapi dauhitram shrāddhē yatnēna bhojayēt*,' by which 'feeding at Shrāddha' is applicable to the *Kṣattriya Brahmachārī* also.

VERSE CXCI

This verse is quoted in *Vidhānapārijāta* (p. 521);—in *Madanapārijāta* (p. 100);—in *Aparārka* (p. 64);—and in *Nṛsimhaprasāda* (Samskāra, p. 47a).

VERSE CXCII

This verse is quoted in *Madanapārijāta* (p. 106);—and in *Aparārka* (p. 55).

VERSE CXCIII

This verse is quoted in *Madanapārijāta* (p. 100);—in *Aparārka* (p. 56);—and in *Nṛsimhaprasāda* (Samskāra, p. 47a).

VERSE CXCIV

This verse is quoted in *Madanapārijāta* (p. 101), where it is explained that the 'inferiority' of the food, dress and apparel, is meant to be in comparison to the Teacher's;—in *Aparārka* (p. 56);—and in *Nṛsimhaprasāda* (Samskāra, p. 47b).

VERSE CXCV

This verse is quoted in *Madanapārijāta* (p. 106);—and in *Aparārka* (p. 56), which explains '*pratishravaṇa*' as '*angīkāra*', 'acceptance'.

VERSE CXCVI

This verse is quoted in *Madanapārijāta* (p. 106), where '*abhigachchhan*' is explained as '*Sammukham gachchhan*' 'going forward towards him',—and '*pratyudgamanam*' as *pashchādgamanam*, 'following behind';—and in *Aparārka* (p. 56).

VERSE CXCVII

'*Nidēshē tiṣṭhataḥ*'.—'Standing close by' (Medhātithi, Govindarāja, Kullūka, and Rāghavānanda);—'standing in a lower place' (Nārāyaṇa and Nandana).

This verse is quoted in *Madanapārijāta* (p. 106), where the following explanation is added:—We have the form '*osyētya*' (which is the reading adopted by the writer) and not '*syaitya*' because of the Sūtra '*māṅashcha*';—'*praṇamya*'

is to be construed with '*nirdēshē* (the reading adopted by the writer) *tiṣṭhataḥ*';—'*nirdēshē*' meaning *in a lower place*, or, according to others *in a place close by*;—and in *Aparārka* (p. 56).

VERSE CXCVIII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 491), where it is added that this does not apply to carts and other such conveyances;—in *Madanapārijāta* (p. 106);—in *Aparārka* (p. 56);—in *Samskāramayūkha* (p. 40), which explains the last clause to mean that 'he should not spread out his legs and so forth';—and in *Smṛtichandrikā* (Samskāra, p. 120), which says that this refers to cases other than riding on a bullock and so forth, where *sitting together* cannot be avoided.

VERSE CXCIX

'*Kēvalam*'—Such titles are always to be added as '*Upādhyāya*' or '*Bhaṭṭa*' or '*Āchārya*' (Medhātithi),—'*āchārya*' (Kullūka),—'*charaṇa*' (Nārāyaṇa).

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 492) in support of the view that whenever the teacher's name has got to be pronounced, it should be accompanied with such honorific titles as '*upādhyāya*' and the like;—also in *Madanapārijāta* (p. 106);—in *Aparārka* (p. 56);—in *Samskāramayūkha* (p. 42), which says that the name should not be uttered *by itself* (*kēvalam*), it should always be accompanied by some such title as '*upādhyāya*' and the like;—and in *Smṛtichandrikā* (Samskāra, p. 121).

VERSE CC

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 491), where the distinction is made between '*parīvāda*' which is *the*

proclaiming of wrongs really committed, and '*nindā*,' the *setting forth of wrongs not committed.*

It is quoted also in *Madanapārijāta* (p. 107);—in *Aparārka* (p. 56);—in *Smṛtichandrikā* (Saṃskāra, p. 120), which says that the '*parīvāda*' is the mentioning of such defects as are really present, and '*nindā*' the mentioning of such as are not present;—in *Saṃskāramayūkha* (p. 41), which notes the same distinction;—in *Nṛsiṃhaprasāda* (Saṃskāra, p. 45b);—and in *Yatidharmasaṅgraha* (p. 33).

VERSE CCI

'*Paribhoktā*'—'He who lives upon the Teacher' (Medhātithi);—'he who eats, without the Teacher's permission, the best food obtained by begging' (Nārāyaṇa and Nandana).

The verse is quoted in *Madanapārijāta* (p. 107) where '*paribhoktā*' is explained as 'one who makes use of the Teacher's wealth, without his permission';—also in *Vīramitrodaya* (Saṃskāra, p. 491), which also explains '*paribhoktā*' as 'one who lives upon the Teacher's property, without his permission.'

Medhātithi (P. 169, l. 16)—'*Saṃskartā...ghātakaḥ*'—This is a clear reference to Manu 5.51—

अनुमन्ता विशसिता निहन्ता क्रयविक्रयी ।
संस्कर्ता चोपहर्ता च खादकश्चेति घातकाः ॥

This verse is quoted in *Saṃskāramayūkha* (p. 42), which explains '*paribhoktā*' as one who eats food without presenting it to the Teacher;—and in *Smṛtichandrikā* (Saṃskāra, p. 120) as forbidding the decrying of the Teacher by the Pupil himself; it explains '*paribhoktā*' as 'one who makes use of the Teacher's property without his permission.'

VERSE CCII

This verse is quoted in *Madanapārijāta* (p. 107);—and in *Vīramitrodaya* (Samskāra, p. 461).

VERSE CCIII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 461), where '*prativāte*' is explained as 'that place to which wind reaches from the place where the Teacher is sitting';—'*Anuvātē*' as 'that place from where wind blows towards the Teacher';—at neither of these places should the Student sit;—'*Asamshrava*' is that place from where anything spoken is not heard by the Teacher,—sitting in such a place, he should not say anything addressed to the Teacher.

This verse is quoted also in *Madanapārijāta* (p. 107), where the following notes are added:—'*Prativāta*' is 'wind that blows from the teacher towards the pupil'; at such a place the Student shall not sit; as there is the danger of the fire of the teacher's anger issuing forth that way;—'*Anuvāta*' is wind blowing from the pupil towards the teacher; there also he shall not sit; as he is likely not to hear the words of the teacher;—'*asambhavē*' means *unless permitted by him*.

VERSE CCIV

This verse is quoted in *Madanapārijāta* (p. 107);—and in *Vīramitrodaya* (Samskāra, p. 462) where '*phalakam*' is explained as *Kāṣṭhanirmitam dīrghāsanam*, 'a long seat made of wood', a bench:—also on page 491, where it is quoted in support of the view that the prohibition contained in verse 198 must refer to cases other than those of carts and conveyances. It further adds that though the riding on conveyances drawn by ox etc. is prohibited,—yet the sanction accorded here is in view of the possibility of such riding in abnormal times of distress. It is interesting

to note that no such scruples have prejudiced Medhātithi, who apparently belonged to a part of the country where riding on bullock-carts is permissible; while the author of *Vīramitrodaya* belonged to a part of the country where such riding is prohibited, e.g. in Mithilā.

It is quoted in *Smṛtichandrikā* (Saṃskāra, p. 120) as sanctioning, in certain cases, the sitting of the pupil with the teacher.

VERSE CCV

The first half of the verse is quoted in *Parāsharamādhava* (Āchāra, p. 306), in support of the view that the 'grand-teacher' also is to be treated like the teacher;—in *Vīramitrodaya* (Saṃskāra, p. 462), where '*anisṛṣṭaḥ*' is explained as '*aniyuktaḥ*', 'not permitted',—and '*svāṅgurūm*' as 'uncles and other relations'.

This verse is quoted in *Aparārka* (p. 54), which explains '*anisṛṣṭaḥ*' as 'not permitted';—in *Saṃskāramayūkha* (p. 46);—and in *Yatidharmasaṅgraha* (p. 34).

VERSE CCVI

This verese is quoted in *Vīramitrodaya* (Saṃskāra, p. 462), where '*vidyāguru*' is explained as 'teachers other than the *Āchārya*',—'*nityā*', as 'holding for all time',—'*svayoni*', as 'uncle and the rest',—'*hita*', as *dharmatattva*, 'the essence of Morality';—and in *Yatidharmasaṅgraha* (p. 34).

VERSE CCVII

'*Āchāryē*'—is construed as qualifying '*guruputrē*' according to Medhātithi, who explains the two terms as 'the teacher's son who imparts instruction for a few days during the absence of the teacher'.—Another reading, suggested by

Medhātithi is '*āryēṣu*', explained as 'duly qualified Brāhmaṇas' (Medhātithi, Kullūka and Govindarāja);—'virtuous' (Nārāyaṇa and Nandana);—'older in age' (Vīramitrodaya).

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 462), where we have the following explanations:—'*Shrēyaḥsu*' means 'those possessed of superior learning and other qualifications;—'*āryēṣu*' means 'older in age';—'*guroḥ svabandhuṣu*' means 'the teacher's uncles and other relations';—and in *Yatidharmasaṅgraha* (p. 34).

VERSE CCVIII

'*Yajñakarmaṇi*'—Medhātithi, Govindarāja and Nārāyaṇa construe this with '*shiṣyaḥ*', and explain the phrase '*Yajñakarmaṇi shiṣyaḥ*' as 'student of sacrificial ritual (and other Vedic subsidiaries)';—Nandana construes it with '*adhyāpayan*', explaining the phrase as 'who imparts instruction in sacrificial ritual';—Kullūka and Rāghavānanda take it by itself, explaining it as 'who happens to be present *at a sacrificial performance*'.

'*Adhyāpayan*'—'Teaching' (Medhātithi); 'Having the capacity to teach' (Kullūka, also Vīramitrodaya).

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 462) where '*adhyāpayan*' is explained as 'capable of teaching'; and the construction is explained as *yajñakarmaṇi guruvaṇmānamarhati*'—*i. e.*, 'at a sacrificial performance, he deserves to be honoured like the Teacher';—thus agreeing on all points with the explanation given by Kullūka.

VERSE CCIX

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 462) as providing exception to the general rule of the preceding verse, which declares that all that is done for the teacher should be done for his son also; and the present verse

specifies certain acts of service which, though done for the Teacher, are not permissible for the Teacher's son. '*Gātrotsādana*' means 'rubbing and shampooing the body.'

It is quoted also in *Vidhānapārijāta* (p. 495).

VERSE CCX

The verse is quoted in *Parāsharamādhava* (Āchāra, p. 300);—and in *Vīramitrodaya* (Saṃskāra, p. 462);—in *Smṛtichandrikā* (Saṃskāra, pp. 103 and 123) as indicating the figurative use of the title '*guru*';—and in *Smṛtikaustubha* (p. 478).

VERSE CCXI

Parāsharamādhava (Āchāra, p. 301) quotes this verse as laying down exceptions to the general rule regarding the clasping of the feet and the rendering of other services to the Teacher's wife.

It is quoted in *Vidhānapārijāta* (p. 495);—and in *Vīramitrodaya* (Saṃskāra, p. 462);—also on p. 493.

VERSE CCXII

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 462), where it is explained that the term '*pūrṇaviṃshativarṣeṇa*' stands for *full youth*, and stress is not meant to be laid upon the precise age mentioned;—also in *Parāsharamādhava* (Āchāra, p. 301);—and in *Smṛtichandrikā* (Saṃskāra, p. 104).

VERSE CCXIV

This verse is quoted in *Smṛtichandrikā* (Saṃskāra, p. 104) as laying down the reason why the young wife of the Teacher should not be touched in the feet by the young pupil,

the meaning being—'Because women are capable of leading the learned as well as the ignorant man, who may yield to to physical desires and other weaknesses'.

VERSE CCXVI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 301), as laying down how, in view of the foregoing text, the young student is to behave towards the Teacher's wife;—also in *Vīramitrodaya* (Samskāra, p. 462), which remarks that the term '*yuvā*', 'young man,' in this verse makes it clear that the mention of 'twenty years' in verse 212 is meant to stand for youth in general;—in *Samskāramayūkha* (p. 47) as laying down the necessity of saluting the Teacher's wives;—and in *Smṛtichandrikā* (Samskāra, p. 104).

VERSE CCXVII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 301) as laying down how the young student is to behave towards the Teacher's wife.

The first half of the verse is quoted in *Vīramitrodaya* (Samskāra, p. 451) as showing that '*pādagrahaṇa*' (clasping of the feet) is distinct from *abhivādana* (saluting);—and again on p. 462 the entire verse is quoted along with the preceding verse.

It is quoted in *Smṛtichandrikā* (Samskāra, p. 104).

CCXVIII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 525) as laying down the method of acquiring learning;—and in *Smṛtichandrikā* (Samskāra, p. 139) as describing the results accruing from serving the Teacher.

CCXIX

'*Grāmē*'—'While he stays in the village' (Medhātithi, Govindarāja, Nārāyaṇa and Nandana);— 'while he is still sleeping in the village' ('others' in Medhātithi, Kullūka and Rāghavānanda).

This verse is quoted in *Aparārka* (p. 64);—in *Saṁskāramayūkha* (p. 42), as laying down three distinct alternatives;—and in *Nṛsiṁhaprasāda* (Saṁskāra, p. 46b).

VERSE CCXX

'*Dinam*'—"The translation of the last words (*Shall fast during the next day muttering the Sāvitrī*) follows Govindarāja and Kullūka; while Medhātithi, Nārāyaṇa and Rāghavānanda state that the penance shall be performed *during the* (*next*) *day* (*or night*), and that he who neglects the evening prayer shall fast in the evening and repeat the Gāyatrī during the night."—Buhler.

Medhātithi is not quite accurately represented here. For his view is clearly put in paras 2 and 3, on page 575 (Translation) where the view, that "if the offence is committed in the evening the reciting and fasting are to be done during the night", has been rejected in unmistakable terms.

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 447), as laying down an expiation for sleeping at sunrise;—and in *Prāyashchittavivēka* (p. 398), as laying down the expiation for repeated delinquency.

VERSE CCXXIV

Hopkins remarks · "*four* schools are noted"; but he ignores the fifth,—the Siddhānta—'*trivargamiti tu sthitiḥ*' 'the truth is that it is the aggregate of the three.'

This verse is quoted in *Aparārka* (p. 158), which adds that *Dharma*, *Artha* and *Kāma* are the 'group of three';—this constitutes the '*Shreyaḥ*', which one should constantly bear in mind as the aim to be attained.

VERSE CCXXV

There is a confusion in the position of the two verses 225 and 226. Burnell places 226—'*Āchāryo brahmaṇo mūrtiḥ* &c.'—before 225—'*Āchāryashcha pitā chaiva* &c.'

This verse is quoted in *Smṛtichandrikā* (Saṃskāra, p. 94).

VERSE CCXXVI

This verse is quoted in *Smṛtichandrikā* (Saṃskāra, p. 94).

VERSE CCXXVII

This verse is quoted in *Smṛtichandrikā* (Saṃskāra, p. 94).

VERSE CCXXIX

This verse is quoted in *Smṛtichandrikā* (Saṃskāra, p. 95).

VERSE CCXXX

'*Traya āshramāḥ*';—'The *last* three life-stages'; (Medhātithi and Govindarāja);—'the *first* three life-stages' (Kullūka, Nārāyaṇa and Nandana).

This verse is quoted in *Smṛtichandrikā* (Saṃskāra, p. 95).

VERSE CCXXXI

"For the arrangement of these three fires, see the plan at the end of the first volume of Haig's Aitarēya Brāhmaṇa, and that at page 191 of Hillebrandt's *Das Altindische Neu-und Vollmondsopfer*. These fires are on circular, semi-circular and square altars respectively. For the same comparisons, otherwise employed, see Āpastamba, 2.7.2."—(Burnell—Hopkins).

This verse is quoted in *Prāyaschittavivēka* (p. 128);—and in *Smṛtichandrikā* (Samskāra, p. 95),

VERSE CCXXXIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 336) under the section 'Worship of the Guru';—in *Prāyashchittavivēka* (p. 129);—and in *Smṛtichandrikā* (Samskāra, p. 95).

VERSE CCXXXIV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 336) along with verse 233;—and in *Smṛtichandrikā* (Samskāra, p. 95).

VERSE CCXXXV

This also is quoted along with verses 233 and 234, in *Parāsharamādhava* (Āchāra, p. 336);—and in *Smṛtichandrikā* (Samskāra, p. 95).

VERSE CCXXXVI

This verse is quoted in *Smṛtichandrikā* (Samskāra, p. 95), which explains '*pāratryam*' as 'acts pertaining to the other world, spiritual acts.'

VERSE CCXXXVII

This verse is quoted in *Smṛtichandrikā* (Samskāra, p. 95).

VERSE CCXXXVIII

'*Param dharmam*'—'Special law, *i. e.*, law other than that expounded in the *Shrutis* and *Smṛtis*; *i.e.*, that relating to ordinary worldly matters' (Medhātithi, Govindarāja and Rāghavānanda);—'the means of obtaining final liberation' (Kullūka), which view is noted and rejected by Medhātithi.

'*Duṣkulādapi*'—'Family wanting in the due performance of religious acts' (Medhātithi);—'Family lower than one's own' (Kullūka);—'Family of a potter or such other low castes' (Govindarāja).

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 514) in support of the view that learning may be acquired even from persons of lower grades;—in *Smṛtichandrikā* (Saṃskāra, p. 144);—and in *Saṃskāramayūkha* (p. 52).

VERSE CCXXXIX

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 514) along with the preceding verse;—and in *Smṛtichandrikā* (Saṃskāra, p. 144).

VERSE CCXL

'*Striyo ratnāni*'—'Wives, gems' (Medhātithi and Govindarāja);—'gem-like wives' (Rāghavānanda).

This verse occurs in *Dēvalasmṛti* also (quoted in *Vīramitrodaya-Saṃskāra*, p. 514).

VERSE CCXLI

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 513) in support of the view that under abnormal circumstances learning may be acquired from the Kṣattriya and the rest also; where it is explained that the 'following' here laid down is to be done only during the time that the study is being carried on; and the implication of the mention of this alone is that the other forms of 'service' are excluded; (such

as washing of the feet and the like; this is in agreement with Medhātithi);—and that 'learning' here includes *gems* and other things also.

The verse is quoted also in *Vidhānapārijāta* (p. 519);—in *Samskāramayūkha* (p. 52), which explains that the 'distress,' '*āpat*' meant here is the absence of a *Brāhmaṇa* teacher, and that in the case of the *non-Brāhmaṇa* teacher, there is to be mere 'following,' no feet-washing and the like;—in *Samskāraratnamālā* (p. 325), which adds the same notes and explains 'abrāhmaṇa' as 'Kṣattriya or Vaishya';—and in *Smṛtichandrikā* (Samskāra, p. 143), which says 'following' is the only 'service' to be rendered, and that also only during the course of study.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 458) in support of the view that the rules laid down regarding life-long studentship pertain only to cases where the Teacher is a duly qualified *Brāhmaṇa*;—in *Madanapārijāta* (p. 109) to the effect that life-long studentship is permissible under a *fully efficient Brāhmaṇa Teacher*;—and in *Vīramitrodaya* (Samskāra, p. 549), where also it is pointed out that the rules relating to life-long studentship laid down below (under verses 247 *et. seq.*) pertain to cases where the teacher is a fully qualified *Brāhmaṇa*.

This verse is quoted in *Aparārka* (p. 72) in support of the view that in the event of having a Kṣattriya or some other caste for his 'teacher,' the Brāhmaṇa shall not take up life-long residence under him,—nor with a Brāhmaṇa who is not fit to expound the Veda;—also in *Smṛtichandrikā* (Samskāra, p. 168).

VERSE CCXLIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 458), as laying down the duties of the life-long Student under an efficient Brāhmaṇa-teacher;—to the same effect in *Vidhānapārijāta* (p. 504);—also in *Vīramitrodaya*

(Samskāra, p. 551), where the term '*asmai*' is explained as standing for such a student as is not lame or dwarf, or blind, or otherwise incapacitated; and it is added that the provision of this 'life-long studentship' need not be incompatible with the texts laying down a *life-long* performance of the *Agnihotra* for the Brāhmaṇa (which involves the necessity of taking a wife); because the latter is meant for only those students who intend to enter the 'Household,' and are on that account called '*Upakurvāṇa*,' as distinguished from the '*Naiṣṭhika*' who remains a 'student' all his life and never enters the household.

This is also quoted in *Aparārka* (p. 72) as indicating the optional character of *life-long* studentship;—in *Smṛtichandrikā* (Samskāra, p. 171) as discounting the view that "*life-long* studentship is meant only for the maimed and other incapable persons;"—and in *Samskāramayūkha* (p. 62), to the same effect.

VERSE CCXLIV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 459) as describing the reward that accrues to the life-long Student;—in *Vidhānapārijāta* (p. 504) to the same effect; —also in *Vīramitrodaya* (Samskāra, p. 550);—and in *Smṛtichandrikā* (Samskāra, p. 170).

VERSE CCXLV

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 567) in support of the view that no 'fee' is to paid to the Teacher before the *completion* of study; and it adds that this 'Concluding Bath' is for the purpose of entering the married state,—and not for that of any other life-stage;—and in *Smṛtichandrikā* (Samskāra, p. 179), which adds that this refers to the presenting of a *living*, there being no prohibition regarding other kinds of presents.

VERSE CCXLVI

This verse is quoted in *Smṛtichandrikā* (Samskāra, p. 178), which adds that what is meant is that if possible, the best

articles should be presented;—in *Samskāraratnamālā* (p. 368), which adds the following notes:—'*Kṣētram*', field with corns standing,—the umbrella and shoes, should both go together, such being the sense of the compounding,—'*Vāsāmsi*,' *three* pieces of cloth,—'*guravē prītimāvahan*,' the 'completion of the study should be done only when the Teacher permits it';—also in *Nṛsimhaprasāda* (Samskāra, p. 48a).

VERSE CCXLVII

'*Sapiṇḍē*'.—The '*Sapiṇḍa*' is defined below in 5.60.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 458) as laying down the duties of the life-long Student;—in *Madanapārijāta* (p. 109) in support of the view that in the absence of the Teacher's wife, the Student should take up 'residence' with the Teacher's *Sapiṇḍa*, and in the absence of this latter also, he should betake himself to the 'tending of Fire';—in *Vīramitrodaya* (Samskāra, p. 549) to the effect that 'residence with Fire' is to be taken up only in the absence of the Teacher's Sapiṇḍa;—in *Vidhānapārijāta* (p. 504), along with the following verse;—in *Hāralatā* (p. 76) as referring to the '*Life-long* Student';—and in *Smṛtichandrikā* (Samskāra, p. 167), which says that this refers to cases where no *Sapiṇḍa* is available.

VERSE CCXLVIII

Dēham sādhayēt—'Let the body wear away' (Medhātithi and Govindarāja);—'shall make the Soul in his body perfect, *i. e.* fit for union with Brahman' (Kullūka, Nārāyaṇa and Rāghavānanda).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 458) as laying down the duties of the lifelong Student;—in *Vidhānapārijāta* (p. 504);—in *Madanapārijāta* (p. 106);—and in *Vīramitrodaya-Samskāra*, (p. 504), where the note is added on the expression '*sthānāsanavihāravān*' that what is meant is that 'during his spare time left after he has fully accomplished all his duties, he

may stand or sit or walk about'. Medhātithi explains it to mean 'at times he shall stand, and at times sit down,—in this manner he shall divert himself.' But he goes on to add another explanation offered by 'others', by which the meaning is that 'he shall practise the postures prescribed in connection with *Yogic* practices, and live on alms'.—Nārāyaṇa explains the phrase to mean a particular form of austerity consisting in 'standing, sitting and wandering'.—It is quoted in *Smṛti-chandrikā* (Samskāra, p. 167), which explains the phrase to mean 'standing, sitting and moving at stated times.'

This phrase '*sthānāsanavihāra*' appears to have been an old idiom; it is met with for the first time in Bodhāyana's Dharmasūtra (II. 1. 41), where we read—*samudrasaṃyānam......ēṣāmanyatamat kṛtvā chaturtha kālāmitabhojinaḥ syuḥ apo' bhyapēyuḥ savanānukalpam sthānāsanābhyām viharanta ētē tribhirvarṣaistadapahanti pāpam.* Translated literally, this means—'Sea-voyage (and a few other acts enumerated)..., having done any one of these acts, people should eat sparsely at the fourth part of the day, should enter water in the morning, at midday and in the evening; *amusing themselves by sitting and standing, they destroy that sin after three years.*'

The exact meaning of the expiatory rite here prescribed has never been understood. Whenever the question of sea-voyage has come up for discussion, the antagonists of the voyage have held that by the last clause Bodhāyana clearly meant that the voyager should have to commit suicide; to spend three years 'standing and standing', *i. e.* without any sleep—would be nothing short of self-immolation. The protagonists of sea-voyage felt all along that the passage could not mean this; though they were unable to suggest any other plausible explanation. They thought that even if suicide were actually meant, there were more effective means available for doing that; and in fact the ordinance that 'the man shall not sleep for three years' looked absurd on the face of it.

We find the expression in several other works.

(1) In *Padmapurāṇa* (Ādi-khaṇḍa, 58. 26) we read in course of the description of the duties of Vānaprastha, the man in the third stage of life—*sthānāsanābhyām viharēt na kvachid dhairyamutsṛjēt,* 'he shall divert himself with sitting and standing, and shall not renounce his steadiness on any point.'

The committing of suicide certainly could not form a duty of the ordinary Vānaprastha, the hermit retiring from active life to a life of meditation and worship.

(2) In *Yājñavalkya* (III 50) we read—*sthānāsanavihārairvā yogābhyāsēna vā tathā (dinam nayēt),* where *Mitākṣarā* adds the explanation—*kañchit kālam sthānam kañchit chopaveshanam,* 'for some time he shall sit, and for some time he shall stand'—in this manner he shall spend the day. And Aparārka says—*sthānēna gatinivṛttyā, āsanēna, upavēshanēna vihārēṇa chaṅkramaṇēna* (*i. e.* 'resting, sitting, and walking) *cha divasam nayēt.*

(3) Again in *Manu* (VI. 22) '*sthānāsanābhyām viharēt*' where Medhātithi says, '*sthānāsanābhyām dinē, rātrau tu kēvalasthaṇḍilashāyitām vakṣyati*', by which also the text means—'he shall spend the day in standing and sitting.'

(4) Lastly in *Manu* (XI. 224) we meet with the same expression ; and here it forms part of the *Kṛcchra*—penance.

From all this it is clear that the phrase could never have been intended to lay down anything so physically impossible as passing three years 'without sleep.' In fact a careful study of all the above texts leads us to the conclusion that what is meant by the words '*sthānāsanābhyāṁ viharēt*' is exactly what is expressed by the Hindi idiom '*uṭha baiṭha kara samaya bitānā*'; and the sense would appear to be that the man shall have recourse to no other diversion or amusement, save what may be obtained by 'standing or sitting.'

VERSE CCXLIX

'*Mānyā kāpi etc.*'—This does not form part of the text of Medhātithi. This has been added by a subsequent 'Editor.'

Discourse III

VERSE I

"The Atharva Veda is here, as in most of the ancient Dharmasūtras, left out altogether. Baudhāyana alone states that the term of Studentship extends over forty-eight years, and that rule includes the Atharva Veda."—Buhler.

Medhātithi (p. 187, l. 10)—'*Yatraiva hi sviṣṭakṛdādayaḥ.*"—See *Mīmāṃsā Sūtra* 4. 1. 18 *et seq.* The question being whether the *Sviṣṭakṛt* offering (which is made with the remnants of the sacrificial materials) serves only as a 'disposal', or it also serves some transcendental purpose,—the conclusion is that in this case a transcendental result, even though not mentioned in the texts, has to be assumed.

This verse is quoted in *Madanapārijāta* (p. 97), where the following notes are added:—'*Traividyā* means *the three Vedas*;—the Studentship over the three Vedas should be made to extend over thirty-six years; that is, one should devote twelve years to studentship over each of the three Vedas;—in the case of 'half the period', six years have to be devoted to each of the three Vedas; and in the case of 'quarter of the period', only three years.

It is quoted in *Vīramitrodaya* (Saṃskāra, p. 557), where the following totally different explanation is added:—The meaning of this is as follows:—In the event of the Boy studying the three Vedas, his Studentship should extend over thirty-six years; if he studies only two Vedas, then over 'half, *i. e.* half of forty-eight years, or twenty-four years; that such is the meaning we deduce from the other texts bearing

on the subject;—the 'quarter' also has to be similarly explained. If the 'half' and 'quarter' were taken in relation to 'thirty-six years', then the meaning would be that the Studentship should extend over *eighteen* and *nine* years respectively; and this would not agree with any other *Smṛti* text. This same consideration gets rid of the fanciful view set forth by the *Chandrikā* that "in the case of 'half', the Boy should devote six years to each of the three Vedas, and in that of 'quarter', three years to each."

It is interesting that this last view has been adopted by Medhātithi. (See Translation, p. 11). This view appears to have the support of Yājñavalkya (1. 36), which clearly states that—"Studentship should extend over either twelve or five years *for each Veda.*"

This verse is quoted in *Aparārka* (p. 67), which adds that the studentship over one Veda is to extend over *six* years in the case of 'half', and over *three* years in the case of 'quarter';—in *Smṛtichandrikā* (Saṃskāra, p. 166), which adds the following explanations:—'*Traivēdikam*', pertaining to the three Vedas, Ṛk, Yajuṣ and Sāman,—this should be carried on for 36 years,—similarly the vow of 'Studentship' pertaining to each single Veda is to be kept for 12 years,—in the case of the '*Ārdhika*' system, 6 years have to be devoted to each Veda,—and 3 years each in the case of the '*Pādika*' system;—and in *Hēmādri* (Shrāddha, p. 779).

VERSE II

Medhātithi (p. 189, l. 14)—'*Vedashabdaḥ shākhāvachano vyākhyātaḥ*'—Hopkins calls this 'a later view' and refers to Āpastamba 2. 6. 5.

The first quarter of this verse is quoted in *Mitākṣarā* (on p. 24, l. 36), in amplification of Yājñavalkya's statement that 'Studentship is to extend over twelve years', and the meaning is deduced that twelve years should be devoted to the study of each Veda.

This verse is quoted in *Madanapārijāta* (p. 131);—and in *Vīramitrodaya* (Saṃskāra, p. 505), where the note is added that—'If one intends to perform the *Jyotiṣṭoma* and such other sacrifices, which can be performed only with the help of the three Vedas, one has to learn all the three Vedas, the Ṛk, Yajuṣ and Sāman;—if he is going to perform the *Prākṣaumika* and the *Haviryajñas*, he has to learn only two, the Ṛk and the Yajuṣ;—while if he intends to perform only the *Pākayajñas*, he should learn only his own hereditary rescensional Vedic text; in the case of the other Vedas also, he should confine himself to only those rescensions which may have been studied by his forefathers, and not any one at random.

The verse is also quoted in *Smṛtitattva* (II, p. 587) in support of the view that every Brāhmaṇa is entitled to the study of various Vedic rescensional texts;—in *Hemādri* (Dāna, p. 680); in *Saṃskāraratnamālā* (p. 568);—and in *Nṛsiṃhaprasāda* (Saṃskāra, p. 49a)

VERSE III

Medhātithi (p. 190, l. 21)—'*Sāntānikatayā*'—Apte explains '*sāntānika*' as 'a Brāhmaṇa who wishes to marry for the sake of issue.' This is not quite correct. The word occurs in Manu 11. 1, where Kullūka explains it as '*vivāhārthi*,' which has apparently misled the lexicographer. The word really means 'he who is desirous of *santāna*, propagation of his race', and is applied to the Father who, if poor, has to beg for the purpose of marrying *his son*.

This verse is quoted in *Aparārka* (p. 76), which adds the following explanation: When the Accomplished Student has been understood (*pratīta*) as inclined to take a wife;—he being '*brahmadāyahara*'—*i. e.* equipped with study of the Veda, and inherited property, *i. e.* being quite able to maintain a family;—if the father be devoid of property, he should acquire enough by means of begging, and then marry;

and thus obtain the 'domestic fire,' without which he could not perform the *Pākayajñas*.—'*Sragvin*' indicates the presence of ornaments;—'*talpa*' is *bedstead*; when the young man is seated upon it his father 'should worship him first with the *cow*'—*i. e.* with the *Madhuparka*.

VERSE IV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 462) simply as laying down marriage;—in *Madnapārijāta* (p. 131) as indicating the necessity for marriage;—also in *Vidhānapārijāta* (p. 673);—in *Vīramitrodaya* (Samskāra, p. 567), as indicating that the 'Final Bath' spoken of above (in 1. 245) is meant to be for the purpose of marriage;—on the ground that the Bath is here spoken of in connection with the twice-born person *who is going to marry*; while we do not meet with any such assertion as 'Having bathed, he should betake himself to the forest,' or that 'having bathed,' he should take to Renunciation;—in the same work on p. 585, in support of the view that Marriage is meant to be conducive to the fulfilment of the man's purpose, the following notes are added:—the term '*dvija*' serves to show that it is only the twice-born person *endowed with the above-mentioned qualifications* that is entitled to marriage; and it does not mean that any and every twice-born person is entitled to it; and that this is so is clear from the fact that marriage has been laid down only for one who has had his Initiation and has taken the 'Final Bath' of the Studentship. Nor again can the term '*dvija*' be taken as precluding others; as in that case there would be no marriage for the *Shūdra*. From all this it follows that the present text should be taken as enjoining a particular act as pertaining to a particularly qualified person.—The term '*bhāryā*,' 'wife,' has been used in view of the future status of the girl; so that the meaning of the injunction comes to be that 'he should bring into existence a *wife* by means of the marriage-ceremony.'—The

term '*Savarṇā*,' 'of the same caste' is meant to indicate that such a marriage would be in its principal form: and it does not preclude the marrying of girls of other castes; this is in fact sanctioned by other texts.

The same work quotes the verse again on page 747, as laying down the 'principal' wife ordained for man.

Vīramitrodaya again in its '*Lakṣaṇa*' section (p. 118) quotes the second half of this verse under the 'the characteristics of women.'

It is quoted also in *Smṛtitattva* (p. 940) to the effect that '*Samāvartana*' is another name for the concluding rites of Studentship;—in *Aparārka* (p. 76) as indicating that the 'Bath' is distinct from the *Samāvartana* ceremony; —in *Hēmādri* (Dāna, p. 680);—in *Samskāraratnamālā* (p. 403);—and in *Nṛsimhaprasāda* (Samskāra, p. 49a.)

VERSE V

'*Asapiṇḍā cha yā mātuḥ—asagotrā cha yā pituḥ*'—

Kullūka, Nārāyaṇa and Rāghavānanda hold the first '*cha*' to mean that the 'sagotrā' of the mother also is excluded; this exclusion is supported by Vashiṣṭha as quoted by Medhātithi;—according to Medhātithi, Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda, the second '*cha*' connects the '*asapiṇḍā*' with '*pituḥ*' also. But there appears to be no point in this as the father's '*asapiṇḍā*' would be already included under the father's '*asagotrā*'. Medhātithi appears to have been conscious of this, as he adds that the term '*sapiṇḍa*' here stands for 'relations' [see *Trans.* p. 26, ll. 3-4, which should be as follows, and not as it appears there—"*In the present phrase 'asagotrā cha pituḥ', the particle 'cha' excludes the father's sapiṇḍā also.*"]

'*Amaithunī*'—This is the reading adopted by Medhātithi, to whom Buhler wrongly attributes the reading '*maithunē*' ('for conjugal union'), which is the reading

of Govindarāja, Nārāyaṇa and Kullūka, the last however explaining it to mean '(she is recommended) for the Fire-laying, child-begetting and other acts to be performed by the husband and wife jointly.'—Medhātithi notes a third reading '*amaithunē*', and explains it to mean that 'the girl is recommended as an associate at religious functions, and *not for sexual intercourse*, though he does not consider this satisfactory.—Medhātithi's reading '*amathunī*' has been explained by him to mean 'not born of unlawful intercourse', and added for the purpose of excluding the girl born of *Niyoga.* Though Nandana also adopts this same reading, he explains it as one 'who has had no sexual intercourse.'

This verse is quoted in *Aparārka* (p. 81) in support of the view that the girl to be married should be one who is '*asapiṇḍā*' on both the paternal and the maternal sides; it adds that '*asagotrā*' alone would preclude the *father's* 'sagotrā' also (the gotra of the man being the same as his father's); the word '*pituḥ*' has therefore been added with a view to the '*putrikāputra*'.—Such a girl is 'recommended' —for '*dārakarma*'—such rites as cannot be performed without a wife and for '*maithunē*', *i. e.* such rites as can be done only conjointly by the pair, *e. g.* the *Pākayajña*, and the like,—'*asapiṇḍā cha yā mātuḥ*' is meant to preclude the marrying of the daughter of the maternal uncle, she being the man's 'mother's *sapiṇḍā*'.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 468), where the following explanation is added—'who is *asapiṇḍā* of the mother, as also her *asagotrā*—who is *asagotrā* of the father, and also his *asapiṇḍā*,—is recommended for all acts to be performed by the couple'.—It raises the question that the separate mention of the 'mother' is superfluous; as the wife has no '*piṇḍa*' or '*gotra*' apart from the husband; so that the '*asapiṇḍā*' and '*asagotrā*' of the 'mother' would be the same as those of the 'father';— and supplies the answer that in the case of the *Gāndharva*

and some other forms of marriage, the bride being not given away by her father, she retains her *gotra* and *piṇḍa*; so that her '*sapiṇḍa*' and '*asagotra*' would not be the same as those of her husband.

In connection with this verse a peculiar point of view has been set forth by 'some people' in *Vīramitrodaya* (Saṃskāra, p. 691):—"Three kinds of *sapiṇḍā* have got to be excluded—(1) who is one's own and his father's *sapiṇḍā*, (2) who is one's own *sapiṇḍā*, but not the *sapiṇḍā* of his father, (3) who is not one's own *sapiṇḍā*, but is the father's *sapiṇḍā*. To the first category belongs the girl who is one's own *sapiṇḍā* as being the *sapiṇḍā* of his father, who is the married husband of his mother;—to the second category belongs the girl who is not the *sapiṇḍā* of that 'father' who is only the *supporter* (not the *progenitor*), and is one's own and his natural father's (progenitor's) *sapiṇḍā*,—and who thus is his own *sapiṇḍā*, but *not* that of his supporter-'father';—and to the third class belongs that girl who is the *sapiṇḍā* of the supporter-'father', but not one's own *sapiṇḍā*. All this diversity is based upon the fact that in the case of the 'adopted' son (in whose case the supporter-father and the progenitor-father are different), the son's body (*piṇḍa*) does not contain the constituent elements of the body of the father. For the same reasons there are four kinds of 'father' also—(1) the progenitor, the husband of the mother; (2) the owner of the 'field, *i. e.* the mother's husband, who is not the progenitor; (3) the owner of the 'seed', *i. e.* the progenitor, who is not the husband of the mother; and (4) the supporter, *i.e.* the adoptive father. Of these the 'progenitor', husband of the mother, and the 'seed-owner' both transmit the constituents of their body to the child; and on that ground the *sāpiṇḍya* 'consanguinity', of these two Fathers to the *Aurasa* and *Kṣētraja* sons would be direct; while that of the 'field-owner' (the second kind of 'father') would be only indirect, through the *field* (*i. e.* the body of his wife); the bodies of the

husband and wife having been declared to be *one*.—Now the girls that fall within these three kinds of 'consanguinity would become excluded by the test that 'one should marry a girl younger than himself, who is not his *sapiṇḍā*' (Yājña-valkya 1. 52). But the *Sapiṇḍā* of the Supporter (adoptive) father would not be the *Sapiṇḍā* of the adopted son, and as such she would not be excluded by the said text. Hence it becomes necessary to find out a text excluding the 'father's *Sapiṇḍā*;' and such a text is found in Manu 3. 5 (the present verse). This text clearly implies that the girl who falls within seven degrees of the '*Sāpiṇḍya*' of the *Secondary Father* (not the progenitor) is to be avoided; in this sense the term *pituḥ*, being taken in its etymological sense of one *who supports*, *pāti iti pitā*, includes the *adoptive* father also."

This view is not accepted by the author of *Vīramitro-daya* himself, who takes Manu's text to mean the exclusion of the girl who is one's *Sapiṇḍā* or *Sagotrā* either through his father or through his mother.

Smṛtitattva (II, p. 106) quotes this verse, explaining *dara-karma* as 'the act of making a wife' *i. e. the taking of a wife.*

The first half of the verse is quoted in *Mitākṣarā* (on 1. 53, p. 34) in the sense that the *sagotrā* girl is to be excluded.

Vidhānapārijāta (p. 690) quotes this verse and adds that the second '*cha*' excludes the father's '*Sapiṇḍā*' also. Here also we have a reproduction of the discussion found in *Parāsharamādhava* (see above).

The verse is quoted also in *Madanapārijāta* (p. 133), which adds the following explanatory notes :—The meaning of this is as follows—The girl who is *not-sapiṇḍā* of the mother,—and also her *not-sagotrā*, which is implied by the first '*cha*'—is recommended, *i. e.* is fit for being married. The purport of all this is as follows—Twice-born men are entitled to marry girls belonging to the same caste as

themselves, as also those belonging to lower castes; the marriage with a girl of the same caste is the principal or primary form of it, while that with a girl of a different caste is only secondary;—for the married man two kinds of acts have been enjoined—sacrifices and intercourse; and in the text the former set of acts is spoken of by the term '*dāra-karma*', and the latter set by the term '*maithuna*'

Having explained the verse, *Madanapārijāta* also raises the question why the *Sapiṇḍā* and *Sagotrā* of the *Mother* should be mentioned apart from that of the *Father*, and deals with it in a somewhat different manner from that in *Parāsharamādhava* or *Vidhānapārijāta*. Its answer is that the separate mention is meant to meet the following case—Dēvadatta has for his mother the *adopted* daughter (of his grandfather), who has been 'appointed' by her adoptive 'father';—hence Dēvadatta does not inherit the *gotra* of his Progenitor-father;—now the husband of the aforesaid adopted daughter (*i. e.* the progenitor of Dēvadatta) has adopted a daughter, who is the *Sapiṇḍā* of her adoptive father (Dēvadatta's Progenitor), but not the *Sapiṇḍā* of Dēvadatta;—thus Dēvadatta might marry the adopted daughter of his progenitor. This contingency has been prevented by the separate exclusion of the 'Mother's *Sapiṇḍā*; as the girl, though not the *Sapiṇḍā* of Dēvadatta or his adoptive Father, would still be the *Sapiṇḍā* of his mother, whose *piṇḍa* is one with that of her husband, (the adoptive father of the girl concerned).

Another question raised is why should the mother's *asapiṇḍā*, who is included in the mother's *asagotrā* implied by the *cha* in the text, be mentioned separately?—The 'mother's *Sapiṇḍā*' has got to be so mentioned for the purpose of excluding the girl born in the family of the father of one's step-mother, who is one's own '*asapiṇḍā*', as also the '*asagotrā*' of the mother, but is the '*sapiṇḍā*' of the mother; so that if the text had excluded only the

'mother's *asagotrā*,' the said girl would be marriageable; she becomes excluded, however, by the condition that she should *not* be his '*mother's sapiṇḍā*'.

It goes on to raise a further question that the phrase '*asagotrā cha pituḥ*' need not be taken to include the father's '*asapiṇḍā*' also, as the latter is already included under the term 'father's *asagotrā*'.—The answer to this is that the separate exclusion of the 'father's *sapiṇḍā*' is necessary in view of the following case:—Dēvadatta's father, Yajñadatta, is the adopted son of his father, Bhānudatta,—a girl is born in the family of Yajñadatta's *progenitor-father*, —this girl would be *asagotrā* of Dēvadatta's 'father' (adoptive), and also '*asagotrā*' of his 'mother':—thus there would be a likelihood of Dēvadatta marrying this girl;—and this becomes precluded by taking the 'cha' to mean the '*father's asapiṇḍā*'. If this had not been intended by Manu, he would have said '*one's own asagotrā*' ('*asagotrā cha yātmanaḥ*'). Thus the upshot of all this is that the girl to be married should be '*asapiṇḍā* and *asagotrā*' of his Mother, and also '*asapiṇḍā* and *asagotrā* of his Father'.

This verse is quoted also in *Nirṇayasindhu* (p. 196);—in *Gotra-pravara-nibandha-kadamba* (p. 131), which adds the following notes:—In as much as the text forbids only the '*sapiṇḍā*' of the mother, it follows that the *sagotrā* of the mother is not forbidden;—in *Smṛtichandrikā* (Saṃskāra, p. 184), which adds the following explanation:—The girl who is not '*sapiṇḍā*' either of the bridegroom or of his mother, and who is not the '*sagotrā*' of the bridegroom or his father, is commended for the purpose of marriage;—in *Gadādharapaddhati* (Kālasāra, p. 223), which adds the following notes—'*Dārakarmaṇi*', in the rite that makes a 'wife',—'*maithunē*', in the act of intercourse *which is consummated conjointly by man and woman*;—the sense is that the said girl is commended not only for cooking and

such other acts as are done by the woman alone, but also in that joint act which is done by both conjointly; according to *Kalpatāru*, '*maithunē*' means 'in the begetting of the lawful son by means of sexual intercourse'.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 477), in support of the view that not only the girl, but her family also should be carefully examined;—also in *Vīramitrodaya* (Samskāra, p. 588);—in *Aparārka* (p. 84);—in *Samskāraratnamālā* (p. 508);—and in *Smṛtichandrikā* (Samskāra, p. 204).

VERSE VII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 588), where '*hīnakriyam*' is explained as 'devoid of the performance of such acts as the sacrifice and the like;'—'*Niṣpuruṣam*' as 'that in which females are the sole survivors;'—'*nishchhandaḥ*' as 'devoid of Vedic study;'—also in *Parāsharamādhava* (Āchāra, p. 477), which has exactly the same explanation of precisely the same words.

Aparārka (p. 84) quotes this along with the preceding verse; and adds the following explanations:—'*Hīnakriyam*' means 'devoid of the proper performance of the Conception and other Sacramental Rites,'—'*Niṣpuruṣam*' means 'a family in which girls alone are born,'—'*Nishchhandaḥ*' is 'devoid of Vedic study,'—'*lomasham*' is 'that members whereof have their body covered with inordinately prominent hairs,'—and '*arshasam*' means 'suffering from piles.'—It is quoted in *Smṛtichandrikā* (Samskāra, p. 204) which adds the following explanations:—'*Hīnakriyam*,' not engaged in the performance of sacrifices and other religious acts;—'*Niṣpuruṣam*,' without a male master—'*Nishchhandaḥ*' devoid of Vedic learning—'*romasham*,' hairy,—'*arshasam*', suffering from the particular disease, piles,—all these qualifications pertain to the children of the family;—and in *Samskāraratnamālā* (p. 508), which has the following notes;—

'*Hīnakriyam*', not performing the prescribed duties, *i. e.* not avoiding prohibited acts,—'*Nisprruṣam*, devoid of male progeny,—'*arshasam*' family in which the disease runs hereditary.

VERSE VIII

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 731) in support of the view that one should not marry a girl with defects;—it explains '*vāchāṭā* as 'garrulous' and '*piṅgalā*' as 'with reddish eyes.'

Smṛtitattva (II, p. 149) quotes it and adds that the defects here described do not deprive the girl, if married, of the character of the 'lawful wife,' as visible (physical) defects can mean only physical disabilties, and cannot affect the non-physical spiritual or moral character of anything.

The verse is quoted also in *Vīramitrodaya* (Lakṣaṇa, p. 120), where '*rogiṇī*' is explained as 'suffering from epilepsy and such diseases,' and '*vāchāṭām*' 'as one who talks much of improper things,'—and not simply as 'garrulous', which is the explanation of the same author in another place [Saṃskāra-prakāsha, p. 731, see first note above];—also in *Aparārka* (p. 78) to the effect that one should not marry a girl who is not endowed with the proper marks;—in *Saṃskāramayūkha* (p. 74);—in *Saṃskāraratnamālā* (p. 510), which explains '*kapilām*, as 'of the colour of red rice,' and '*piṅgalā*' as 'of the colour of fire:'—in *Smṛti-chandrikā* (Saṃskāra, p. 200), which explains '*vāchāṭā*' as 'garrulous,' and *piṅgalā*' as 'with tawny eyes;'—and in *Nṛsiṃhaprasāda* (Saṃskāra, p. 50a).

VERSE IX

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 732), where '*ṛkṣa*' is explained as 'asterism;'—and '*antya*' as '*mlechchha*;'—in *Smṛtitattva* (II, p. 149) to the

same effect as the preceding verse;'—in *Vīramitrodaya* (Lakṣaṇa, p. 120), where '*antya*' is explained as '*antyaja*,' *i. e. chāṇḍāla*;—in *Aparārka* (p. 78) as indicating the unmarriageability of girls with the wrong type of names;—in *Saṁskāramayūkha* (p. 74);—in *Saṁskāraratnamālā* (p. 510), which explains '*antya*' as bearing a Mlechchha name;—in *Smṛtichandrikā* (Saṁskāra, p. 201), which explains '*ṛkṣa*' as '*nakṣatra*,' '*antya*' as '*mlechchha*,' and '*bhīṣaṇā*' as terrifying;—and in *Nṛsiṁhaprasāda* (Saṁskāra, p. 50a).

VERSE X

This verse is quoted in *Vīramitrodaya* (Saṁskāra, p. 731) as setting forth the external signs of a marriageable girl;—also in *Vīramitrodaya* (Lakṣaṇa, p. 118) to the same effect;—and in *Madanapārijāta* (p. 132) as setting forth the external signs; and for the *internal* signs it refers to Āshvalāyana who has prescribed the following method;—eight balls should be made of clay brought from eight different places, and after some incantations have been uttered over them, the girl should be asked to pick up one of them; (1) if she picks up that made of clay from fields with rich corn growing, it is a sign that she would have progeny rich in grains; (2) if she picks up that of clay brought from the cattle-shed, she will be rich in cattle; (3) if that of clay from the altar, she will be an expounder of Brahman;—(4) if that of clay from a lake that is never dry, she will be endowed with all riches; (5) if that from the gambling den, she will be crafty;—(6) if that from the road-crossing, she will be inclined to wander about; (7) if that from barren soil, she will be unlucky; (8) and if that from the crematorium, she will destroy her husband.

This verse is quoted in *Aparārka* (p. 78);—in *Saṁskāramayūkha* (p. 74) as laying down the external signs of a marriageable girl;—in *Saṁskāraratnamālā* (p. 509)

which explains '*tanulomakēshadashanā*' as 'one the hair on whose chest is scanty, and whose hair and teeth are fine';—in *Smṛtichandrikā* (Saṃskāra, p. 200);—and in *Nṛsiṃhaprasāda* (Saṃskāra, p. 50a).

'*Putrikādharmashaṅkayā*'—'For fear of her having the character of the Appointed Daughter' (Medhātithi);—'For fear (in the former case) of her being an Appointed Daughter, and (in the latter) of committing a sin' (Kullūka, Nārāyaṇa, Rāghavānanda, and 'others' in Medhātithi). Govindarāja adopts Medhātithi's explanation so far as this phrase is concerned; but he gives a somewhat different explanation of the first half of the verse, which according to him, would mean 'one should not marry a girl who has no brother, *or* whose father is not known',—the two contingencies being independent; while according to Medhātithi, the second clause ('whose father is not known') is subordinate to the former,—the meaning being that the doubt regarding the girl being an 'appointed daughter' would arise if there were no brother, *and* if the father were not known; for he adds "if the father is known, there is no fear of the girl being an Appointed Daughter, as he will himself declare whether or not she has been 'appointed'."

According to Medhātithi, therefore, in the translation of the verse, we should have 'and' instead of '*or*'.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 474), which adds the following notes:—He shall not marry a girl with regard to whom it is not known whether or not her father has the intention of making her an 'appointed daughter;'—the sense is that where there is no fear of this, one may marry the girl, even though she has no brother. The clause '*na vijñāyēta vā pitā*' (which, according to this explanation, means '*the intentions* of whose father are not known') implies that it is possible for the daughter to be 'appointed' even without the Father making an agreement to that effect with the bridegroom;—in *Saṃskāramayūkha*

(p. 82), which adds that this implies that the daughter can be 'appointed,' even without express agreement and declaration.

The verse is quoted also in *Vīramitrodaya* (Samskāra, p. 746), where it is explained as meaning that 'one should not marry a girl with regard to whose father it is not known whether or not he has the intention of making her an Appointed Daughter'; and it adds that it is shown by this that according to all the sages a daughter can become 'appointed' even without being openly declared to be so;—and in *Samskāraratnamālā* (p. 414), which explains the meaning to be that one should not marry the girl with regard to whom it is not known if her father intends to 'appoint' her; and adds the same note as *Samskāramayūkha*.

Madanapārijāta (p. 136) quotes this verse and reproduces the same explanation as above, and deduces the conclusion that 'one should marry the girl in whose case there is no fear of this.'

Vidhānapārijāta (p. 699) quotes the verse and adds that 'in a case where there is no fear of the father having an intention of making the girl an Appointed Daughter, one may marry the girl, even though she may have no brother.'

This verse is quoted in *Aparārka* (p. 80) as indicating that it is possible for a daughter to be 'appointed' secretly; without her being married under that expressed agreement;—and in *Smṛtichandrikā* (Samskāra p. 181), which adds the same note as *Samskāraratnamālā*.

VERSE XII

This verse is quoted by Jīmūtavāhana (Dāyabhāga, p. 209);—and in *Madanapārijāta* (p. 143) as providing permissible substitutes for the proper 'wife';—it explains '*avarāḥ*' (which it reads in place of '*varāḥ*') as *jaghanyāḥ*, 'lower';—in *Samskāramayūkha* (p. 98), which adds the following notes:—There are three classes of Marriage—(1) for

Dharma, (2) for offispring and (3) for physical pleasure; that for offspring is obligatory, and for this one should have a girl of the same caste as himself; and in that for Pleasure, or for avoiding the sin of not entering the second life-stage, one may have girls of other castes, even a Shūdra girl; in the former also, if no girl of the same caste is available, girls of other castes may be taken.

The first half of the verse is quoted in *Vīramitrodaya* (Samskāra, p. 747), which adds the following explanations:—The term '*varṇa*' stands for *caste*;—'*agrē*' means *the first marriage*;—the term '*dvijāti*' indicates also persons born of the Shūdra through mixed marriages, 'natural' as well as 'inverse';—'*prashastā*' means that she is recommended as the first and best alternative for taking a wife for the purposes of (1) enjoyment, (2) begetting a son and (3) helping in religious acts (these three being '*dārakarma*' the *function of the wife*).

This is quoted also in *Parāsharamādhava* (Āchāra, p. 493), where we have the following notes:—'*Agrē*' means 'at the first marriage of the Accomplished Student';—'*dārakarmaṇi*'—for the performance of the Agnihotra and other rites;—'*Savarṇā*'—'she who has the same caste as the bridegroom' is recommended;—*i. e.* the Brāhmaṇī for the Brāhmaṇa, the Kṣattriyā for the Kṣattriya and the Vaishyā for the Vaishya. Having, for the sake of religious acts, married a girl of the same caste, if one is desirous of having more wives for purposes of physical enjoyment, he may marry girls of lower castes ('*avarāḥ*) in due order;—and in *Smṛtichandrikā* (Samskāra, p. 205), which says that the implication of the text is that after one has married a girl of the same caste, he may marry others of other castes also, but they will be less and less desirble in order; this means that for the sake of Dharma one should marry a girl of the same caste.

VERSE XIII

Hopkins compares this with the Mahābhārata 13. 47. 8.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 494) as an amplification of what has been declared in the latter half of the preceding verse;—in *Vīramitrodaya* (Samskāra, p. 749) along with the preceding verse; and in *Aparārka,* (p. 88), which adds that what is stated here is permissible only in the case of people moved by lust, and not of those who are subject to righteousness; so that these are to be regarded as 'inferior';—'*Kramashaḥ*' (verse 12) in due order, not in any topsy-turvy 'order';—in *Smṛtikaumudī* (p. 3), which observes that the *ēva* in '*shūdraiva*' is meant to preclude marriage of the 'inverse' order;—*i. e.* where the birdegroom's caste is lower than that of the bride;—and in *Smṛtichandrikā* (Samskāra, p. 206), which adds that this pertains to marriage for pleasure's sake.

VERSE XIV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 495) as countenancing the view that it is better by far that the Brāhmaṇa and the Kṣattriya should avoid a Shūdra wife altogether, even though he be overpowered by lust;—in *Madanapārijāta* (p. 144), where the prohibition herein contained is explained as referring to the *first* marriage;—and '*āpat*' is explained as 'the contingency of not finding a girl of the same caste';—and it adds, on the strength of the next verse, that what is here said is applicable to the Vaishya also.

Vīramitrodaya (Samskāra, p. 749) quotes the verse and explains '*vṛttantē*' as 'in a story.'

It is quoted in *Aparārka* (p. 87), which adds that though the verse mentions only the 'Brāhmaṇa and the Kṣattriya' it does not mean that it is permissible for the Vaishya; all that is meant is that for the two higher castes it is specially reprehensible;—and in *Smṛtichandrikā* (Samskāra, p. 205), which says that this prohibition is meant for the *first* marriage, as is clear from the foregoing verses,

VERSE XV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 495) as prohibiting the marrying of a *Shūdra* wife by the twice-born;—in *Vīramitrodaya* (Samskāra, p. 750);—and in *Aparārka* (p. 87).

VERSE XVI

According to Medhātithi, Govindarāja, Nandana and Rāghavānanda, the meaning of this verse is as translated. According to Nārāyaṇa's explanation, the translation would read as follows (rendered by Buhler):—"A man of the family of Atri who weds a Shūdra female, becomes an outcaste; one of the race of Utathya's son, on the birth of a son; and one of Shaunaka's or Bhṛgu's race, by having no other but Shūdra offspring.' Buhler adds—" It ought to be noted that, according to Kullūka alone, the three classes refer to Brāhmaṇas, Kṣattriyas and Vaishyas respectively. Rāghavānanda particularly objects to the opinion."

Burnell notes that the rule attributed here to Gautama (Utathya's son) is not found in the Sūtras of Gautama, where we find only a general statement regarding the unlawful character of Shūdra offsprings of twice-born men. And Hopkins says the same thing in regard to the *Smṛti* of Atri.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 495);—and in *Vīramitrodaya* (Samskāra, p. 750); neither of which provides any explanation of this rather obscure verse;—in *Aparārka* (p. 88), which explains the meaning to be that "according to Atri and Gautama, the Brāhmaṇa marrying a Shūdra girl 'falls' by the mere act of marriage; according to Shaunaka, by begetting a son on her; and according to Bhṛgu, when a grandson is born from her;"—in *Prāyashchittavivēka* (p. 361), which notes that this and the next verse are only meant to deprecate the marrying of a

Shūdra girl, 'in the improper order';—and in *Smṛti-chandrikā* (Saṃskāra, p. 208), which adds the following notes: —The Brāhmaṇa marrying a Shūdra girl becomes degraded,—this is the opinion of Atri and of the 'son of Utathya,' *i. e.* Gautama;—hence according to these authorities the Brāhmaṇa should never marry a Shūdra girl;—according to Shaunaka, however, degradation results, not from marrying, but from begetting a child on a *Shūdra* wife,—hence according to him, the man should avoid the Shūdra wife during the 'periods;'—according to Bhṛgu again, even the begetting of a child does not lead to degradation, what leads to it is the circumstance that the Brāhmaṇa has no children except those from his *Shūdra* wife,—so that according to Bhṛgu only so long as he has not got a child from his Brāhmaṇa wife shall the Brāhmaṇa avoid his Shūdra wife during the periods'.

VERSE XVII

Hopkin's remarks—"A significant alteration in the Mahābhārata 13.47.9 makes the last part of this verse read—'He is nevertheless purified by a ceremony known in law'."—One fails to see what is 'significant' in this, when Hindu law bristles with expiatory ceremonies in connection with much more heinous offences than the marrying of a Shūdra wife.

This verse is quoted in *Mitākṣarā* (on 3.265, p. 1326) as meant to indicate the gravity of the offence, and as laying down the actual irrevocable loss of Brāhmaṇahood;—in *Parāsharamādhava* (Āchāra, p. 495) as prohibiting the marrying of the Shūdra by the twice-born;—in *Vīramitrodaya* (Saṃskāra, p. 750);—in *Aparārka* (p. 87);—in *Prāyashchittaviveka* (p. 361);—and in *Smṛti-chandrikā* (Saṃskāra, p. 208), which notes that what this forbids is the marrying and begetting of child on a Shūdra wife before a Brāhmaṇa wife.

VERSE XVIII

This verse is quoted in *Aparārka* (p. 88), which explains it to mean that 'she should not be allowed to take a prominent part in the offerings made to the Gods and Pitṛs;'—and in *Smṛtichandrikā* (Samskāra, p. 206), which explains '*tatpradhānāni* as 'at which the Shūdra wife presides.'

VERSE XIX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 495) along with the preceding four verses;—in *Vīramitrodaya* (Samskāra, p. 75), where '*phēnapītasya*' is explained as '*pītamukhāsavasya*', 'he who has drunk wine from the mouth.'

VERSE XX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 485) as introducing the examination of the different kinds of marriage;—in *Vīramitrodaya* (Samskāra, p. 846) to the same effect;—in *Hēmādri* (Dāna, p. 682);—and in *Vyāvahāra-bālambhaṭṭī* (p. 757).

VERSE XXI

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 846) as enumerating the different forms of marriage;—in *Madanapārijāta* (p. 155);—in *Parāsharamādhava* (Āchāra, p. 485);—in *Vidhānapārijāta* (p. 758);—in *Samskāraratnamālā* (p. 479);—in *Nṛsimhaprasāda* (Samskāra, p. 61a);—in *Hēmādri* (Dāna, p. 682)—in *Vyāvahāra Bālambhaṭṭī* (p. 175);—in *Samskāramayūkha* (p. 99);—in *Smṛtichandrikā* (Samskāra, p. 227);—and by *Jīmūtavāhana* (Dāyabhāga, p. 152).

VERSE XXII

This verse is quoted in *Madanapārijāta* (p. 155) as introducing the enumeration of the different forms of marriage.

VERSE XXIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 987), which adds the following explanation :—The six forms of marriage, from the beginning, are lawful for the Brāhmaṇa, the four beginning with 'Āsura' and ending with 'Paishācha' for the Kṣattriya; these latter, with the exception of the 'Rākṣasa' are lawful for the Vaishya and the Shūdra.

Aparārka (p. 91) quotes this and adds that those beginning with Brāhma and ending with Gāndharva are lawful for the Brāhmaṇa; and the '*avarān*'—those named last are lawful for the Kṣattriya; and for the Vaishya and Shūdra also these same, excepting the Rākṣasa.

Madanapārijāta (p. 158) quotes the verse and explains it to mean that the first six—*i.e.*, 'Brāhma', 'Daiva' 'Ārṣa' 'Prājāpatya', 'Āsura' and 'Gāndharva' are, in the order stated, 'lawful'—*i. e.* not contrary to law—for the Brāhmaṇa.

Vīramitrodaya (Saṃskāra, p. 858) quotes the verse and having offered the same explanation as the above, adds that four of these are the principal forms recommended, and the other two are only secondary substitutes.

Nirṇayasindhu (p. 223) quotes the verse and explains that the 'four' meant are Āsura, Gāndharva, Rākṣasa and Paishācha; these, excepting the Rākṣasa, are lawful for the Vaishya and the Shūdra.

It is quoted in *Saṃskāramayūkha* (p. 100), which adds the following explanation:—For the Brāhmaṇa, only six forms are commended, beginning with the *Brāhma* and ending with the *Gāndharva*, the other two are not commended;—the

four beginning with the *Āsura* are lawful for the Kṣattriya,—these same four, excepting Rākṣasa, for the Vaishya and the Shūdra;—thus Rākṣasa is lawful for the Kṣattriya only; so that for the Brāhmaṇa there are only six, for the Kṣattriya all the eight;—and in *Smṛtichandrikā* (Saṃskāra, p. 231), which also adds that only the first six are lawful for the Brāhmaṇa, the latter four for the Kṣattriya, and for the Vaishya, and the Shūdra also, all these with the exception of the Rākṣasa.

VERSE XXIV

'For the Vaishyas and Shūdras are not particular about their wives' (Baudhāyana, 1.20.14). *Cf.* the following passages for the different rules in this respect. Vashiṣṭha 1.27-28 gives six equivalents to these eight; so Āpastamba (2.12.3), who admits three as good. Baudhāyana 1.20.10 gives eight and permits but four; so Viṣṇu (24.27). Gautama gives the eight, admits four, and says some admit six. "The Mahābhārata (1.73.8 ff.) ascribes descending virtue to each 'according to Manu', and mixing up the sense of verse 23 and verse 27, allows four for a Brāhmaṇa and six for a Kṣattriya."—Hopkins.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 487), as selecting out of the eight, those that are specially commended;—in *Vīramitrodaya* (Saṃskāra, p. 858), which adds that of the form specially commended for the Brāhmaṇa, two are still more important.

Madanapārijāta (p. 159), adds the following note:—The Brāhma, Daiva, Ārṣa and Prājāpatya forms have been declared to be commended for the Brāhmaṇa; for the Kṣattriya, the Rākṣasa alone has been commended; and for the Vaishya and Shūdra, the Āsura only. For the Brāhmaṇa the first four, ending with the Prājāpatya are the primary forms, and the Rākṣasa must be a secondary substitute for him, because it is lawful for the next lower caste, Kṣattriya. For the *Kṣattriya*, the Rākṣasa, is the primary form; and as according

to the preceding verse, the Āsura, Gāndharva, Rākṣasa and Paishācha are commended for him, the three, besides the Rākṣasa, must be regarded as secondary substitutes. According to others, however, the phrase 'last four' (of verse 23) stands for the four beginning with 'Prājāpatya;' and according to this, the Rākṣasa being directly mentioned in the present verse as specially commended for the Kṣattriya, the secondary substitutes for him would be the Prājāpatya, the Gāndharva and the Āsura. For the Vaishya and the Shūdra, the Āsura is the primary, and the Gāndharva and the Paishācha,—or the Gāndharva and the Prājāpatya—secondary substitutes.

Smṛtitattva (II, p. 140) quotes this verse and explains that even though this text mentions among the 'commended' forms, the Āsura, where the bride's father receives wealth from the bridegroom, yet it must be understood to sanction the payment of only so much of wealth as may be required for the decking of the bride.—It is quoted in *Hemādri* (Dāna, p. 683);—in *Samskāramayūkha* (p. 100), which adds that for the Kṣattriya, the *Rākṣasa* is the principal form, and for the Vaishya and the Shūdra, the *Āsura*.

Aparārka (p. 91) quotes this verse and adds that for the Brāhmaṇa, the Brāhma, Daiva, Ārṣa and Prājāpatya are commended; the Āsura and Gāndharva are neither commended nor forbidden;—for the Kṣattriya, the Rākṣasa alone is commended; the Āsura and the Gāndharva are neither commended nor forbidden;—for the Vaishya and Shūdra, the Āsura alone is commended; the Gāndharva is neither commended nor forbidden;—the Paishācha is forbidden for all castes.

It is quoted in *Smṛtichandrikā* (Samskāra, pp. 190 and 231), which adds that though the first four are 'commended,' it does not mean that the next two are forbidden; all that is meant is that these two are *not commended.*

VERSE XXV

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 860) in support of the view that certain forms of

marriage are permissible for the Brāhmaṇa under abnormal circumstances; and adds the following explanation:—From among the five—Prājāpatya, Āsura, Gāndharva, Rākṣasa and Paishācha,—the Āsura having been singled out as fit for the Vaishya and the Shūdra only, and the Paishācha being deprecated for all, the remaining three alone are lawful for the Brāhmaṇa; *i.e.*, the Prājāpatya, the Gāndharva and the Rākṣasa. This conclusion is based on the analogy of the livelihood recommended for the next lower caste being permissible for the higher caste in abnormal times; so that the marriages commended for the Kṣattriya are permitted for the Brāhmaṇa under abnormal circumstances.

The same work on page 859 quotes the second half of the verse, to the effect that the Paishācha is not lawful for any caste.

Madanapārijāta (p. 159) quotes it, and offers the following explanation:—From among the five—Prājāpatya, Āsura, Gāndharva, Rākṣasa and Paishācha,—three are 'lawful'; *viz*, Prājāpatya, Gāndharva and Rākṣasa. The second half indicates two of these—*i. e.* the Āsura and Paishācha—as unlawful.—Even though the Prājāpatya has been enumerated in verse 24 among the primary forms recommended for the Brāhmaṇa, yet, the same is here mentioned only as 'lawful under abnormal circumstances,' with a view to indicate that it is inferior to the Ārṣa.

Parāsharamādhava (Āchāra p. 487) quotes this verse and adds the following explanation—From, among the forms beginning with the Brāhma and ending with the Āsura, three—*i. e.* the Brāhma, the Daiva and the Prājāpatya are lawful; while Ārṣa and the Āsura are unlawful, on account of their involving the *purchase* of a wife; as between these two also, one should never adopt the Āsura, which should be avoided as carefully as the Paishācha. It goes on to add that here Manu has set forth only a view that has been held by 'some one'; according to his own view, there is no 'purchase' involved in the Ārṣa marriage, where the 'pair of cows' given

are not by way of a 'price' for the girl; as has been clearly declared in verse 53 below. So that, according to Manu, the Ārṣa is as lawful as the other three.

It is quoted in *Hemādri* (Dāna, p. 683);—and in *Saṃskāraratnamālā* (p. 479), which adds the following explanation:—Among the five, beginning with the *Brāhma* and ending with the *Āsura*, the first three are 'righteous,' as not involving any form of selling;—the *Ārṣa* and the *Āsura* are 'unrighteous,' as involving *bartering*, and hence, like the Paishācha, they should not be adopted even in abnormal circumstances.

VERSE XXIII

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 860), where the following notes are added:—This lays down the forms permissible for the Kṣattriya under abnormal circumstances.—'*Pṛthak*' means *unmixed*, and '*Mishra*,' *mixed*; we have the latter form in a case where the marriage having been previously settled by mutual understanding between the bride and the bridegroom, if the bride's people oppose it, the bridegroom takes her away by force, as happened in the case of Kṛṣṇa's marriage with Rukmiṇī (described in the *Bhāgavata*). A further distinction has got to be made here: the 'mixed' form is permissible only under abnormal conditions, while the 'unmixed' one is a secondary form permissible for all time; and hence the mention of this latter in the present verse is merely reiterative (as remarked by Medhātithi also),—the reiteration being made for the purpose of indicating the utter inferiority of the 'mixed' to the 'unmixed' form. This implies that for other castes also, in the event of an 'unmixed' form being not possible, the 'mixed' form becomes permissible.—Even though the Paishācha has been prohibited for all, yet it has been mentioned among the forms of marriage, only for the purpose of its being permitted for the Vaishya and the Shūdra under exceptionally abnormal circumstances.

Madanapārijāta (p. 160) also quotes this verse as laying down what is permissible for the Kṣattriya under abnormal conditions. It adds the following notes:—'*Pṛthak pṛthak*' means the primary and the secondary forms, laid down as alternatives; and the second half quotes an example of the 'mixed' form; there is a 'mixture' of the Gāndharva and Rākṣasa forms when after a mutual understanding has been arrived at between the bride and the bridegroom, if the bride's people raise objections to the marriage, the bridegroom fights with them and takes away the bride by force.—This is to be understood only as an illustration; on the same analogy, other 'mixtures' may be permissible for other castes also.—Even though very much deprecated, the Paishācha form is permitted under abnormal circumstances for the Vaishya and the Shūdra,—as also for such twice-born persons as have adopted the living of the Vaishya or the Shūdra.

This verse is quoted in *Hēmādri* (Dāna, p. 682).

VERSE XXVII

'*Archayitvā*'—Medhātihi and Kullūka take this as well as '*āchchhādya*' as referring to both the bride and the bridegroom;—Nārāyaṇa and Rāghvānanda refer '*archayitvā*' to the bridegroom only,

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 847), where the following explanatory notes are added:—'*Āchchhādya*,' 'having dressed,' with clothes;—'*archayitvā*' 'having worshipped' with garlands, sandal-paint and so forth;—both these are to be done to the bridegroom, not to the bride; since both these are related to '*āhūya*' 'having invited,' which cannot refer to the bride;—'*Svayam*,' 'himself,' should not be taken (as Medhātithi and Kullūka take it) as precluding the possiblity of the request for the girl coming from the bridegroom; as such preclusion would be inconsistent with the rule laying down the 'selection' of the bride by the bridegroom.—Further Baudhāyana says—"After ascertaining his

Shrutashīlē, learning and character, one gives the girl to the Student *who seeks for her*,"—and here we find it distinctly laid down that there should be *a seeking for the girl* by the bridegroom;—in this passage 'Student,' *Brahmachāri*, stands for one whose observance of studentship has not suffered in any way.—'The seeing' spoken of by Baudhāyana consists in selecting the bride. That the father should 'himself' invite the bridegroom has been laid down as the peculiar characteristic of the 'Brāhma' form of marriage. Such also is the custom among the people of the south.

This verse is quoted also in *Smṛtitattva* (II, p. 106) in connection with a somewhat subtle discussion. The author holds the view that 'marriage,' '*vivāha*,' is the *act of taking a wife*, and hence the 'giving' of the bride cannot be called 'marriage,' as the *giving* is done by the Father, while the *taking of a wife* is done by the Bridegroom. On this ground, he argues, the definition of the Brāhma form of *marriage* provided in the present text of Manu should not be explained as consisting in the '*giving* of the girl'; the word '*Dānam*' has, therefore, to be explained differently, in its etymological sense '*yasmai dīyatē tat dānam*' *i.e.* '*dānam*' means 'that for the sake of accomplishing which the *giving* is done';—and as it is the Student's 'taking of a wife' that is accomplished by *giving*, it is this 'taking of the wife' which should be taken as expressed by the word '*dānam*.' He argues further that if the 'marriage consisted in the *giving* of the girl, then the agent, *person* marrying, would be the bride's Father, and not the Bridegroom. The author is conscious of the syntactical difficulty involved in his explanation, in connection with the participle '*āhūya*', 'having invited,' which, as it stands, must have the same nominative agent as the 'giving.' But he brushes it off with the remark that the derivation of the verbal root in '*āhūya*' being only a secondary factor, may be ignored, or we may supply some such word as '*sthitaḥ*';—the meaning thus being—'the man who takes the wife when he comes *after being invited*.'

It is interesting to note that the question raised by Raghunandana in *Smṛtitattva* has been anticipated and satisfactorily explained by Medhātithi (see *Translation*, p. 53).

This verse is quoted in *Aparārka* (p. 88);—in *Dānakriyākaumudī* (p. 9) as laying down the necessity of *clothing* the girl properly;—in *Nṛsiṁhaprasāda* (Saṁskāra, p. 61a);—and in *Smṛtichandrikā* (Saṁskāra, p. 227), which explains '*archayitvā*' as 'having worshipped him with offerings of ornaments and other things.'

VERSE XXVIII

Hopkins is not quite right when he says that 'the priest receives the maiden as part of the fee.' It is not so, as has been made clear by Medhātithi. Further the 'fee' is always given *after the completion* of the rite, and not only when '*it has begun*', or while the priest is still '*doing his work*.'

This verse is quoted in *Vīramitrodaya* (Saṁskāra, p. 849), where the explanation is added—*Samyak sauṣṭhavēna karma kurvatē ṛtvijē ityanvayaḥ*; the construction is that the girl is given 'to the priest who is doing the work efficiently, in a proper manner';—in *Hēmādri* (Dāna, p. 684); —and in *Smṛtichandrikā* (Saṁskāra, p. 228.)

VERSE XXIX

Burnell is not right in remarking that 'this is the most common form now.' Among the better classes of the Brāhmaṇas the 'Brāhma' still continues to be the most common form; and among others, the form most common now is the Āsura.

This verse is quoted in *Vīramitrodaya* (Saṁskāra, p. 849), where '*dharmataḥ*' is explained as meaning 'according to family-custom'; or 'in obedience to the law governing the Ārṣa marriage, not by way of a *price* for the girl.'

It is quoted also in *Madanapārijāta* (p. 155) as showing that it is not necessary that the number of 'cows given

should be always 'two' as mentioned in other *Smṛtis*;—it adds that if the Father of the Bride accept this 'pair of cow and bull' it becomes a 'selling' of the girl;—in *Hēmādri* (Dāna, p. 684);—in *Nṛsimhaprasāda* (Samskāra, p. 62a);—and in *Smṛtichandrikā* (Samskāra, p. 228), which explains '*Gomithunam*' as 'a milch cow and a bull.'

VERSE XXX

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 851);—in *Hēmādri* (Dāna, p. 685);—and in *Smṛtichandrikā* (Samskāra, p. 228).

VERSE XXXI

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 852), where it explains '*Āpradānam*' as *ādānam grahaṇamiti yāvat*, *i. e.* 'taking';—and '*Svāchchhandyāt*' as 'of his own free will, not in obedience to the wish of the bride's father,' his right over her having been created by purchase.

Smṛtitattva (I, p. 593) quotes the verse and refers to Kullūka Bhaṭṭa as explaining '*āpradānam*' as 'taking of the girl'; and it explains '*svāchchhandyāt*' as 'by his own will.'

It is quoted in *Hēmādri* (Dāna, p. 685);—and in *Smṛtichandrikā* (Samskāra, p. 229), which explains '*āpradānam*' as '*ādānam*', 'taking', and '*svāchchhandyāt*' as 'at one's will', irrespectively of the willingness or otherwise of the girl, thus differing from the '*Gāndharva*' in which both are willing.

VERSE XXXII

Govindarāja and Nārāyaṇa raise the question as to the prescribed offerings and wedding ceremonies being performed

in the case of the Gāndharva, Rākṣasa and Paishācha forms of marriage; and on the strength of a text of Dēvala's and another of Shaunaka (*Bahvṛcha Gṛhyaparishiṣṭa*) they declare that the offerings must be made, but that no Vaidika mantras should be recited; this latter reservation being based on Manu's text (8. 226). Medhātithi discusses this at great length under verse 34 below, from which it appears that the opinion on this subject has always been divided. In support of the view that the subsequent rites are essential, several texts are quoted in *Vīramitrodaya* (Samskāra, pp. 861-862).

This verse is quoted in '*Vīramitrodaya*' (Samskāra, p. 855), where the '*Anyonyasamyogaḥ*' is explained as 'mutual agreement',—'*Maithunyaḥ*,' 'conducive to all acts accomplished by means of sexual intercourse',—and '*Kāmasambhavaḥ*,' as 'originating from excessive lust';—in *Hēmādri* (Dāna, p. 685);—and in *Smṛtichandrikā* (Samskāra, p. 229), which explains '*Maithunyaḥ*' as 'favourable to sexual intercourse.'

VERSE XXXIII

This verse is quoted in '*Vīramitrodaya*' (Samskāra, p. 856), where the following explanation is given—'*Hatvā*'—'having beaten, those obstructing him';—'*Chhittvā*'—having cut off, the heads of the obstructors';—'*Bhittvā*'—'having pierced, with strokes of weapons';—'*Kroshantīm*'—calling for her relations;—all this indicates fighting.

The second half is quoted in *Smṛtitattva* (II, p. 129) in support of the view that what distinguishes the *Rākṣasa* form is *forcible abduction.*

The verse is quoted in *Hēmādri* (Dāna, p. 685);—and in *Smṛtichandrikā* (Samskāra, p. 229), which explains '*prasahya*' as 'by force'.

VERSE XXXIV

Medhātithi (P. 206, l. 20)—'*Varṇyatē chētihāsādiṣu &c.*';—*e. g.* the case of Kunti, who was married to Pāṇḍu, after she had given birth to Karṇa.

This verse is quoted in *Smṛtitattva* (II, p. 129);—in *Aparārka* (p. 91);—and in *Hemādri* (Dāna, p. 685).

VERSE XXXV

This verse is quoted in *Smṛtitattva* (II, p. 138), where it is explained as meaning that in the case of Brāhmaṇas, that marriage is considered most commendable in which water is the only substance used as the instrument; while in that of the Kṣattriya and others, it may be accomplished, even without the pouring of water, simply by mutual consent, the father of the bride agreeing to give, and the bridegroom to receive, the girl. This does not mean, however, that in the latter case water should never be used.

VERSE XXXVI

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 862);—and in *Hemādri* (Dāna, p. 603).

VERSE XXXVII

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 863), where it explains '*Brāhmaṇī*' as 'the girl married in the Brāhma form;' and adds that the term '*pitṛn*' includes the son and other descendants also;—also in *Parāsharamādhava* (Āchāra, p. 487);—in *Aparārka* (p. 88), which explains '*Śukṛta*' as 'doing what is enjoined and avoiding what is forbidden';—in *Hemādri* (Dāna, p. 683); and in *Smṛtichandrikā* (Saṃskāra, p. 227).

VERSE XXXVIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 487);—the first half is quoted in *Vīramitrodaya* (Saṃskāra, p. 863), where the term '*daivoḍhāja*' is explained as 'one born of a wife married in the Daiva form'; and it is added

that the phrase '*ātmānañcha*' of the preceding verse has to be construed here also;— in *Hēmādri* (Dāna, p. 683);— and in *Smṛtichandrikā* (Samskāra, p. 228), which explains '*Kāya*' as the Prājāpatya.'

VERSE XXXIX

'*Shiṣṭa*'—defined under 12. 109.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 487); and in *Vīramitrodaya* (Samskāra, p. 865), which says that this describes the results accruing from the different forms of marriage.

It is quoted in *Aparārka* (p. 117) along with verses 40 and 41, which adds that all this pertains to the Brāhmaṇa; —in *Hēmādri* (Dāna, p. 683);—in *Smṛtichandrikā*, (Samskāra, p. 230);—and in *Samskāramayūkha* (p. 99).

VERSE XL

'*Rūpasattvaguṇopētāḥ*'—'Endowed with beauty and the quality of goodness' (Medhātithi);—'Endowed with beauty, goodness and other qualities' (Govindarāja and Kullūka).

This is quoted in *Vīramitrodaya* (Samskāra, p. 865);— in *Parāsharamādhava* (Āchāra. p. 488);—in *Aparārka* (p. 115);—in *Hēmādri* (Dāna, p. 683);—and in *Smṛtichandrikā* (Samskāra, p. 230).

VERSE XLI

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 865);— in *Parāsharamadhava* (Āchāra, p. 488);—in *Aparārka* (p. 115);—in *Hēmādri* (Dāna, p. 683);—in *Smṛtichandrikā* (Samskāra, p. 230), which explains '*Nṛshamsaḥ*' as 'cruel,' '*brahmadviṣaḥ*' as 'inimical to the Veda'; —and in *Samskāramayūkha* (p. 99), which adds the same notes.

VERSE XLII

This verse also is quoted in *Vīramitrodaya* (Samskāra, p. 865);—in *Parāsharamādhava* (Āchāra, p. 865);—in *Aparārka* (p. 117);—and in *Hemādri* (Dāna, p. 684).

VERSE XLIII

This verse is quoted in *Vīramitrodaya*(Samskāra, p. 835); —and in *Smṛtitattva* (II, p. 107), which latter adds that this verse makes it clear that 'marriage' is something distinct from the 'holding of the hand' (*Pāṇigrahaṇa*).

VERSE XLIV

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 835), which adds that what is meant by the phrase '*Kṣattriyayā grāhyaḥ*' is that 'the Kṣattriya girl should catch hold of the arrow already held by the bridegroom,' and so on with the rest also.

It is quoted also in *Parāsharamādhava* (Āchāra, p. 496);—and in *Smṛtitattva* (II, page 107).

VERSE XLV

'*Tadvrataḥ*'— 'In consideration of her' (Medhātithi and Kullūka);—'careful to keep the said rule regarding the *Parvas*' (Nārāyaṇa). The *Parvas* are described in 4. 128.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 497), which adds the following explanation;—'*Ṛtu*', 'season', is the name given to the period of sixteen days, counted from the first day of the menstrual flow,—during which the woman is capable of conceiving;—during this 'season' one should always approach his wife for the purpose of obtaining a child; and it is only his wife that the man should approach;—but during the 'season' the 'second days' should be avoided:—even apart from the season, one may approach his wife, when specially desired by her.

It is quoted in *Vīramitrodaya* (Samskāra, p. 162), which explains '*tadvrataḥ*' as 'intent upon begetting a child'; and it is added that what is meant is that 'one should never omit to approach his wife during her season'.

Vīramitrodaya (Āhnika, p. 558) quotes the verse and adds the following notes:— '*Ṛtu*', 'season', denotes the woman's capacity of conceiving; and the time during which the capacity is present is called the 'period of the season'—'*Tadvrataḥ*' means 'who is intent upon the approaching';—this approaching during the period beyond the 'season' is sanctioned with a view to guarding the impassioned woman from going astray.

This is quoted in *Hēmādri* (Kāla, p. 724):—and in *Smṛtichandrikā* (Samskāra, p. 41), which explains '*tadvrataḥ*' as 'bent upon getting a son', and adds that the implication is that 'during the period, even though the man may not be keenly desirous of intercourse, yet he should have recourse to his wife for the purpose of begetting a son', as otherwise he would be incurring a sin.

VERSE XLVI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 437) in support of the view that counting from the first day of the menses, sixteen days constitute the 'season', of which the first four days are condemned by good men.

Vīramitrodaya (Āhnika, p. 539) quotes this verse, and adds that the addition of the term '*svābhāvikaḥ*', 'normal,' indicates that the period may vary, on account of the persence of certain diseases and other causes.

This verse is quoted also in *Nirṇayasindhu* (p. 166);—in *Samskāraratnamālā* (p. 680), which adds that the specification of 'night' implies the prohibition of intercourse during the day;—and in *Smṛtichandrikā* (Samskāra, p. 38).

VERSE XLVII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 438) ;—in *Vīramitrodaya* (Āhnika, p. 559), which adds that the 'eleventh' and other numbers refer to the days of the 'season;' the eleventh day of the 'season' and so forth ;—and in *Vidhānapārijāta* (II, p. 368) which, for the first quarter, reads **तासामापञ्चतः सर्वा**, which means 'all days till the fifth', coming to the same thing—that the first four days are forbidden.

This verse is quoted in *Aparārka* (p. 104); which adds that the 'eleventh' and 'thirteenth' are meant to be the days of the 'season', not of the *fortnight*;—in *Hēmādri* (Kāla, p. 727), which adds that the 'eleventh' and 'thirteenth' are the days, not of the fortnight, but of the 'period';—in *Samskāraratnamālā* (p. 682), which has the same note, adding that such is the view of *Madanapārijāta*;—in *Smṛtichandrikā* (Samskāra, p. 38), which says that of the sixteen nights, the first four are to be avoided ;—and in *Āchāramayūkha* (p. 118).

VERSE XLVIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 438), where '*yugmāsu*' is explained as 'even nights', and '*samvishēt*' as 'should approach';—in *Vīramitrodaya* (Āhnika, p. 559), which explains '*ayugmāsu*' as 'odd nights', and '*samvishēt*' as 'should approach ;—also in *Vīramitrodaya* (Samskāra, p. 153) in support of the view that 'one who desires a son should approach his wife on the even nights of the period, and he who desires a daughter, on the odd nights'; and adds that though the text speaks simply of 'nights', yet the act should be done *after midnight*; and also that the special mention of the 'night' clearly indicates that intercourse during the day is forbidden.

Smṛtitattva quotes this verse as describing the results accruing from approaching one's wife on certain days.

This is quoted in *Aparārka* (p. 103);—in *Hēmādri* (Kāla, p. 722);—in *Samskāramayūkha* (p. 16);—in *Smṛti-chandrikā* (Samskāra, p. 37);—in *Samskāraratnamālā* (p. 680);—and in *Nṛsimhaprasāda* (Samskāra, p. 24 *b*).

VERSE XLIX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 499), which remarks that in the second line the words are '*samē apumān*';—and in *Smṛtitattva* (p. 617).

Vīramitrodaya (Samskāra, p. 160) quotes this verse and adds the following notes:—'*Shukra*' in the man's case is semen; and in that of the woman, the red ovule;—Vashiṣṭha has declared that the human body is made up of the semen and the ovule;—if the man's seed happens to be in excess of the woman's, then the child is male, even though the sexual intercourse might have taken place on an odd day of the period; but with this difference that the male child born under such circumstances would have an effeminate body;—in the event of the woman's seed being in excess of the man's the child is female, even though the intercourse might have taken place on an even day of the period; but in this case the female child would have a masculine body;—and the reason for this mixed character consists in the fact that the effect of the seed, which is the material cause of the child's body, is more potent than that of the time of conception, which is only a 'concomitant cause';—when the two seeds are in equal quantity, the child is either 'non-male' *i. e.* a eunuch, or a boy and girl—*i. e.* twins,—this latter being caused by the bifurcation of the seed at the time of emission, leading to two portions of it falling on two different parts of the womb.

The verse is also quoted in the *Āhnika* section (p. 559) of *Vīramitrodaya* where we find the following notes:—'*Samē*'—when the man's seed and the woman's are equal—there is born either a non-male,' a eunuch, or 'a boy and

girl';—the seeds being bifurcated into two parts in equal quantities, twins, consisting of one boy and one girl, are born; —'*Kṣīṇē*'—when the seed is weak,—and '*alpē*'—small in quantity, there is '*viparyaya*'—failure of conception.

This is quoted in *Samskāramayūkha* (p. 16), which adds that if the intercourse takes place on an 'even' day but the proportion of the woman's 'seed' is larger, then the child will be a female one, but with masculine features; and if it takes place on an odd day and the proportion of the man's 'seed' is larger, then the child will be a male one, but with feminine features;—in *Samskāraratnamālā* (p. 683), which explains '*apumān*' as 'sexless' and there are two children, one male and another female, if the seed become divided;—in *Nṛsimhaprasāda* (Samskāra, p, 25a);—and in *Smṛtichandrikā* (Samskāra, p. 40) which explains '*Samē*" as 'when there is equality of the two-seeds,' and adds the same notes as those in the *Mayūkha*.

VERSE L

'*Yatra tatrāshramē vasan*'—'In whatever life-stage he may be'; *i. e.* 'whether he be a householder or a hermit *Vānaprastha*' (Kullūka and Nārāyaṇa).—According to Medhātithi, this is a mere *arthavāda*, and what is said does not apply to any one except the householder;—Govindarāja does not, like Kullūka, restrict the extension to the Hermit (*Vānaprastha*) only, he includes the Renunciate (*Yati*) also. Buhler remarks that 'Kullūka justly ridicules the last opinion'; but Kullūka's own opinion is only a shade less ridiculous than Govindarāja's. (See the following note, for a good explanation).

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 559), where the follwing notes are added:—'*Nindyāsu rātriṣu*'—on the first four days, the, eleventh day and the thirteeenth day;—'*anyāsu ratriṣu*,'—on any other eight days from among those not forbidden;—if one avoids women,

i. e., approaching them only on two days,—the man remains 'a continent religious Student';—*i. e.* he derives the results obtainable by continence;—'*Yatra tatrāshramē*'—*i. e.* even though he is a Householder, he gets all that is obtainable by the chaste Student.

VERSE LI

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 851), which deduces from the word '*lobhēna*,' 'through greed,' the conclusion that if something is received ***without greed*** on the part of the father, it is not the '*price*,' but only an ***honorific present*** to the bridegroom; and in support of this it quotes Manu 3. 54;—in *Vyāvahāra-Bālambhaṭṭī* (p. 761);—and in *Smṛtichandrikā* (Samskāra, p. 232);—and by Jīmūtavāhana (Dāyabhāga, p. 151).

VERSE LII

Medhātithi supplies two explanations of this verse. The first one of these is the only one admitted by Nārāyaṇa and Nandana, while Kullūka accepts the second one.

VERSE LIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 489), which adds the following explanation:—The '*gomithuna*,' 'bovine pair,' (given by the bridegroom in the Ārṣa marriage) has been called by some people the 'price' paid for the girl;—but '*this is not true*,'—*i. e.* it cannot be regarded as the 'price', as it does not posses that character; the 'price' of a thing is always an indefinite factor; as is found in every sale-transaction, the price can never be definitely fixed; that which suffices for buying a thing is called its 'price'; and this varies with time and place. In the present case, however, the amount is definitely fixed; it is the 'Ārṣa' marriage when *only* the 'cow-pair' is given, neither more nor

less. Thus there being no real *buying* in this case, the *Ārṣa* marriage must be regarded as lawful.

Madanapārijāta (pp. 155-156) takes the verse somewhat differently: It says that if the 'cow-pair' given by the bridegroom is taken by the bride's father himself, then it is a clear case of 'selling' the girl; but there would be nothing wrong if the present were accepted by him on behalf of the bride, as is clear from the next verse.

Vīramitrodaya (Saṁskāra, p. 849) quotes it in support of the view that the 'cow pair' given in the *Ārṣa* marriage is not the 'price'; though it must come to be so regarded if it is taken through greed, as has been made clear by verse 51 above.

This verse is also quoted in *Vidhānapārijāta* (p. 759) in support of the view that the *Ārṣa* marriage involves no 'selling' of the girl,—and it reproduces the arguments adduced by *Parāsharamādhava* (above).

It is quoted in *Saṁskāraratnamālā* (p. 479), which has the same note as *Parāsharamādhava* (above); but makes things clear by reading '*Kriyatē tāvataiva saḥ*', which lends itself to the desired interpretation much more easily than the reading '*vikrayastāvadēva saḥ*,' which calls the transaction pure 'selling';—and in *Smṛtichandrikā* (Saṁskāra p. 231), which explains '*mṛṣā*' as 'false,' and declares that the marriage is unrighteous, in as much as it involves 'selling', the cow-pair being the *price* and not mere *shūlka* or 'fee.'

VERSE LIV

This verse is quoted in *Vīramitrodaya* (Saṁskāra, p. 850) in support of the view that if the 'cow-pair' given by the bridegroom in the *Ārṣa* marriage is accepted, not in greed,—then it is to be looked upon only as a means of honouring the bride, and not as a 'price' paid for her. It explains the word '*ānṛshaṁsyam*' as 'not sinful,'

Madanapārijāta (p. 156) also quotes it in support of the view that if the 'cow-pair' is accepted on behalf of the bride, there is nothing wrong in it,—the verse being explained as follows—That 'consideration' which is accepted on behalf of the bride, constitutes the 'honouring' of the girl, and as such is not sinful;—*i. e.* the 'consideration' thus received should be handed over to the girl.

It is quoted in *Samskāramayūkha* (p. 100), which explains '*ānṛshamsyam*' as 'honest dealing';—in *Samskāraratnamālā* (p. 479) which explains '*ānṛshamsyam*' as 'not sinful';—and in *Smṛtichandrikā* (Samskāra, p. 233), which explains the meaning as 'what is received as fee for the girl, that is only a *present* to the bride,'—and is '*ānṛshamsyam*', 'nothing sinful.'

VERSE LV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 506), in support of the view that the wife, whether young or old—should always be respected, 'worshipped'; but it adds that this does not apply to the *unchaste* wife, for whom one should provide just enough to keep her body and soul together.

VERSE LVI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 506);—in *Vivādaratnākara* (p. 417) as explaining the reason why women should be honoured;—and in *Aparārka* (p. 17).

VERSE LVII

Verses 57—66 are omitted by Medhātithi. [*Query*—are they interpolations?] "These are very probably a later addition. The corresponding section in the Mahābhārata, 13.46 stops right here also."—Hopkins. They are all quoted in *Vivādaratnākara* and in *Parāsharamādhava.*

Vivādaratnākara (p. 417) explains '*jāmayaḥ*' as 'ladies of the family; sisters, daughters-in-law, and so forth'.

VERSE LVIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 506); in *Vivādaratnākara* (p. 417);—and in *Aparārka* (p. 107), which explains '*Jāmayaḥ*' as, '*bhaginyaḥ*' and adds that it includes the daughter, daughter-in-law and others.

VERSE LIX

'*Satkārēṣu*'—'On holidays' (Govindarāja, Kullūka, and Rāghavānanda);—Reading '*Satkārēṇa*', Nārāyaṇa explains it as 'by kind speech'.

This verse is quoted in *Vivādaratnākara* (p. 418);—and in *Parāsharamādhava* (Āchāra, p. 506).

VERSE LX

This verse is quoted in *Vivādaratnākara* (p. 421);—and in *Parāsharamādhava* (Āchāra, p. 506).

VERSE LXI-LXII

These verses are quoted in *Vivādaratnākara* (p. 421).

VERSE LXIII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 589) as enumerating the causes leading to the degradation of families;—and in *Smṛtichandrikā* (Samskāra, p. 232).

VERSE LXIV

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 589) as setting forth further causes for the degradation of a Brāhmaṇa family;—also in *Vidhānapārijāta* (p. 676) to the same effect;

—and in *Smṛtichandrikā* (Saṃskāra, p. 208), which explains that the *selling* of 'cows' and 'horses' is what is meant here.

VERSE LXV

This verse is quoted in *Vidhānapārijāta* (p. 676) as setting forth the causes of the degradation of families; and it explains '*mantrataḥ*' as '*vedaiḥ*', 'in Veda';—also to the same effect, in *Vīramitrodaya* (Saṃskāra, p. 589);—and in *Smṛtichandrikā* (Saṃskāra p. 208).

VERSE LXVI

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 590), as describing the conditions leading to the elevation of a family.

VERSE LXVII

Medhātithi (P. 217, l. 27)—'*Ētadēvānyatra paṭhitam*'. —The verse is quoted from Yājñavalkya (1.97), where *Mitākṣarā* explains the phrase '*smārtam karma*' as 'the Vaishvadēva and other religious rites prescribed in the *Smṛtis*, as also 'the ordinary worldly acts of cooking and the like', while *Aparārka* explains it simply as 'acts laid down in the *Smṛtis*'.

This verse is quoted in *Nirṇayasindhu* (p. 301);—and in *Shāntimayūkha* (p. 4).

VERSE LXVIII

'*Upaskaraḥ*'—'The pot, the kettle and other household implements' (Medhātithi);—'a pot, a broom and the rest' (Kullūka);—'a broom and the rest' (Rāghavānanda);—all these take the word in the collective sense, including all 'household implements';—Nārāyaṇa alone takes it in the purely singular sense of 'the broom' only.

This verse is quoted in *Smṛtitattva* (p. 533) as laying down the sources of 'the sin of the slaughter house';—it adds the following explanations:—'*Sūnā*' means occasions for killing';—'*chullī*' is the cooking place';—'*Pēṣaṇī*' 'grinding stone';—'*upaskaraḥ*' 'the broom and the rest'; —'*Kaṇḍanī*,' 'mortar and pestle';—by making use of these the man incurs sin.

Vīramitrodaya (Āhnika, p. 389) quotes the verse and adds the following explanations:—'*Sūnā*' is 'occasion for the killing of living beings';—'*Upaskaraḥ*' is 'the broom, the pot, the stick and the rest'; '*bādhyatē*' (which is its reading for '*badhyatē*') means 'is stricken—*i. e.*, by sin accruing from the killing of animals';—'*vāhayan*' means 'making use of,' 'operating.'

VERSE LXIX

Vīramitrodaya (Āhnika, p. 389) quotes this along with the preceding verse.

VERSE LXX

'*Adhyāpanam*'—Nandana reads '*adhyāyanam*' and explains that it is the same as '*adhayanam*.'

Burnell declares that what makes India 'the land of vermin' is this habit of the Hindus of offering food to all living beings!—To what lengths will the detractor of a religion not go!

This is quoted in *Vīramitrodaya* (Āhnika, p. 392);—in *Smṛtitattva* (p. 533);—in *Madanapārijāta* (p. 305), which adds that '*adhyāpana*' stands for '*adhyayana*' 'study,' and '*tarpaṇa*' for '*Shrāddha*';—in *Vidhānapārijāta* (II p. 306), which adds (like Medhātithi) that '*adhyāpana*' includes 'study' also; and '*tarpaṇa*' stands for the daily *Shrāddha* offering;—and in *Saṁskāraratnamālā* (p. 918), which adds that this is only an enumeration of the rites and not an injunction of the

order in which they are to be performed,—some people hold that the four 'sacrifices' here mentioned go under the name of '*Vaishvadēva*,' but according to *Mādhava*, that name applies to only three—the Dēvayajña, the Pitṛyajña and the Bhūtayajña.

VERSE LXXI

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 392);—and in *Smṛtitattva* (p. 533).

VERSE LXXII

'*Bhṛtya*' stands for 'aged parents and others' (Medhātithi, Govindarāja and Kullūka),—or 'born slaves and others too old to work for their living,' also aged cattle &c., which is the alternative explanation, suggested by Medhātithi, and not only 'animals unfit for work,' as noted by Buhler. Nārāyaṇa, and Nandana read '*bhūtānām*' and explain it as 'goblins or living beings.'

This verse is quoted in *Vīramītrodaya* (Āhnika, p. 392), which reads '*bhūtānām*' for '*pāñchānām*';—and in *Aparārka* (p. 146), in support of the view that there is nothing wrong in doing the cooking for one's own self along with the gods and *Pitṛs*; it is only when one cooks for himself alone that it is

VERSE LXXIII

Two of these technical terms occur in the beginning of Baudhāyana's *Gṛhyasūtra*, and four in Pāraskara's *Gṛhyasūtra* 1. 4. 1, as well as in Shāṅkhāyana's 1. 5. 1.

This verse is quoted, without comment, in *Vīramitrodaya* (Āhnika, p. 392);—and in *Aparārka* (p. 142), which adds that these are the names for the 'five sacrifices.'

LXXIV

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 392);—and in *Aparārka* (p. 142).

LXXVI

This verse is quoted in *Aparārka* (p. 994).

VERSE LXXVIII

Medhātithi (P. 223, l. 15) '*Himsānugrahayoḥ*'—This refers to Gautama 3.24-25, where we read—

समो भूतेषु हिंसानुग्रहयोः । अनारम्भी ।

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 457).

VERSE LXXIX

'*Durbalendriyaiḥ*'—'Of uncontrolled organs' (Govindarāja and Kullūka; *not* Medhātithi, to whom this explanation is wrongly attributed by Buhler and Burnell).

VERSE LXXX

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 392).

VERSE LXXXI

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 392);—in *Madanapārijāta* (p. 305); and by Jīmūtavāhana (Dāyabhāga, p. 330).

VERSE LXXXII

This verse is quoted in *Aparārka* (p. 145);—in *Saṁskāraratnamālā* (p. 922), which explains '*payaḥ*' as *milk* and adds that this daily *Shrāddha* need not be offered on a day on which a special *Shrāddha* is offered;—in *Smṛtisāroddhāra*

(p. 283);—in *Hēmādri* (Shrāddha, pp. 208 and 1564);—in *Shrāddhakriyākaumudī* (pp. 3 and 289);—in *Varṣakriyākaumudī* (p. 353);—and in *Gadādharapaddhati* (Kāla, p. 372).

VERSE LXXXIII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 432), where the following notes are added:—'*Pāñchayajñikē*' means 'at that *Pitṛyajña* which forms part of the Five Great Sarifices;'—the particle '*api*' implies that, if possible, one should feed several Brāhmaṇas also;—the second half of the verse means that '*Vishvēdēva-Shrāddha*' does not form part of '*Nitya-shrāddha*', in support of which it quotes a text from *Bhaviṣya Purāṇa*;—also in *Hēmādri* (Shrāddha, p. 1565).

VERSE LXXXIV

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 402).

VERSE LXXXV

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 402), where it is added that what '*Samastayoḥ*' means is that 'the offering should be made with the formula *agnīsomābhyām svāhā*.

VERSE LXXXVI

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 402), where it is explained that the offering to '*Dyāuḥ-pṛthivī jointly*' should be made with the formula—*Dyāvāpṛthivībhyām svāhā*'.

VERSE LXXXVII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 402), where it is added that '*ēvam*' means 'in the manner of the sacrifice to Gods'.

VERSE LXXXVIII

This verse is quoted without comment in *Vīramitrodaya* (Āhnika, p. 402).

VERSE LXXXIX

'*Uchchhīrṣakē*'—'Head of the bed' ('Others' in Medhātithi, Nārāyaṇa and Nandana);—'the North-East portion of the house, where the head of the Vāstupuruṣa lies' (Govindarāja, Kullūka and Rāghavānanda);—'the place of the head, well-known as the *Dēvatāsharaṇa*' (the N.-E. corner of the house is what is meant).

'*Pādataḥ*'—'the lower portion of the house' (Medhātithi);—'the South West corner of the house, where the Vāstupuruṣa has his feet' (Govindarāja, Kullūka and Rāghavānanda).

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 403), which explains '*Uchchhīrṣakē*' as 'the head of the bedstead lying in the house'—and '*Pādataḥ*' as 'the foot-end of the bedstead in the house', and adds that the formula to be used in making the offering should be as put in the text '*Brahmavāstoṣpatibhyām svāhā.*'

VERSE XC

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 403) without any comment.

VERSE XCI

'*Pṛṣṭhavāstuni*'—'On the upper storey, or on the roof of the house' (Medhātithi);—'behind the house' (Govindarāja and Nārāyaṇa);—'outside the house' (Nandana);—'behind the offerer's back' (Kullūka).

'*Sarvānnabhūtayē*'—'The same deity occurs in Shāṅkhāyana, *Gṛhyasūtra*, 2.14, where Professor Oldenberg has *Sarvannabhūti*, while the Petersburg Dictionary gives *Sarvānubhūti*"—Buhler.

Medhātithi denies that there is any such 'deity' and he is averse to assuming any such unheard of deity, when the literal meaning of the term is not incompatible with the text,—'for the acquiring of all kinds of food.' Kullūka, however, who reads '*Sarvātmabhūtayē*' takes it as the name of a deity.

This verse is quoted in *Vīrmitrodaya* (Āhnika, p. 403), where the following explanations are added :—*Pṛṣṭhavāstuni*' means 'behind the house, in the place where the urinal is situated';—'*Sarvānubhūti*' is a deity of that name;—'*harēt*' means 'should offer'.

VERSE XCII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 342), which adds that the object of the verb is '*annāni*' understood;—in *Smṛtitattva* (p. 424) in support of the view that (*a*) wherever such offering is laid down as to be given to '*birds*', it is the *crow* that is meant (evidently the author adopts the reading *Vāyasānām* for *Vayasām*), and that (*b*) in texts laying down such offerings to the 'unfit', it is persons afflicted with 'filthy diseases' that are meant;—in *Madanapārijāta* (p. 316) as laying down the offering of food outside the house;—in *Vīramitrodaya* (Āhnika, p. 403), where '*Shanakaiḥ*' is explained as 'in such a manner as no food may be wasted,' which adds that the offering made for the benefit of 'crows' and others should be put in places where they may be of the greatest use to them;—in *Mitākṣarā* (on 1.103, p. 75);—in *Aparārka*, which adds that the '*patita*' here is meant to include such sects of mendicants as go about with human skulls in their hands;—and in *Smṛtisāroddhāra* (p. 286) as laying down the 'offering to Bhūtas, living creatures'.

VERSE XCIII

'*Tējomūrtiḥ*'—'Endowed with the body of light,' qualifying the '*Brāhmaṇa*' (Medhātithi);—Kullūka reads

'*tējomūrti*' (neuter) and explains it as 'resplendent', qualifying the 'place'.

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 403), where it is noted that the use of the word '*archati*', 'honours', is meant to imply that even the making of offerings to crows and others should not be accompanied by a feeling of disrespect, or contempt.—'*Patharjunā*' is to be construed as '*ṛjunā pathā*'.

VERSE XCIV

'*Bhikṣavē brahmachāriṇē*'—'To the Religious Student who begs for it' (Medhātithi and Govindarāja);—'to the Renunciate *and* to the Religious Student' (Kullūka and Rāghavānanda; also suggested, but disapproved, by Medātithi);—'the chaste beggar' (*third* suggestion by Medhātithi and approved on the ground that it includes all the three,—the Student, the Hermit and the Renunciate).

The first half of this verse is quoted in *Vīramitrodaya* (Āhnika, p. 392) as laying down that the feeding of the guests is to be done after the Bali-offerings; but adds that this is meant for those cases where the *Shrāddha* is not performed, as in the case of the Householder who has his father still living;—also on p. 434, where it explains that what is meant by '*Pūrvamāshayēt*', 'should feed *first*', is that the feeding should be done *before the Nityashrāddha*, and applies to those cases where the 'guest' happens to arrive at that exact time.

VERSE XCV

This verse is quoted without comment in *Vīramitrodaya* (Āhnika, p. 434).

VERSE CXVI

'*Satkṛtya*'—'Having honoured' (the Brāhmaṇa) (Medhātithi and Govindarāja);—'having garnished' (the food) (Kullūka and Rāghavānanda).

This is quoted, without comment, in *Vīramitrodaya* (Āhnika, p. 434).

VERSE XCVII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 434), where '*bhasmabhūtēṣu*' is explained as 'those devoid of learning and austerity'.

VERSE XCVIII

This verse is quoted without comment in *Vīramitrodaya* (Āhnika, p. 434).

VERSE XCIX

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 441), which explains '*samprāptāya*' as 'one who has happened to come of his own accord, *i. e.* without invitation'; and '*vidhipūrvakam*' as 'in the manner prescribed for the entertaining of guests';—and in *Hēmādri* (Shrāddha, p. 433).

Between verses 99 and 100, *Vīramitrodaya* (Āhnika, p. 441) quotes the following two additional verses—

अन्नं हुत्वा विधानेन यत्पुण्यफलमश्नुते ।
तेन तुल्यं विशिष्टं वा ब्राह्मणे तर्पिते फलम् ॥
मन्त्रकर्मविपर्यासाद् दुरिताद् दुर्गतादपि ।
तत्फलं नश्यते कर्तुरिदं न श्रद्धया हुतम् ॥

and adds the following explanations:—'*annam hutvā*'—*i. e.* in the fire;—'*mantra &c.*'.—*i. e.* 'from that sin which would accrue from the misuse of Mantras and Rites, and from the delinquencies of the Agent';—'*tatphalam*'—the result following from the Homa;—'*Idam na*'—the construction is that 'whatever is offered to the guest with due respect, in the shape of all this, seat and the rest, is never lost'.

VERSE C

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 355) in support of the view that—'if a guest comes to one's house with a view to getting food, and goes away without getting any, then all the rites that the master of the house performs, in honour of the Gods and the Pitṛs, become futile.'

The verse is quoted in *Vīramitrodaya* (Āhnika, p. 441), which adds the following explanations:—'*Shilāt*' (which is the reading it adopts)—'from the remnant of the gleanings dropped in the fields.'—'*uñchhataḥ*'—'pickings;—what is meant is that even a poor man should entertain his guest.

VERSE CI

Compare Hitopadēsha, 1.33.

This verse is quoted in *Mitākṣarā* (on 1.107, p. 78), which explains it to mean that if there is no food to be given, the guest may be duly honoured even with 'grasses, place, water and speech';— also in *Vīramitrodaya* (Āhnika, p. 441), where '*Sūnṛtā*' is explained as 'agreeable and true'.

VEREE CII

The first half of this verse is quoted in *Parāsharamādhava* (Āchāra, p. 351) in support of the view that a guest is to be treated as such only on the day on which he arrives, not if he stays till the next day.

The verse is quoted in *Vīramitrodaya* (Āhnika, p. 438) as explaining what is meant by the term '*atithi*' (guest);—in *Aparārka* (p. 155);—in *Hēmādri* (Dāna, p. 676 and Shrāddha, p. 427).

VERSE CIII

'*Sāṅgatikam*'—'Fellow-student, other than a *friend*; or one who is in the habit of meeting all men on

terms of equality, entertaining them with jokes and stories.' [Medhātithi; whom Buhler quotes wrongly by including 'the Vaishya or a Shūdra or a friend' in the latter explanation; the word '*vaishyashūdrau sakhā cheti*' stands for verse 110, where, Medhātithi says, 'the rule regarding the entertaining of a *Friend* will come in'];—'One who makes a living by telling wonderful or laughable stories and the like' (Govindarāja, Kullūka and Rāghavānanda);—'one who comes on account of his relationship to the Householder' (Nārāyaṇa).

'*Bhāryā yatrāgnayaḥ*'—'Where the wife and the fires are at the time' (Medhātithi);—'when the man who has arrived is accompanied by his Wife and Fires' (Govindarāja and Nārāyaṇa). Buhler is again in the wrong in translating Kullūka's view. What Kullūka says is **एतेन भार्याग्निरहितस्य प्रवासिनो नातिथित्वमिति बोधितम्**—*i. e.* 'what is meant is that the character of a *guest* does not belong to that wanderer from home, who is devoid of wife and fires'; and *not* (as Buhler puts it) that 'a Householder who has neither (wife or fires) need not entertain guests.'

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 353), which adds the following notes:—An inhabitant of the same village, even though he may arrive in the character of a guest, is not to be entertained as such;—similarly, the '*Sāngatika*,' *i. e.* 'an old acquaintance,'—is not to be treated as a guest, if he happens to arrive as one;—an arrival is to be treated as a guest only when he comes to the house—either his own or some one else's—where the Householder's 'wife and fires' happen to be at the time.

VERSE CIV

This verse is quoted in *Hēmādri* (Shrāddha, p. 769);—and in *Prāyashchittavivēka* (p. 250).

VERSE CV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 351), which explains '*Sūryoḍha*' as 'one who has been

brought to the house by the Sun who has rendered the man incapable of proceeding further on his journey';—and in *Vīramitrodaya* (Āhnika, p. 440), which reproduces the exact words of *Parāsharamādhava*, just quoted.

This verse is quoted in *Aparārka* (p. 152), as laying down that the guest must be fed.

VERSE CVI

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 451) without comment.

VERSE CVII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 354) as laying down certain distinctions to be borne in mind in entertaining guests;—in *Vīramitrodaya* (Āhnika, p. 450), which adds that as regards food and other things, it must be the same for all, specially when they are all dining together in the same line; as specially laid down by Hārīta;—and in *Aparārka* (p. 156), which adds that the 'following' is to be done when the guest departs.

VERSE CVIII

This verse is quoted in *Mitākṣarā* (on 1. 103, p. 76) in support of the view that the Vaishvadēva offering is not meant to be sanctificatory of the food; it is performed only for the accomplishing of certain desirable ends for the Householder —*e. g.*, what is mentioned under 2. 28.

Madanapārijāta (p. 311) quotes it, and adds the following note:—The *Vaishvadēva* offering having been made, and one guest having been duly entertained, if a second one happens to arrive, and there is no cooked food left for him, then food should be cooked for him; but out of this latter no *Vaishvadēva* offering need be made. If this offering were

meant to be sanctificatory of the food, then it would be necessary to make it each time the food might be prepared; and the prohibition of the second offering can be justified only if it is *not* sanctificatory of the food. Some people have held that this offering has the dual character (*a*) of being sanctificatory of the food, and (*b*) of fulfilling a desirable purpose for the man.

It is quoted in *Vidhānapārijāta* (II, p. 305), which also adds that the interdicting of the second *Vaishvadēva* offering clearly indicates that it is not regarded as sanctificatory of the food;—in *Saṃskāraratnamālā* (p. 924), which explains '*nivṛttē*' as 'after taking his food';—and in *Smṛtisāroddhāra* (p. 284), which adds the following explanation:—'Where the Vaishvadēva offering has been made and the Honouring of the guest also done, if another guest arrives and there is no cooked food left, then another food should be cooked and offered to him, but the Vaishvadēva offering need not be made out of this second instalment of cooking.'

VERSE CIX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 358) in support of the view that 'just as the host should not enquire after the *gotra* and other details regarding the guest, so the guest also should not declare these';—and in *Smṛtitattva* (p. 426) without comment.

VERSE CX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 354) in support of the view that in the house of the Brāhmaṇa, the Kṣattriya and others are not to be entertained as regular guests, they are only to have food offered to them;—in *Vīramitrodaya* (Āhnika, p. 438) to the effect that wherever the term 'Brāhmaṇa' is used in the texts laying

down the duty of entertaining a 'guest', it is meant to exclude the *Kṣattriya* and other castes;—and in *Hēmādri* (Shrāddha, p. 428).

VERSE CXI

'*Kāmam*'—May; *i. e.*, it is not incumbent upon him; it is left to his choice' (Medhātithi and Nārāyaṇa);—'as much as the person wishes' (Rāghavānanda).

This verse is quoted in *Parāsharamādhava*, (Āchāra, p. 354) as laying down what should be done if a *Kṣattriya* comes to one's house as a guest;— in *Aparārka* (p. 152) as laying down that the Householder may, if he likes, entertain guests other than the Brāhmaṇas;—and in *Hēmādri* (Shrāddha, p. 440), which notes that this lays down the rule that to the *Shūdra* thus arrived one should offer the food left in the dishes.

VERSE CXII

Parāsharamādhava (Āchāra, p. 354) quotes this verse without comment;—also *Aparārka* (p. 152), which explains '*ānṛshamsyam*' as '*anaiṣṭhuryam*,' 'absence of hard-heartedness.'—It is quoted also in *Varṣakriyākaumudī* (p. 572), which explains '*Kuṭumbē*' as 'in the house'.

VERSE CXIII

This verse is quoted without comment in *Parāsharamādhava* (Āchāra, p. 394);—and in *Aparārka* (p. 154) as laying down the treatment to be accorded to such relations and friends as happen to arrive after the Householder himself has eaten,—and as implying that the wife should eat *after* the husband has eaten.

VERSE CXIV

'*Suvāsinīḥ*'—'Newly married girls *i. e.* daughters and daughters-in-law' (Medhātithi);—'women whose fathers and fathers-in-law are living, even though they may have got children' ('others,' quoted by Medhātithi).

'*Agrē*'—'Before (the guests)' (Kullūka);—Medhātithi adopts the reading '*anvak*' and explains it to mean 'along with (the guests)'; and not as 'even if they come later,' as Hopkins interprets him.

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 455), which explains '*agrē*' as 'first';—and in *Aparārka* (p. 147).

VERSE CXV

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 455) without comment; and also on p. 395, where it is explained as setting aside the view that the *Vaishvadēva* and *Bali* offerings should be made only once in the morning when the man himself eats,—and as indicating the necessity of making them both in the morning and in the evening, *even though the man himself may not eat* at both times. There is this difference, however, that if the man omits the offerings while he himself eats, he incurs two sins—that of eating without offering, and that of omitting the offerings; whereas if he drops them when he himself does not eat, he incurs only one sin, that of omitting the offerings. Thus on the *Ēkādashī* and other fasting days also, the said offerings have got to be made; and food has got to be cooked for that purpose; but in the event of his being unable to do the cooking, the offerings may be made even with uncooked food.

This is quoted also in *Aparārka* (p. 147), which explains the second line to mean 'he does not understand that he is himself being devoured by dogs and vultures', and

deduces the conclusion that it is not sinful to eat along with the persons mentioned in the preceding verse.

VERSE CXVI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 364), as laying down the manner in which the Householder himself should take his food;—and in *Vīramitrodaya* (Āhnika, p. 456) without comment.

VERSE CXVII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 456) without comment;—also on p. 395, as indicating (along with verse 115) the necessity of making the *Vaishvadēva* and *Bali* offerings both in the evening and in the morning;—and in *Hēmādri* (Shrāddha, p. 581).

VERSE CXVIII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 457) as deprecating the conduct of the man who does not entertain guests.

VERSE CXIX

'*Priyaḥ*'—'Son-in-law' (Medhātithi, Govindarāja, Kullūka and Rāghavānanda);—'Friend' (Nārāyaṇa and Nandana).

'*Parisamvatsarān*'—Kullūka reads '*parisamvatsarāt.*'

"The Mahābhārata has here *parisamvatsaroṣitān*, 'gone a year on a journey.'"—(Hopkins).

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 454) as laying down the 'Madhuparka' offering for the King and some others.

Medhātithi (Footnote, p. 237.)—The printed editions have wrongly treated the verse '*yadyadiṣṭatamam &c.*' as

Manu's text. It is only a part of Medhātithi's comment, quoted by him as the '*Smṛtyantara*' referred to by him in line 16.

VERSE CXX

"According to one opinion, given by Medhātithi, and according to Govindarāja, Kullūka and Nārāyaṇa, this rule is a limitation of verse 119, and means that the two persons mentioned shall not receive the 'Honey-mixture,' except when they come during the performance of a sacrifice, however long a period may have elapsed since their last visit.—According to another explanation, mentioned by Medhātithi, and according to Nandana and Rāghavānanda, the verse means that a King and a Shrotriya, who come, after a year since their last visit on the occasion of a sacrifice, shall receive the *Madhuparka.*—The term '*Shrotriya*' refers, according to Medhātithi, to a *Snātaka* or to an officiating priest;—according to 'others' quoted by him, to all the persons mentioned in the preceding verse;—according to Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda, to a *Snātaka.*"—Buhler.

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 455) in support of the view that *Madhuparka* is to be offered to a King only if he is also a '*Shrotriya,*' 'learned in the Veda', not otherwise;—'*Shrotriyaḥ*' being taken as qualifying '*rājā.*'—It is difficult to see how the writer will construe the term '*Sampūjyau*' (in the dual number).

VERSE CXXI

This verse is quoted in *Madanapārijāta* (p. 315), which adds the following notes:—The first sentence here extends upto '*nāmaitat*'; '*sāyamprātarvidhīyatē*' being a totally distinct sentence; the latter serves to enjoin the necessity of making the *Vaishvadēva-offering* both morning and evening. The meaning thus comes to be that it is only in the evening that the wife is entitled to perform the '*Vaishvadēva*

rite' in the form of the Bali-offering. Some people hold that the 'Bali-offering' herein laid down as to be done by the wife indicates the *Vaishvadēva* offering also, and is not meant to be a substitute for the latter.

It is quoted also in *Samskāraratnamālā* (p. 929), which has the following notes :—One sentence runs up to '*nāmaitat*', and '*sāyamprātarvidhīyatē*' is another sentence, laying down the two times for *Vaishvadēva* offering. It is to this *offering* in the evening alone that the wife is entitled ; and it is not right, as some people have held, that the name '*Vaishvadēva*' here stands for the entire rite of that name, including the *Homa* also ; because *Homa* has been expressly forbidden for women. Others again have held that the singular number in '*balim*' indicates that the only offering that the wife is to make is that which is made in the sky, *i. e.*, the '*Vaihāyasa-bali*'. But this also is not right ; because in the same context as the present, another text uses the plural form, '*balīn harēt*'. Thus the conclusion is that the entire offering is to be made in the evening either by the man or his wife.

The verse is quoted also in *Vīramitrodaya* (Āhnika, p. 403), which adds the following explanation :—*Bali-offering* without mantras, with food cooked in the evening, is to be done by the wife only in the absence of the House-holder and his sons;—'*Homa*' by women being generally interdicted by several texts.

It is quoted in *Aparārka* (p. 145) which explains it to mean that—'*in the absence of males*, the wife should offer *Vaishvadēva-bali* without mantras.'

VERSE CXXII

"The sacrifice identified by the term *Pitṛyajña* is the so-called *Piṇḍapitṛyajña*, a Shrauta rite (Āshvalāyana, Shrauta sūtra 2. 6-7); and *Piṇḍānvāhāryaka* is another name for the monthly Shrāddha."—Buhler.

This verse is quoted in *Smṛtitattva* (p. 165), where it is explained as laying down the order of sequence between *Piṇḍapitṛyajña* and *Piṇḍānvāhāryaka*, as performed by the man with the consecrated fire;—the particle '*anu*' denotes repetition;—'*chandrakṣayē*' means 'on the *Amāvasyā* day.'

It is quoted in *Kālavivēka* (p. 354) as laying down *Shrāddha* to be performed on the *Amāvasyā* day.

Madanapārijāta (p. 321) quotes it in support of the view that all those texts that lay down the Vaishvadēva offering as to be done before the *Shrāddha*, are to be taken as applying only to the *man who has set up the Shrauta Fire* (which is what is meant by the term '*agnimān*' in the present verse);—again on p. 495, where it adds that '*māsānumāsikam*' means 'every month'; and goes on to explain that *Piṇḍapitṛyajña* is to be performed also by the man who has not set up the *Shrauta* Fire; so that for the man with the 'Shrauta Fire,' as well as for the man with the 'Domestic Fire,' it is necessary to perform *Anvādhāna*, *Piṇḍapitṛyajña* and *Amāvasyā-Shrāddha*,—all on the same day.

Nirṇayasindhu (p. 40) quotes this verse as permitting the performance of Shrāddha on a day on which there is *Chaturdashī* in the morning but *Amāvasyā* for the rest of the day.

This is quoted in *Aparārka* (p. 418), which remarks that the repetitive form of the term '*māsānumāsikam*' is meant to imply that the Shrāddha on the Amāvasyā day is compulsory;—in *Hēmādri* (Kāla, p. 609) to the effect that '*Pitṛyajña*' should be performed before the '*Shrāddha*';—in *Hēmādri* (Shrāddha, pp. 72, 171, 321 and 1064);—in *Saṁskāraratnamālā* (pp. 956 and 989) to the effect that the *Amāvasyā-Shrāddha* should be performed after *Piṇḍapitṛyajña*; it explains '*Piṇḍānvāhāryakam*' as *Piṇḍānām piṇḍapitṛyajñārthānām anu pashchāt āhṛyatē kṛyatē iti*,' and calls it a name for the *Amāvasyā*

Shrāddha;—in *Smṛtisāroddhāra* (p. 185), which explains '*Piṇḍānvāhāryakam*' as *Pārvaṇashrāddha*, and expounds the same as '*piṇḍāḥ anu brāhmaṇabhojanānantaram āhriyantē asmin*';—in *Shrāddhakriyākaumudī* (p. 6) as laying down *Amāvasyā-Shrāddha*;—and in *Gadādharapaddhati* (Kāla, pp. 431 and 492).

VERSE CXXIII

This verse is quoted in *Hēmādri* (Shrāddha, p. 573);—and in *Gadādharapaddhati* (Kāla, p. 431), which expounds the name '*anvāhāryam*' as '*anu, pashchāt, āhāryam kāryam*,' and says that this the learned call '*Dārsha-Shrāddha*.'

VERSE CXXIV

Medhātithi (p. 241, l. 25)—'*Yachchāṅgajātam etc.*'—The Mīmāṃsakas, specially those belonging to the 'Prābhākara' school, classify 'subsidiaries to an act' under four heads:—(1) class-character, (2) quality, (3) substance, and (4) such things as are denoted by verbs, *i. e.* actions. The last of these is grouped under two heads—(1) Those directly helpful, called *Sannipatyopakāraka*, and (2) those indirectly helpful, called '*Ārādupakāraka*'. That which produces its direct effects in certain things conducive to the fulfilment of the sacrificial act, is its *Sannipatyopakāraka*; *e.g.*, the *sitting* of the sacrificer, the *threshing of the corn* and so forth. The *Sannipatyopakāraka* is of four kinds— (1) that which brings into existence a certain substance; *i. e.*, the kneading of the flour, which brings into existence the dough;—(2) that which leads to the acquisition of a certain substance; *e. g.*, the act of milking the cow;—(3) that which produces some change in an already existing substance; *e. g.*, the boiling of clarified butter;—(4) that which is purely purificatory, *e. g.*, the sprinkling of water over the corn. The subsidiaries that belong to this class do not produce any transcendental result—

Apūrva—of their own; they are related to the result produced by the sacrificial act to which they are subsidiary.........The *Ārāpudakāraka*—or indirectly helpful subsidiaries—are of two kinds—(1) those that fulfil only a transcendental purpose and do not produce any visible effects in any material substance; *e. g.*, the small offerings made during the *Darshapūrṇamāsa*, such as the *Samid-yāga* and the rest;—and (2) those that produce both transcendental and visible effects; *e. g.*, the *Payovrata*, the act of the Sacrificer and his wife living, during the performance of the *Jyotiṣṭoma*, purely on milk. These latter, from their very nature, are such acts as have their own *minor* resultant *Apūrvas*, which go to help in the fulfilment of the *Apūrva* of the main sacrificial act itself. [For a discussion on this subject, the reader is referred to the *Prābhākara School of Pūrva Mīmāmasā*, pp. 180-185.]

This verse is quoted in *Hemādri* (Shrāddha, p. 377).

VERSE CXXV

Buhler is not quite fair to Medhātithi when he says that he takes the first part of the verse "in a peculiar manner, 'one must feed two Brāhmaṇas at the offering to the gods and three for each ancestor (or nine in all) at the offering to the manes". This is not quite what Medhātithi takes the text *to mean*; what he mentions is what ought to be done, in consideration of the other texts that he quotes.

This verse is quoted in *Gadādharapaddhati* (Kāla, p. 511);—in *Nṛsimhaprasāda* (Shrāddha, p. 24 b);—in *Hemādri* (Shrāddha, pp. 159 and 114);—and in *Shrāddhakriyākaumudī* (p. 94), which explains '*ubhayatra*' as 'one in *Devakṛtya* and one in *Pitṛkṛtya*.'

The first quarter of this verse is quoted in *Parāsharamādhava* (Āchāra, p. 698) as laying down the proportion of Brāhmaṇas to be fed at the two sorts of rites. If five Brāhmaṇas are to be fed, two should be fed in connection with the offering to the Gods and three in connection with that to the *Pitṛs*.

Madanapārijāta (p. 592) quotes the verse, and explains that the forbidding of the feeding of a large company is based on the fear that if a large number of people are invited at a time or place not quite suited for the purpose, there may be many defects that would go to vitiate the entire rite.

Nirṇayasindhu (p. 287) quotes this verse;—also *Aparārka* (p. 430), which adds that the term '*Pitṛ*' here includes the maternal grandfather and all those who have been declared to be 'deities' (for the Shrāddha);—again on p. 463, where it adds that it is meant to eulogise the lesser number, and not to prohibit large numbers; if it meant the latter, it would be wrong to feed a large number of men, which is actually enjoined by other *Smṛtis*.

VERSE CXXVI

This verse is quoted in *Nirṇayasindhu* (p. 287);—also in *Aparārka* (p. 463);—in *Gadādharapaddhati* (Kāla, p. 511); —in *Shrāddhakriyākaumudī* (p. 94).

VERSE CXXVII

'*Vidhukṣayē*'—'On the moonless day'.—Govindarāja reads '*vidhiḥ kṣayē*', which Medhātithi notes with approval, and explains as—the '*vidhi*', *rite*, named—'*nāma*'—'*Pitrya*,' is to be performed *in the house*, '*kṣayē, gṛhē*.'

VERSE CXXVIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 350) as laying down that the learned man alone is entitled to be fed at religious rites;—and again on page 679 to the same effect;—in *Aparārka* (p. 437);—also in *Hēmādri* (Shrāddha, p. 377);—in *Shrāddhakriyākaumudī* (p. 34); and in *Nṛsimhaprasāda* (Shrāddha, p. 6 b).

VERSE CXXIX

This verse is quoted without any comment in *Parāshara-mādhava* (Āchāra, p. 679);—and in *Aparārka*, (p. 437).

VERSE CXXX

This verse is quoted in *Madanapārijāta* (p. 356), which explains '*dūrāt parīkṣā*' as 'investigation regarding his ancestors and character'; and '*pradānē*' as 'in the matter of other gifts also' he should be honoured like a guest;—in *Aparārka*, (p. 437), which explains '*dūrāt parīkṣā*' as 'investigation regarding his father and several degrees of ancestors,' -'*tīrtham*' as 'the way for the running of water,' the implication being 'just as water runs smoothly along its path, so do the offerings easily reach the Pitṛs, through the qualified Brāhmaṇas';—the man is called '*atithi*' in the sense that he is of immense help to the Householder;—and in *Shrāddhakriyākaumudī* (p. 34), which explains '*dūrāt*' as 'in regard to their remote ancestry,' and '*tīrtha*' as 'fit recipient.'

VERSE CXXXI

In place of '*prītaḥ*,' Nārāyaṇa reads '*yuktaḥ*' which he connects with '*dharmataḥ*';—Nandana reads '*vipraḥ*.'

This verse is quoted in *Madanapārijāta* (p. 556) without comment;—and in *Hēmādri* (Shrāddha, p. 577).

VERSE CXXXII

This verse is quoted without comment in *Madanapārijāta* (p. 556).

VERSE CXXXIII

According to Nārāyaṇa the punishment here mentioned falls on the *eater*.—Medhātithi mentions both explanations.

For '*guḍān*' Nandana reads '*hulān*' and explains it as 'double-edged sword.'

This verse is quoted in *Aparārka* (p. 449), which explains '*shūlam*' and '*ṛṣti*' as particular weapons,—and '*ayoguḍa*' as 'an iron-ball';—and in *Hemādri* (Shrāddha, p. 461).

VERSE CXXXVIII

This verse is quoted in *Madanapārijāta* (p. 559);—in *Aparārka* (p. 448);—in *Hemādri* (Shrāddha, p. 461);—and in *Shrāddhakriyākaumudī* (p. 41), which explains '*dhanaiḥ*' as 'by presents of other kinds,' and '*saṅgraha*' as 'affection.'

VERSE CXXXIX

This verse is quoted in *Shrāddhakriyākaumudī* (p. 41).

VERSE CXLI

'*Paishāchī*'—'Gift of devils;— *i. e.*, offered in the manner of devils' (Medhātithi, Govindarāja, Kullūka, and Rāghavānanda);—'offered to devils' (Nārāyaṇa and Nandana).

Hopkins traces the orgin of verses 138 to 141 to certain verses of the Mahābhārata: Verse 140 corresponds to 13. 90. 42 of the Mahābhārata; verse 138 to 13. 90. 43; verse 142 to 13. 90. 44; verse 141 to 13. 90. 46 of the Mahābhārata.

VERSE CXLIV

Medhātithi omits this verse. It is quoted in *Aparārka* (p. 448) as permitting the feeding of the friend and others when no other Brāhmaṇa is available;—and in *Shrāddhakriyākaumudī* (p. 41), which explains '*abhirūpam*' as 'learned', and '*prētya*' as 'in the other world.'

VERSE CXLV

This verse is quoted in *Nirṇayasindhu* (p. 284) ;—and in *Hēmādri* (Shrāddha, p. 382).

VERSE CXLVI

This verse is quoted in *Nirṇayasindhu* (p. 284) ;—in *Hēmādri* (Shrāddha, p. 382) ;—and in *Nṛsimhaprasāda* (Shrāddha, p. 8 a).

VERSE CXLVII

This verse is quoted in *Mitākṣarā* (on 1. 220, p. 146) in support of the view that the *sister's son* and other similar relatives (mentioned in the next verse, and in Yajñavalkya, 1. 220) are to be fed at the *Shrāddha* only if the above described 'Brāhmaṇa learned in the Veda' is not available ;—in *Madanapārijāta* (p. 558), along with the next verse ;—in *Hēmādri* (Shrāddha; p. 447) ;—in *Gadādharapaddhati* (Kāla, p. 514), which remarks that this secondary method is put forward in view of the fact that very few Brāhmaṇas are really fit for being fed at Shrāddha ;—and in *Samskāraratnamālā* (p. 991).

Medhātithi (P. 250, l. 15)—'*Pratinidhinyāyēnā.*'—See *Mīmāmsā sūtra* 3.6.37. The *Yava* having been laid down as a substitute at sacrifices for the *Vrīhi*, the question is raised as to the necessity or otherwise of performing all those acts in connection with the substitute which have been laid down in connection with the original ; and the conclusion is that the substitute has to be treated exactly in the same manner as the original.

VERSE CXLVIII

'*Bandhuḥ*'—'The brother-in-law, one belonging to the same *gotra*, or some such remote relation' (Medhātithi and Govindarāja) ;—'cognate kinsman' (Kullūkā and Rāghavānanda).

This verse is quoted in *Madanapārijāta* (p. 558), which explains '*viṭpati*' as 'the son-in-law'; and '*bandhu*' as 'blood relations, as well as those related by friendship';—in *Hēmādri* (Shrāddha, p. 447);—in *Gadādharapaddhati* (Kāla, p. 574);—and in *Samskāraratnamālā* (p. 991).

VERSE CXLIX

This verse is quoted in *Madanapārijāta* (p. 556), which explains '*parīkṣēta*' as 'make an investigation regarding their learning and conduct';—in *Nirṇayasindhu* (p. 287);—in *Nṛsimhaprasāda* (Shrāddha, p. 6 b);—in *Hēmādri*, (Shrāddha, p. 510);—and in *Shrāddhakriyākaumudī* (p. 34) as meaning that the testing in the case of *Pitṛkṛtya* is to be more thorough than in that of *Dēvakṛtya*.

VERSE CL

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 687) among others, enumerating persons who should not be invited at *Shrāddhas*; it adds (on 688) the notes that—the 'thief' meant here is one who steals the belongings of others than the Brāhmaṇas, the stealer of the latter's goods being included under 'outcastes',—'*nāstikavṛtti*' is one who derives his livelihood from one who denies that there are any rewards for acts in the other world;—and in *Aparārka* (p. 447), which explains the '*nāstika*' as 'one who holds the opinion that there is nothing that is *divine*,' and the '*nāstikavṛtti*' as 'he who makes a living by expounding and writing on the works of such unbelievers.'

It is quoted also in *Hēmādri* (Shrāddha, p. 480);—and in '*Nṛsimhaprasāda* (Shrāddha, p. 9 a).

VERSE CLI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 687), which adds (on p. 688) the notes that—'*Jaṭila*' means the

Student, who is qualified by the adjective '*anadhīyānaḥ*', so that the person precluded is the Student *who is not reading*, —one who is reading being regarded as fit to be invited, the unreading Student could not be included under the term 'not learned in the Veda,' as there is every likelihood of people falling into the mistake that even though not reading, the Student deserves to be invited;—the '*Durvāla*' is one who is 'bald', or 'tawny-haired';—the '*Kitava*' is 'one addicted to gambling';—the '*Pūgayājaka*' is 'one who sacrifices for hosts.'—It goes on to add that the addition of the term '*Shrāddha*' indicates that the persons here enumerated are to be excluded from invitation only at Shrāddhas, and not from the rites performed in honour of the gods; otherwise the addition would be superfluous.

It is quoted in *Aparārka* (p. 450), which explains '*jaṭilam*' as 'the *Brahmachārī*,' and '*durbāla*' as '*khalatiḥ*;'—in *Hemādri* (Shrāddha, p. 480);—and in *Nṛsimhaprasāda* (Shrāddha, p. 9 a).

'*Jaṭilam cha anadhīyānam*'—Medhātithi takes '*anadhīyānam*' as qualifying '*jaṭilam*', explaining the two together as 'the Student who is not learned; *i.e.* who began the study, but did not complete it';—Kullūka also takes the two together; but explains '*anadhīyānam*' as 'one who has only had his Upanayana performed, but has not been taught the Veda'; and adds that 'this implies that one may invite that Student *who is still studying the Veda*, though he may not have mastered it.'

VERSE CLII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 687), which omits the second half of this and the whole of the next verse, though continuing with verse 154;—the whole verse is quoted in *Madanapārijāta* (p. 560);—in *Nṛsimhaprasāda* (Shrāddha, p. 9 a);—and in *Hemādri* (Shrāddha, p. 480).

Parāsharamādhava (on p. 689) adds the notes that the '*chikitsaka*' is one who administers medicine either gratuitously or by way of living,'—this work being specially forbidden for the Brāhmaṇa,—the '*Dēvalaka*' is 'one who, for three years, worships the gods as a means of making money,' such being the definition provided by a text quoted from Dēvala,—the '*Māmsavikrayī*' intended to be excluded is one who sells meat, *even in abnormal times of distress*,—because as regards *normal times*, living by any kind of trade is forbidden by the next phrase, which prohibition does not apply to abnormal times, during which the 'livelihood of the Vaishya' has been permitted for the Brāhmaṇa.

It is quoted in *Aparārka* (p. 450), which explains that the '*Chikitsaka*' means one who makes a living by administering medicines, not one who does it by way of charity;—and in *Shrāddhakriyākaumudī* (p. 40).

VERSE CLIII

It is interesting to note that this verse is omitted in *Parāsharamādhava* (Āchāra p. 687) and *Madanapārijāta* (p. 560), though both quote the preceding and the following verses. But the former includes it in the explanations given later on (on p. 690), where the term '*tyaktāgnim* is explained as 'one who abandons the Shrauta and Smārta fires without any reason for giving up the compulsory duties,'—'*vārdhuṣin*' is explained as 'one who borrows money at a cheap rate and lends it at a higher rate of interest.'

It is quoted in *Hēmādri* (Shrāddha, p. 481);—in *Nṛsimhaprasāda* (Shrāddha p. 9 a);—and in *Shrāddhakriyākaumudī* (p. 40), which explains '*guroḥ pratiroddhā*' as 'one who behaves disagreeably to the Teacher,' and '*vārdhuṣī*' as 'one who lives by lending money on interest.'

VERSE CLIV

'*Yakṣmī*'—'Invalid in genereal, or (according to 'others') one suffering from consumption' (Medhātithi, who has favoured the latter explanation on p. 159 of the text).

'*Nirākṛtiḥ*'—'One who omits the Great Sacrifices, even though entitled to their performance' (Medhātithi, Kullūka and Rāghavānanda);—'one who forsakes the Vedas' (Govindarāja);—'one who does not recite the Veda, or has forgotten it' (Nārāyaṇa and Nandana).

'*Gaṇābhyantaraḥ*'—'A member of a corporation of men subsisting conjointly upon one means of livelihood' (Medhātithi, Govindarāja and Nārāyaṇa);—'the headman of a village, or leader of a caravan' (added by Nārāyaṇa);—'one who misappropriates the money of a corporation' (Kullūka and Rāghavānanda).

This verse is quoted in *Madanapārijāta* (p. 560), which explains '*pashupālaḥ*' as 'one who tends cattle as a means of living',—'*Nirākṛtiḥ*' as 'atheist,'—and '*gaṇābhyantaraḥ*' as 'a Brāhmaṇa who is a member of a *Maṭha*, a religious corporation.'

Parāsharamādhava (Āchāra, p. 687), which adds (on p. 690) the following notes:—The '*yakṣmī*' is the 'consumptive';—the 'cattle-tender' meant to be excluded is one who does the work even in normal times,—the '*parivēttā*' is the younger brother who takes a wife or sets up the fire, before his elder brother; and '*Parivitti*' is the elder brother thus superseded,—the 'elder brother' here meant being the 'uterine brother', as there is nothing wrong in the 'superseding' of other kinds of brothers; though, under certain circumstances, the 'superseding' of the elder uterine brother also is not considered wrong; *e. g.*, when the brother happens to be impotent, or away in foreign lands, or become an outcaste, or turn an ascetic, or entirely given to yogic practices, and as such has renounced the world, and so forth;—the '*nirākṛti*'

is one who, having read the Veda, has forgotten it';—and the '*gaṇābhyantara*' is one who is a member of a group of men belonging to various castes and engaged in uncertain ways of living.'

It is quoted in *Hēmādri* (Shrāddha, p. 481);—and in *Shrāddhakriyākaumudī* (p. 40), which explains '*yakṣmī*' as 'one suffering from consumption' and '*nirākṛtiḥ*' as 'one who does not perform the Five Daily Sacrifices,'—and '*gaṇābhayntaraḥ*' as 'one who makes a living by a temple dedicated to the public.'

VERSE CLV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 687), which (on p. 693) adds the following notes:—'*Kushīlava*' stands for 'singers and others,'—'*Vṛṣalīpati*' is 'the husband of a girl who attained puberty before marriage;'—that person also is to be excluded in whose house a paramour of his wife's lives constantly;—in *Hēmādri* (Shrāddha, p. 481);—and in *Shrāddhakriyākaumudī* (p. 40), which explains '*Kushīlavaḥ*' as 'dancer'.

VERSE CLVI

'*Vāgduṣṭaḥ*'—'who speaks rudely and falsely' (Medhātithi);—'who speaks rudely' (Kullūka);—'one who is accused of a serious offence' ('others' mentioned by Medhātithi, and Kullūka.)

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 687), which (on p. 693) adds that '*vāgduṣṭa*' is 'one of rude speech';—in *Hēmādri* (Shrāddha, p. 481);—in *Shrāddhakriyākaumudī* (p. 40), which explains '*guruḥ*' as 'preceptor *of the Shūdra*,' and '*vāgduṣṭaḥ*' as 'of harsh speech';—and in *Nṛsimhaprasāda* (Shrāddha, p. 9 a).

VERSE CLVII

'*Guroḥ*'—'The *Upādhyāya*', Sub-teacher (Medhātithi);—'the *Āchārya*', Teacher (Nārāyaṇa).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 687), which (on p. 693) adds that the person meant to be excluded by the second half of the verse is the person who contracts the said alliances with *one associating with a person who has committed a heinous crime*,—and not with the latter person himself, as such a relation of the 'heinous criminal' would be an 'outcaste' himself, and hence liable to be excluded as such;—in *Hemādri* (Shrāddha, p. 481);—and in *Nṛsimhaprasāda* (Shrāddha, p. 9 a).

VERSE CLVIII

'*Agāradāhī*'—'An incendiary; as also (according to Nandana) one who burns corpses for money'.

'*Kuṇḍāshī*'—'One who eats the food of the son of an adultress' (Medhātithi and Kullūka);—'the glutton who eats sixty *palas* of rice' (Nārāyaṇa).

'*Kūṭakārakaḥ*'—'The perjuring witness' (Medhātithi, Rāghavānanda and also Kullūka, whose explanation does not differ from Medhātithi's as noted by Buhler);—Medhātithi explains the word as '*Sākṣyēṣvanṛtavādī*,' and Kullūka as '*Sākṣivādē mṛṣāvādasya-kartā*';—'any one who commits fraud, *i. e.* a forger, a falsifier of weights and measures' (Nārāyaṇa and Nandana).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 687) without any comment;—in *Hemādri* (Shrāddha, p. 481);—and in *Nṛsimhaprasāda* (Shrāddha, p. 9 a).

VERSE CLIX

'*Kitavaḥ*'—'The keeper of a gambling house' (Medhātithi);—'one who makes others play for himself' (Govinda-

rāja and Nandana) ;—'a gambler for pleasure (Nārāyaṇa) ;—'a rogue' (Nandana).

Medhātithi and Kullūka note the other reading '*Kēkaraḥ*', explaining it as 'squint-eyed', and connecting it with the 'drunkard.'

The translation on p. 183, ll. 1-3 should run as follows, and not as printed:—" Some people read 'Kēkaraḥ' for 'kitavaḥ' and make it qualify 'madyapaḥ'; the 'kēkara' is 'the man with a squint'.

'*Kātaraḥ*' is yet another reading noted by Medhātithi, who explains it as 'one, the pupils in whose eyes are like the parrot's feather, green'.

'*Rasavikrayī*'—'One who sells poison' (Medhātithi) ;—'one who sells substances used for flavouring food, *e. g.*, sugarcane-juice and the like' (Govindarāja, Kullūka and Rāghavānanda) ;—'the seller of molasses' (Nārāyaṇa).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 687), which reads '*Kēkaraḥ*' and explains it as 'squint-eyed' ;—in *Hēmādri* (Shrāddha, p. 481) ;—in *Nṛsiṁhaprasāda* (Shrāddha p. 9) ;—and in *Shrāddhakriyākaumudī* (p. 40), which explains '*kitavaḥ*' as 'gambler', and '*rasavikrayī*' as 'dealer in salt and such other articles'.

VERSE CLX

'*Agrēdidhiṣūpatiḥ*'—According to Medhātithi, this means (*a*) the '*Didhiṣūpati*', *i. e.* one who makes love to his brother's widow (according to 173 below)—and also (*b*) the '*Agrēdidhiṣū*', *i. e.*, the man whose wife dallies with another person (according to definition quoted by Medhātithi on 173). This interpretation is supported by Manu 3. 173 (read with Prajāpati, quoted by *Maskari Bhāsya* on Gautama sūtra 15. 16), which adds to Manu 173, the further assertion सं चैव जीवतो भ्रातुः स चाग्रेदिधिषूः स्मृतः, which would apply the name अग्रेदिधिषू to that man whose wife dallies with his younger brother,

during his own life-time. It may be remarked that Gautama (15. 16) contains the compound अग्रेदिधिषूपतिदिधिषूपति ; and it has been construed by the *Maskari-bhāṣya* to mean अग्रेदिधिषू and दिधिषूपति (thus supporting Medhātithi) ; or (1) अग्रे दिधिषूपति (husband of a girl who is married before her elder sister) and दिधिषूपति (husband of a girl whose younger sister is married before her).

Medhātithi does not resolve the compound, as Buhler puts it, into '*agrēdidhiṣūpati*' and '*didhiṣūpati*'; in fact he actually denies that there is any such person as '*agrēdidhiṣūpati*';—though it is difficult to see how this statement here by Medhātithi is to be reconciled with what he says under verse 173 below, that 'the definition of *Agrēdidhiṣūpati* should be learnt from another *Smṛti*,—and this definition is quoted as 'if the brother is alive, the man is to be known as *Agrēdidhiṣūpati*; so that the *Didhiṣūpati* is the man making love to his *dead* brother's wife' (according to Manu 3. 173), while *Agrēdidhiṣūpati* is one whose wife dallies with his younger brother during his own life-time.

Kullūka quotes Laugākṣi to the effect that 'when the younger sister is married while the elder is still unmarried, the former is the *Agrēdidhiṣū* and the latter the '*didhiṣū*'; and on the strength of this he would exclude 'the husband of the younger sister marrying before her elder sister. But as rightly remarked by Buhler, this definition of Laugākṣi cannot be accepted in the interpretation of Manu who has himself (in verse 173) provided a totally different definition. It is interesting to note that the Maskaribhāṣya on Gautama (15. 16) attributes to Manu the definition quoted by Kullūka as Laugākṣi's.

Parāsharamādhava (Āchāra, which quotes this text of Manu on p. 688, and explains it on p. 693) cites the verse quoted by Kullūka (from Laugākṣi), but attributes it to Dēvala, and explains the term '*agrēdidhiṣūpati*' in the same manner as Kullūka.

'*Dyūtavṛttiḥ*'—'He who makes a living by gambling' (Medhātithi, who does *not* explain the term to mean 'one who makes others play for his profit'; also Nārāyaṇa and Nandana);—'the keeper of a gambling-house' (Govindarāja, Kullūka and Rāghavānanda).

'*Putrāchāryaḥ*' is explained in *Parāsharamādhava* (Āchāra, p. 694) as '*akṣarapāṭhakaḥ*,' the teacher of alphabets. So the status of the Primary School Teacher of ancient days was no better than that of their representatives at the present day!

This verse is quoted in *Hēmādri* (Shrāddha, p. 481).

VERSE CLXI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 688), and on p. 694, the term '*bhrāmarī*' is explained as '*vṛttyarthamēva bhramaravat arthārjakaḥ*,' 'one who, for his living, picks up wealth from here, there and everywhere, like the black bee';—in *Hēmādri* (Shrāddha, p. 481);—and in *Nṛsimhaprasāda* (Shrāddha, p. 9 a).

VERSE CLXII

This verse is quoted without comment in *Parāsharamādhava* (Āchāra, p. 688);—in *Hēmādri* (Shrāddha, p. 481);—and in *Nṛsimhaprasāda* (Shrāddha, p. 9 a).

VERSE CLXIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 688), which explains (on p. 694) '*gṛhasamvēshakaḥ*' as 'one who makes a living by carpentry';—in *Hēmādri* (Shrāddha, p. 482);—and in *Nṛsimhaprasāda* (Shrāddha, p. 9 a).

VERSE CLXIV

'*Gaṇānām-yājakaḥ*'—'One who sacrifices to the gods; *i.e.*, he who performs the well known *Gaṇayāgas*,' (Medhātithi);—'one who sacrifices for a group of men or friends' (Nārāyaṇa and Nandana).

This verse is quoted in *Parāsharamādhava*, (Āchāra, p. 688) without comment;—and in *Hēmādri* (Shrāddha, p. 482).

VERSE CLXV

This verse is quoted without comment in *Parāshara-mādhava* (Āchāra, p. 688);—in *Hēmādri* (Shrāddha, p. 482);—and in *Shrāddhakriyākaumudī* (p. 40).

VERSE CLXVI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 688), which (on p. 694) explains '*Aurabhrikaḥ*' as 'one who keeps sheep as a means of livelihood',—and '*māhiṣikaḥ*' as meaning either (*a*) 'one who keeps buffaloes', or (*b*) 'the son of an unchaste woman',—this latter explanation being based upon a text quoted from Dēvala,—'An unchaste wife is called *Māhiṣī*; the son born of her is called *Māhiṣikaḥ*,'—in *Hēmādri* (Shrāddha, p. 484);—and in *Shrāddhakriyā-kaumudī* (p. 40), which explains '*prētaniryātakaḥ*' as 'one who carries dead bodies on payment of wages'.

VERSE CLXVII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 688) and (on p. 694) explains '*ubhaytrāpi varjayēt*' as 'all these men are to be excluded from both kinds of rites—

those in honour of the Gods as well as those in honour of the Pitṛs';—and in *Hēmādri* (Shrāddha, p. 482).

VERSE CLXVIII

Medhātithi is misrepresented by Buhler, who says that "according to Medhātithi the object of this verse is to admit virtuous and learned men, afflicted with bodily defects, as guests at rites in honour of the gods." As a matter of fact, this explanation is adduced by Medhātithi as given by 'others'; its meaning, given by himself being that 'just as the thief and the rest are defilers of company, so equally blameworthy is the unlearned Brāhmaṇa also',—exactly as Kullūka explains the verse.

This verse is quoted in *Hēmādri* (Shrāddha, p. 465);—and in *Shrāddhakriyākaumudī* (p. 41).

VERSE CLXX

'*Avrataiḥ*'—'Devoid of self-restraint' (Medhātithi);—'who have not fulfilled the vows of studentship' (Govindarāja, Kullūka and Rāghavānanda);—'who do not observe the rules laid down for the Accomplished Student'.

This verse is quoted in *Hēmādri* (Shrāddha, pp. 471 and 493).

VERSE CLXXI

Medhātithi—(P. 259, l. 5)—'*Bhrātarītyādi paṭhitam*',—*i. e.*, in Gautama '*Pravrajitē nivṛttiḥ prasaṅgāt*' (18.16)... '*Bhrātari chaivam jyāyasi yavīyān kanyāgnyupayamēṣu*' (18.18);—the latter *Sūtra* is referred to again in l. 11.

This verse is quoted in *Mitākṣarā* (on 1. 223) in the sense that—'the younger brother, who takes a wife or sets up the Fire, before his elder brother has done so, is called *Parivettā*, and the elder brother is called *Parivitti*.'

Aparārka deals with this subject in detail, under this same text of Yājñavalkya.

Madanapārijāta (p. 170) quotes this verse and explains that the 'elder brother' meant here is the *uterine* brother, not the step-brother.

It is quoted in *Vīramitrodaya* (Saṃskāra, p. 760), which also explains that the 'elder brother' meant is the *uterine brother*, as is clearly declared in a text quoted from Garga. It quotes another verse from 'Manu', which is not found in our texts :—

अग्रजे ब्रह्मचर्यस्थे योऽनुजो दारसङ्ग्रहम् ।
कुरुते परिवेत्ता स परिवित्तोऽग्रजो भवेत् ॥

It has a curious note regarding the exact signification of the term '*sodarya*' (generally understood to mean *uterine*): It says—'*sodaryatva*' is of three kinds—(1) due to the father being the same; (2) due to the mother being the same, and (3) due to both being the same; the idea that '*sodaryatva*' is based upon the sameness of the Father is derived from the *Garbhopaniṣad* text that 'at first the fœtus is born in the male', as also from the *Mahābhārata* text—'Having stayed in the father's stomach, he entered the Mother through his semen'; and again in the same work, Kacha is representented as saying to Devayānī that she was his 'sister' because she had lived in the same father's stomach as he himself had done.

The verse is quoted in *Parāsharamādhava* (Āchara, p. 690), where also 'elder brother' is explained as the *uterine brother* ;—also in *Vidhānapārijāta* (p. 723), where the construction of the phrase '*agrajē sthitē*' is explained as '*agrajē anūḍhē akṛtāgnihotrē cha sthitē*'. The untraced verse from 'Manu' quoted in *Vīramitrodaya* is quoted here also.

This verse is quoted in *Nirṇayasindhu* (p. 233) as forbidding the setting up of the Fire by the younger brother if it has been already set up by his elder ;—and in *Aparārka*

(p. 445, and again on p. 1050) as defining the *Parivitti*;—in *Hēmādri* (Kāla, p. 811), which notes that this refers to *uterine* brothers only, and that also not in cases where the elder brother is either an outcaste, or insane, or sexless, or blind, or deaf, or dumb, or idiot, or dwarf, or leper, or suffering from leucoderma, or consumptive, or suffering from dropsy, or from some incurable disease, or heretic, or renunciate, or gone away for a long time;—in *Hēmādri* (Shrāddha, p. 371);—and in *Samskāraratnamālā* (p. 514).

VERSE CLXXII

This verse is quoted in *Vidhānapārijāta* (p. 723) without comment;—also in *Vīramitrodaya* (Samskāra, p. 760);—and in *Samskāraratnamālā* (p. 514) which adds the following notes—That girl also goes to hell, by marrying whom the younger brother 'supersedes' the elder; '*dātṛyājakapañchamāḥ*', *i. e.* (1) the bridegroom, (2) the bride, (3) the superseded elder brother, (4) the giver away of the bride, (5) and the priests officiating at the ceremony.

VERSE CLXXIII

It is interesting to note that Medhātithi states that "some people have held that the present verse does not form part of the text at all." (*Trans.* p. 194).

This verse is quoted in *Aparārka* (p. 452) as providing a definition of '*didhiṣūpati*' as distinct from that provided by *Dēvala*, according to whom he is the husband of the girl whose younger sister is married before her;—and it adds that the implication of the definition itself is that such a person is to be excluded.

VERSE CLXXIV

This verse is quoted in *Mitākṣarā* (on 1.222) as providing the definition of the '*Kuṇḍa*' and the '*Golaka*', who

have been declared by Yājñavalkya, (1.222) to be unfit to be invited at *Shrāddhas* ;—in *Aparārka* (p. 445), which adds that this refers to the *Kṣētraja* son, the other being excluded on the ground of his being a non-Brāhmaṇa ;—in *Hēmādri* (Shrāddha, p. 362) ;—in *Shṛāddhakriyākaumudī* (p. 39) ;—and in *Prāyashchittavivēka*, (p. 422.)

VERSE CLXXV

This verse is quoted in *Hēmādri* (Shrāddha, p. 362).

VERSE CLXXVI

This verse is quoted in *Hēmādri* (Shrāddha, p. 498.)

VERSE CLXXVII

"Regarding the diseases which are punishments for sins committed in a former life, see below, 11.49 *etq. se.*"—Buhler.

This verse is quoted in *Aparārka* (p. 454), which adds that what is meant is that 'if a blind man remains in a place from where a man with eyes could see the Brāhmaṇas eating,—then he destroys the merit that would result from the feeding of ninety men' ;—and in *Hēmādri* (Shrāddha, p. 499).

VERSE CLXXVIII

'*Paurtikam*'—'Rewards that follow from gifts made outside the sacrificial altar' (Medhātithi and Govindarāja) ;—'the gift of food at a Shrāddha' (Kullūka and Rāghavānanda).

This verse is quoted in *Aparārka*, (p. 454) ;—and in *Hēmādri* (Shrāddha, p. 498).

VERSE CLXXX

What is meant is that 'the man will be born as an animal feeding upon the things specified' (according to Medhātithi, Govindarāja, Kullūka and Rāghavānanda);— that 'the food will be rejected by the Pitṛs and Gods, as impure' (according to Nārāyaṇa).

'*Apratiṣṭham*'—'Has no place' (Medātithi, Govindarāja, Kullūka and Rāghvānanda) ;—'secures no fame to the giver' (Nārāyaṇa).

This verse is quoted in *Aparārka* (p. 454).

VERSE CLXXXI

This verse is quoted in *Aparārka* (p. 454).

VERSE CLXXXII

Cf. 4.220-221.

This verse is quoted in *Aparārka* (p. 454).

VERSE CLXXXIV

This verse is quoted in *Madanapārijāta* (p. 557), which adds the following explanations :—'*Sarvavēdēṣu* means 'of all the Vedas,—or even of a single Veda' ;—'*agryāḥ*'— 'foremost among the teachers' ;—'*Sarvapravachanēṣu*'— 'in the expounding of the meaning of the Veda' ;—'*Shrotriyānvayajāḥ*,—'born in the family of men devoted to the study of the Veda';—and in *Nṛsimhaprasāda* (Shrāddha, p. 8 a).

VERSE CLXXXV

This verse is quoted in *Madanapārijāta* (p. 557), which supplies the following explanations :—'*Triṇāchikētaḥ*' —'one who studies that portion of the Yajurvēda which is

called the *Triṇāchiketas*, and who keeps the observances connected therewith';—'*Pañchāgniḥ*'—'one who maintains the five Fires—(1) *Gārhapatya*, (2) *Dakṣiṇāgni*, (3) *Āhavanīya*, (4) *Sabhya* and (5) *Āvasatha*';—'*Trisuparṇa*'—is the name of a portion of the Yajurvēda (Medhātithi says it is a *mantra* found in the *Taittirīya* and the *Ṛgveda*); and he who knows that text and its meaning is also called by the same name;—'*ṣaḍaṅgavit*'—'one who knows the texts and meanings of the six subsidiary sciences, *Shikṣā*, *Kalpa* and the rest';—'*Brāhmadēyānusantānaḥ*'—'one who is born of a mother married in the Brāhma form';—'*Jyēṣṭhasāmagaḥ*'—'one who is constantly singing Sāma hymns,' or 'he who keeps the observance known as *Jyēṣṭha-sāma*, and knows the Sāma texts known under that name'.

'*Triṇāchikētaḥ*'—see Āpastamba, 2.17.22.

'*Pañchāgniḥ*'—'Knowing the Pañchāgnividyā, taught in the Chhāndogya Upaniṣad 4. 10 *et. seq.*' (Medhātithi and Nārāyaṇa);—'who keeps the five Fires' ('others' in Medhātithi, Govindarāja, Kullūka and Rāghavānanda).

'*Trisuparṇa*'.—'One who knows the text of Taittirīya Āraṇyaka 10. 38-40' (Medhātithi, Nārāyaṇa and Nandana);—'one who knows Ṛgveda 10. 114. 3-5'

VERSE CLXXXVI

This verse is quoted in *Madanapārijāta* (p. 557), which explains '*pravaktā*' as 'the expounder of the meaning of the Veda';—and '*Sahasradaḥ*' as 'one who gives a thousand *cows*' (quoting Medhātithi as the propounder of this explanation),—and '*shatāyuḥ*' as 'one who has completed a full hundred years'.

'*Brahmachārī*' is explained by Nandana as 'the chaste man'.

VERSE CLXXXVII

This verse is quoted in *Shrāddhakriyākaumudī* (p. 83);—in *Parāsharamādhava* (Āchāra, p. 697) as laying down certain details regarding the inviting of Brāhmaṇas at *Shrāddhas*;—in *Mitākṣarā* (on 1. 225), as justifying the option of inviting the Brāhmaṇas on 'the day following' (the 'previous day' *i. e.* on the day of the performance itself);—in *Hēmādri* (Shrāddha, pp. 1133 and 1146), which adds the following notes—'*Pūrvēdyuḥ*', 'on the previous day,' *i. e.* on the Chaturdashī day if the Shrāddha is to be performed on Amāvasyā;—'*aparēdyuḥ*', 'on the same day as the Shrāddha itself is performed.' We have an option here; he who can observe the rules of the invitation for two days may do the inviting on the preceding day, others who are not able to do so should do it on the Shrāddha day; the former would be more meritorious as involving greater amount of self-denial; others hold that the invitation is to be made on the previous day, if the performer remembers the Shrāddha to be performed on the coming day; and if one does not remember it, then he may invite the Brāhmaṇas on the same day as the Shrāddha; others again hold that the invitation is to be made on the Shrāddha day only when, for some reason, it cannot be made on the preceding day; another view is that Householders are to be invited on the previous day and Renunciates and Students on the same day. It explains '*tryavarān*' as 'at least three,' *i. e.* three, five or seven; and adds that '*samyak*' qualifies '*nimantrayēt*'.

VERSE CLXXXVIII

This verse is quoted in *Aparārka* (p. 456);—and in *Hēmādri* (Shrāddha, p. 1014), which adds the following notes:—The Brāhmaṇa invited at Shrāddha should keep himself self-controlled, *i.e.* should keep himself free from sexual intercourse and also keep the other restrictions; Medhātithi

says that the obeservances laid down for the Accomplished Student, the avoidance of dancing and music, &c. are all meant to be kept; the meaning is that the inviter should see to it that the invited keeps these restrictions :—'*Chhandāmsi*' Vedas ;—'*adhīyīta*', 'utter the words of the Veda'; the *Japa* of texts is not prohibited:—the performer of the *Shrāddha* himself also is to observe these restrictions; the rule is meant for both the inviter and the invited.

VERSE CLXXXIX

This verse is quoted in *Hēmādri* (Shrāddha, p. 1005), which adds that the Fathers '*upatiṣṭhanti*,' enter the bodies of the invited Brāhmaṇas ; *i. e.*, the Brāhmaṇas represent the Fathers; for this reason they should keep pure.

VERSE CXC

'*Atikrāman*'— 'Does not present himself at the time of eating, and does not maintain continence' (Medhātithi, who is slightly misrepresented by Buhler, who attributes to him only the latter part of the explanation) ;—'breaks the appointment' (Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda) ;—'who does not accept the invitation' ('others' in Medhātithi, who rejects this explanation).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 701) in support of the view that the man 'who having accepted the invitation, subsequently refuses it, even though quite fit to respond to it, incurs a sin.' It explains '*kētitaḥ*' as 'being invited.'

Madanapārijāta (p. 565) quotes the verse ;—also *Aparārka*, (p. 457), which adds that this refers to the person who has accepted the invitation ;—and *Hēmādri* (Shrāddha, p. 1002), which adds the following notes :—'*Kētitaḥ*,'

invited ;—the meaning is that if, on an invitation, the invited fails to keep the restrictions, he becomes a pig;—'*Kathañchit*,' intentionally or through forgetfulness ; others hold that '*atikrāman*' means 'not accepting the invitation,' but this view has been criticised and rejected by Medhātithi.

VERSE CXCI

'*Vṛṣalī*'—'Woman in general' (Medhātithi, Govindarāja, Nandana and Rāghavānanda) ;—'a Shūdra woman' (Kullūka).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 702), where it apparently takes the term '*vṛṣalī*' as standing for the Shūdra woman ;—and in *Hēmādri* (Shrāddha, p. 1006), which adds the following notes—'*vṛṣalī*' stands here for *woman in general*,—the Brāhmaṇī also is a '*vṛṣalī*' in the sense that she 'hankers after the male' (*vṛṣasyati bhartāram*) ; hence the meaning is that 'if after having accepted the invitation, one enjoys the company of his wife he incurs sin,'—'*modatē*' means *enjoying*, hence conversing and embracing also are to be avoided,—'*dātuḥ*,' of the performer of the Shrāddha,—'*duṣkṛtam*' sin,—becomes transferred to the said transgressor, *i. e.*, some disagreeable results accrue to him. If the words were to be taken in the literal sense then there could be nothing wrong in cases where the inviter is a pure, sinless man.

VERSE CXCII

This verse is quoted in *Hēmādri* (Shrāddha, pp. 61 and 1005), which adds the following notes :—'*Akrodhanāḥ*,' free from anger,—'*shauchaparāḥ*' is qualified by '*satatam*', 'always pure,'—hence the invited should sip water immediatly on sneezing or spitting,—'*brahmachāriṇaḥ*,' avoiding intercourse with women,—'*nyastashastrāḥ*', who have renounced cruelty, —'*mahābhāgāḥ*', endowed with mercy, generosity and other such qualities; 'since Fathers are such the invited who take their form, should also be so,'

VERSE CXCIV

This verse is quoted in *Hēmādri* (Shrāddha, p. 43).

VERSE CXCV

This verse is quoted in *Hēmādri* (Shrāddha, p. 55).

VERSE CXCVI

This verse is quoted in *Hēmādri* (Shrāddha, p. 55).

VERSE CXCVII

This verse is quoted in *Hēmādri* (Shrāddha, p. 55);—and in *Nirṇayasindhu* (p. 281.)

VERSE CXCVIII

This verse is quoted in *Hēmādri* (Shrāddha, p. 55).

VERSE CXCIX

"This verse probably contains a second classification of the Manes, which differs from the preceding, because it is based on a different tradition."—Buhler.

This verse is quoted in *Hēmādri* (Shrāddha, p. 55).

VERSE CC

This verse is quoted in *Hēmādri*, (Shrāddha, p. 48).

VERSE CCII

This verse is quoted in *Madanapārijāta* (p. 290), which notes that this is meant to apply only to the offering of water;—in *Aparārka*, (p. 488);—in *Hēmādri* (Shrāddha, p. 675);—in *Gadādharapaddhati*, (Kāla, p. 549);—and in *Smṛtisāroddhāra*, (p. 277).

VERSE CCIII

This verse is quoted in *Gadādharapaddhati* (Kāla, p. 526), which explains '*āpyāyanam*' as 'helping', 'subsidiary'.

VERSE CCIV

This verse is quoted in *Aparārka* (p. 476), which explains '*ārakṣa*' as equivalent to '*rakṣaṇa*';—in *Gadādharapaddhati* (Kāla, p. 426), which explains '*ārakṣabhūtam*,' as some little (not complete) safeguard;—and in *Shrāddhakriyākaumudī* (p. 54) as indicating the importance of Daiva Shrāddha.

VERSE CCV

This verse is quoted in *Aparārka* (p. 456) as meaning that the Brāhmaṇa to be fed in honour of the Vishvēdēvas should be invited before that to be fed in honour of the Pitṛs; and concludes that the matter is purely optional, in view of the contrary rule laid down by Prachētas;—in *Shrāddhakriyākaumudī*, (p. 54);—in *Gadādharapaddhati* (Kāla, p. 526), which explains '*daivādyantam*' as 'beginning and ending with the offering to the Dēvas', which means that the invitation is to be made afresh in connection with the *Dēvakṛtya*, and the concluding rites should be performed last of all for the Dēvas;—and in *Hēmādri* (Shrāddha, p. 1045), which says that the other rites shall begin with the Dēvas, but the *Visarjana* is to be done last for the Dēvas.

VERSE CCVI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 652) in support of the view that 'even though it may not be possible for the performer to find a spot sloping towards the south from himself, he should try and make it slope southwards;'—in *Smṛtitattva* (page 197) in the sense

that the performer should sit on a place that has been previously smeared with cowdung;—and in *Madanapārijāta* (p. 483), which adds the following explanations:—'*shuchim*'—*i. e.*, a sacred place, which is by itself clean; or a place in his own house, which should be free from all foreign sources of uncleanliness;—'*viviktam*' *i. e.*, free from hairs and other unclean things;—and the place should be beaten into a slope towards the south—*i. e.*, capable of allowing the performer to pour offerings towards the south.

This is quoted also in *Nirṇayasindhu* (p. 268);—in *Aparārka*, (p. 471), which explains '*vivikta*' as '*vijana*,' 'not crowded by men;' and adds that even though the place be clean, it should be smeared over with cowdung for the purpose of imparting to it special sanctity;—in *Hēmādri* (Shrāddha, p. 160);—and in *Shraddhakriyākaumudī* (p. 102).

VERSE CCVII

'*Chokṣēṣu*'—'Naturally clean' (Medhātithi, Govindarāja, Kullūka and Nārāyaṇa);—and 'pleasing' (Nandana and Rāghavānanda).

This verse is quoted in *Aparārka* (p. 471), which explains '*chokṣa*' as a 'place that is naturally clean';—in *Hēmādri* (Shrāddha, p. 160);—and in *Shrāddhakriyākaumudī* (p. 102).

VERSE CCVIII

This verse is quoted in *Nṛsimhaprasāda* (Shrāddha, p. 24 b).

VERSE CCIX

Medhātithi (P. 273, l. 1)—see Bhā. on 205 above.

VERSE CCX

"Water-bringing is a Northern-custom according to Āpastamba 2.17.17."—Hopkins.

VERSE CCXI

This verse is quoted in *Hemādri* (Shrāddha, p. 1353), which adds the following notes :—The meaning is that 'after having made offerings to (1) Agni, (2) Soma and (3) Yama, one should satisfy the Fathers who are present in the person of the invited Brāhmaṇas';—according to the explanation given by Medhātithi and Harihara, we have only two deities here—(1) Agni and (2) the joint deity Soma-Yama; and the genitive ending in '*agneḥ*' has the sense of the Dative, and this conjoint deity is to be accepted only by those in whose *Gṛhya* such a joint deity is mentioned. Our view is that the two, Soma and Yama, are to be treated separately, not jointly, as is clear from the reading '*agnisomayamānāñcha*' adopted by some *Nibandhas*.

VERSE CCXII

Medhātithi (P. 274, l. 19)—'*Dvau hi kālau etc.*'—See Gautama 5. 7—'*Bhāryādiragnirdāyādirvā.*'

The first half of this verse is quoted in *Madanapārijāta* (p. 581) as laying down the offering of *Homa* into the hand of the Brāhmaṇa. In this connection it enters into a long discussion. The text speaks of the 'absence of fire'; the 'fire' meant here must be the *Shrauta* and *Gṛhya* fires. *Absence* again is of three kinds: 'previous absence,' 'destruction,' and 'absolute absence'; there is 'previous absence' of fire prior to one's entering the 'Household';—after the man has entered the Household, if the fire goes out, either through carelessness, or through the break up of the Household, there is 'destruction' of fire, which can be resusciated by being set up again, or by the resumption of the Household;—there is 'absolute absence' of fire in the case of the Life-long Student, who never marries, and therefore never sets up either the *Shrauta* (Sacrificial) or the *Gṛhya* (Domestic) fire. It is only in the case of the first two kinds of 'absence' of the

Sacrificial and Domestic fires, that it being impossible to set up the Fire at the time of offering the *Shrāddha*, the *Homa* should be offered into the hands and such other receptacles as have been prescribed.—Some people have held that *Homa* can be offered into the *ordinary* fire also; but according to this view there could be no 'absence of fire,' as the *ordinary fire* can always be set up without difficulty; so that there would be no occasion for advantage being taken of the permission to offer the *Homa* into the hand or other receptacles; and this would render the present text, and others similar to it, entirely futile. All this points to the conclusion that the Homa at Shrāddha should never be offered into the *ordinary* fire.

Parāsharamādhava (Āchāra, p. 739) quotes this half of the verse, and remarks that it refers only to the case of the *Homas* offered by a Student.

It is quoted also in *Mitākṣarā* (on 1. 237) in support of the view that the offering of *Homa* into the hand is meant to apply only to the case—(1) of the *Shrāddhas* prescribed for the purpose of attaining a definite end, such as the one laid down to be performed under such lunar asterisms as *Kṛttikā* and the rest, for the purpose of attaining heaven,—(2) of the *Ābhyudayika Shrāddha* laid down to be performed on the occasion of the son's marriage and such other ceremonies,—(3) of the *Aṣṭakā Shrāddha*, laid down to be performed on the eighth day of the month,—and (4) of the *Sapiṇḍīkaraṇa Shrāddha*.

The first half of the verse is quoted in *Nirṇayasindhu* (p. 316).

The whole verse is quoted in *Hēmādri* (Shrāddha, p. 1337), which has the following notes:—The second line is a *Hētuvannigada Arthavāda*, the Brāhmaṇa being eulogised as serving the same purposes as the fire into which libations are poured;—'*mantradarshibhiḥ*', 'by those learned in the Veda.'

VERSE CCXIII

Burnell is not right in saying that "Medhātithi omits verses 213-14."

'*Purātanān*'—'Those deities born in this cycle who are called *Sādhyas*' (Medhātithi, who adopts this reading only as an alternative, his own reading being '*purātanāḥ*' explained as 'the ancient sages' and construed as nominative to the verb '*vadanti*') ;—'Those whose succession has been uninterrupted since immemorial times' (Govindarāja, Kullūka and Rāghavānanda) ;—'Those who were produced before all other castes' (Nārāyaṇa)

VERSE CCXIV

'*Apasavyam*'—'In such a manner that they tend towards the South' (Medhātithi) ;—'Passing the sacrificial thread over the right shoulder under the left arm' (Nārāyaṇa) ;—'with the right hand' ('others' in Medhātithi, which he rejects).

'*Apasavyēna hastēna*'—'With the right hand' (Kullūka). This explanation, which Buhler wrongly attributes to 'others' (in Medhātithi), is really put forth by Medhātithi in connection with the former term '*Apasavyam*', and not the second expression '*Apasavyēna hastēna*.' Nor is it right to say that according to Medhātithi this second expression means 'out of the Tīrtha of the right hand which is sacred to the Manes'; because, as a matter of fact, Medhātithi has given no explanation of this expression at all. Buhler seems to have got an imperfect copy of Medhātithi ; or did he not pay careful attention to reading it ?

This verse is quoted in *Madanapārijāta* (p. 601) without any comment;—and in *Hēmādri* (Shrāddha, p. 1321) as distinctly laying down the '*Prāchīnāvīta*'

VERSE CCXV

This verse is quoted in *Madanapārijāta* (p. 601), without any comment;—and in *Hēmādri* (Shrāddha, p. 1427), which adds the following notes:—'*Tasmāt haviḥshēṣāt*', out of the remnant of the substance offered into the Fire,—'*audaka-vidhi*' stands for the method by which an offering of water is made with hands in the *Apasavya* form, as laid down in the preceding verse.

VERSE CCXVI

This verse is quoted in *Madanapārijāta* (p. 601), without comment;—in *Parāsharamādhava* (Āchāra, p. 754) as laying down what should be done after the offering of the Balls has been made;—in *Smṛtitattva* (p. 177), which explains that the '*Lēpabhāginaḥ*,' 'Partakers of smearings' are the ancestors, the great-great-grandfather, his father and his grandfather;—one's own father, grandfather and great-grandfather being called '*piṇḍabhāginaḥ*';—the same explanation is repeated by the same work on p. 239.

It is evidently a misprint in Buhler's note where he includes the 'great-grandfather' under the '*lēpabhāginaḥ*'.

This verse is quoted in *Aparārka* (p. 507);—in *Hēmādri* (Shrāddha, p. 1449), which has the following notes:—'*Nyupya*', having deposited on the kusha-grass,—'*prayataḥ*' with proper care,—such care as implies concentration of mind, freedom from forgetfulness and so forth; in fact it stands for the entire procedure,—'*vidhipūrvakam*' refers to rules prescribed in ordinances other than those of Manu himself,—'*tēṣu darbhēṣu*', those kusha-blades upon which the Balls have been deposited,—'*tam*', that hand by which the Ball has been offered—'*lēpabhāginaḥ*' i. e., intended for those Pitṛs who are entitled to the 'smearings' *i. e.*, the four ancestors, above the great-grandfather;—and in *Shrāddhakriyākaumudī* (p. 190).

VERSE CCXVII

This verse is quoted in *Smṛtitattva* (p. 241), which explains the word '*mantravat*' (the reading adopted by it, along with Medhātithi, in place of '*mantravit*'), as referring to the *Yajurvēda-text*—'*namo vaḥ pitaro rasāya—namo vaḥ pitaraḥ shoṣāya—namo vaḥ pitaro jīvāya—namo vaḥ pitaraḥ svadhāyai—namo vaḥ pitaro ghorāya—namo vaḥ pitaro manyavē*,' where, according to Halāyudha, the six names —' Rasa—Shoṣa—Jīva—Svadhā—Ghora—and Manyu '— stand respectively for the six seasons—Spring, Summer, Rains, Autumn, Pre-winter and Mid-winter; and what is meant is that these should be thought of as 'Pitṛs' and then saluted. —It further adds that as no such 'salutation to the Seasons' is spoken of in Gobhila's *Gṛhyasūtra*, what Manu says should be taken as applying to Brāhmaṇas other than those who belong to the Sāmaveda.

Madanapārijāta (p. 601) also quotes this verse, and adds that the salutation to the Seasons is to be made with the *mantra*—'*namo vaḥ pitaraḥ &c., &c.*'

Nirṇayasindhu (p. 328) quotes this verse, and adds that Medhātithi has explained the phrase '*trirāyamya asūn*' as '*triḥ prāṇāyāmam kṛtvā*.'

It is quoted in *Aparārka* (p. 507);—in *Hēmādri* (Shrāddha, p. 1451) to the effect that the sipping of water should be done after the washing of the hand;—and in *Shrāddhakriyākaumudī* (p. 193), which adds that the mantra for bowing to the seasons begins with '*vasantāya*' and that for saluting the Pitṛs, with '*amīmadanta*.'

VERSE CCXVIII

This verse is quoted in *Madanapārijāta* (p. 601), without comment.—The first half is quoted in *Nirṇayasindhu* (p. 328);—and the second half in *Aparārka*

(p. 508);—and in *Shrāddhakriyākaumudī* (p. 201), which adds that the 'smelling' is to begin with the Ball offered to the Father.

VERSE CCXIX

'*Vidhivat*'—'Giving to the Brāhmaṇa invited in honour of the Father a piece out of the Ball offered to the Father, and so forth' (Kullūka);—'after they have sipped water, and so forth' (Nārāyaṇa).

"Nandana inserts here verse 223 and states that it is explanatory of the term 'according to rule.'"—Buhler.

This verse is quoted in *Shrāddhakriyākaumudī* (p. 326);—and in *Hēmādri* (Shrāddha, p. 1476).

VERSE CCXX

This verse is quoted in *Madanapārijāta* (p. 542), which explains '*pūrvēṣām*' as 'the three beginning with the grandfather'. Hopkins is not right when he says that "in this case he offers of course only two Balls."

The first half is quoted in *Nirṇayasindhu* (p. 361), in support of the view that the Ball should be offered to the Father's father, grandfather and great-grandfather.

The verse is quoted in *Shrāddhakriyākaumudī* (p. 553), which has the following notes:—'*Pūrvēṣām*,' the *father's* forefathers; another alternative is that the living Father should be respectfully fed and then Shrāddha offered to the next two ancestors, *i.e.*, the grandfather and the great-grandfather.

VERSE CCXXI

This verse is quoted in *Madanapārijāta* (p. 542), which, in explaining the phrase '*pituḥ svanāma saṅkīrtya*,' says that in offering the Ball—to his own great-grandfather,

e. g., he should refer to him as 'the grandfather of my father, so and so';—also in *Nirṇayasindhu* (p. 362) in support of the view that if the grandfather be living, the offerings should be made to the Father, the great-grandfather and the great-great-grandfather;—and in *Shrāddhakriyākaumudī* (p. 553), which notes that '*nāmakīrtana*,' 'mentioning of the name' stands for 'offering the Shrāddha' and '*prapitāmaha*,' 'great-grandfather' means the 'great-great-grandfather' also.

VERSE CCXXII

The first half of this verse is quoted without comment in *Madanapārijāta* (p. 542);—also in *Nirṇayasindhu* (p. 362);—and in *Shrāddhakriyākaumudī* (p. 554), which notes that '*Shrāddham*' stands for the 'Shrāddha-offerings,' the things offered; as the '*Shrāddha*' itself cannot be eaten, the meaning is that the living grandfather should be fed on the substances offered at the Shrāddhas, and then the offerings made to the dead Father and Great-grandfather.

VERSE CCXXIII

This verse is quoted in *Hemādri* (Shrāddha, p. 1476).

VERSE CCXXIV

This verse is quoted in *Hemādri* (Shrāddha, p. 1368), which has the following notes:—'*Annasya vardhitam*', 'pot filled with food', should be brought from the kitchen, with both hands, and placed before the Brāhmaṇa, in a clean place,—'*shanakaiḥ*' gently, so that the pot does not break or make any sound,—'*Svayam*', himself,—this is the best course; other Smṛiti texts permit of the cooking etc. being done by the wife;—in '*Shrādhakriyākaumudī* (p. 158), which explains '*vardhitam*' as 'filled';—it adds that the man should himself

place the vessel near the Brāhmaṇa on the square platform made for that purpose;—and in *Gadādharapaddhati* (Kāla, p. 545), which explains '*annasya*' as '*annēna*' and '*vardhitam*' as 'filled'.

It is quoted in *Smṛtitattva* (p. 229), which adds the following notes:—The genitive ending in '*annasya*' has the sense of the instrumental;—'*vardhitam*' means 'filled', which qualifies the '*pātra*, receptacle' understood;—'*upanikṣipēt*'—keep near, for serving; *i.e.*, the food should not be served into the dish directly from the cooking-pot; the cooking pot should be brought near the dish, and placed on the ground; the food should be served on the dish with the two hands, with which another vessel is held.

It is quoted in *Aparārka* (p. 492), which adds the explanation that 'the man should carry with his own hands the vessel which has been filled with food in a place other than the one where the Brāhmaṇas are to be fed, to a place near the Brāhmaṇas and keep it there gently, all the time thinking of his Pitṛs';—'*annasya vardhitam*' meaning that quantity of food which has been set aside as the share of one feeder.

VERSE CCXXV

This verse is quoted in *Aparārka* (p. 439);—in *Hēmādri* (Shrāddha, p. 1368), which explains the meaning as 'the food that is not brought by both hands is taken away by force' ('*sahasā*') by the wicked (*duṣṭachētasaḥ*) 'Asuras';—in '*Shrāddhakriyākaumudī*' (p. 158), which explains '*ubhayorhastayormuktam*' as (brought) with only one hand';—and in '*Gadādharapaddhati*' (Kāla, p. 545).

VERSE CCXXVI

This verse is quoted in *Smṛtitattva* (p. 229), which explains '*guṇān*' as 'accessories',—and *bhūmāvēva*' as

meaning that the dish containing the curries should be put on the ground, and the curries should not be served on the dish out of which the food is eaten ; but the curry may be served on this latter in the absence of a second dish.

This is quoted in *Aparārka* (p. 493), which explains '*guṇān*' as 'vegetable and other accessories,' which are further specified as '*sūpa-shāka*' and the rest ; these should be served in vessels placed on the ground, and in those placed in another vessel ;—in *Hemādri* (Shrāddha, p. 1372), which adds the following notes—'*Bhūmau*', in vessels placed on the ground,—'*guṇān*', things called '*guṇa*', 'accessory',—viz., '*sūpa-shāka* &c.' ; '*sūpa*' is a special preparation of *Mudga* and other grains cooked with rice, and called '*barānna*', and '*shāka*' for cooked roots, fruits, leaves etc. ; the particle '*cha*' includes other rich kinds of food, milk-rice, cakes, and so forth ;—in *Shrāddhakaumudī* (p. 158), which explains '*guṇān*' as subsidiary articles of food,—'*bhūmau*' as 'not on the feeding-dish itself', *i. e.*, in other dishes placed near the feeding dish ; —and in *Gadādharapaddhati* (Kāla, p. 545).

VERSE CCXXVII

This verse is quoted in *Smṛtitattva* (p. 229) without comment ;—in *Gadādharapaddhati* (Kāla, p. 546);—in *Shrāddhakaumudī* (pp. 20 and 158), which explains '*bhakṣyam*' as standing for the *shaṣkulī*, butter-baked bread and such things, —and '*bhojyam*' as for 'milk-rice' and the like ;—and in *Hemādri* (Shrāddha, p. 1368), which explains '*bhakṣyam*' as standing for *shaṣkulī*, sweet cakes and so forth, and '*bhojyam*' for *ghṛtapūra* and such preparations.

VERSE CCXXVIII

This verse is quoted in *Smṛtitattva* (p. 230) without comment ;—in *Hemādri* (Shrāddha, p. 1368) ;—in *Gadā*-

dharapaddhati (Kāla, p. 546), which explains '*guṇān*' as 'sweetness and the rest';—and in *Shrāddhakriyākaumudī*, (pp. 158 and 164), which explains '*shanakaiḥ*' as 'one after the other', '*guṇān prachodayan*' as 'mentioning that *this is sweet, this is acid,* and so forth.'

VERSE CCXXIX

'*Avadhūnayēt*'—'Shake; *i. e.* throw it by the hand and then take it in' (Medhātithi);—'Shake a piece of cloth over the food, as is often done for the removing of dust etc.' ('Others' mentioned in Medhātithi).

This verse is quoted in *Hēmādri* (Shrāddha, p. 1029), which explains the meaning to be that 'there should be no weeping', and goes on to add—what is forbidden is not the tear of joy (at the offering), but the tears that may come to the eyes by reason of the death of the beloved relative,—the telling of lies which has already been prohibited elsewhere from moral considerations, is here forbidden as affecting the performance of the offering;—one should not touch with his feet any kind of food, whether, clean or unclean,—nor should cloth be shaken over the food;—in *Shraddhakriyākaumudī* (p. 161), which explains '*asram*' as tears of grief, and in regard to the 'shaking of cloth', it says that some people explain it as *dusting the cloth over the food,* while according to others, what is forbidden is the fanning of the food with a piece of cloth;—and in *Gadādharapaddhati* (Kāla, p. 549).

VERSE CCXXX

This verse is quoted in *Gadādharapaddhati* (Kāla, p. 550), which explains '*duṣkṛtān*' as 'sinners'.

VERSE CCXXXI

'*Brahmodyāḥ kathāḥ*'—Buhler does not represent Medhātithi quite rightly: The explanation that he attributes to him, 'riddles from the Veda', is not found in Medhātithi at

all. Medhātithi's *first* explanation is—'stories related in the Veda';—the *second* alternative proposed is 'such Vedic texts as the one contained in 23.9 of the Vājasanēya Samhitā';—and the third explanation, 'discourses, in ordinary language, on the meaning of Mantras bearing upon Brāhmaṇ', is offered as that of the reading '*Brahmodyāḥ kathāḥ*'. It will thus be seen that 'riddles from the Veda' are not found in Medhātithi at all. It is the third explanation apparently that has misled Buhler. Hopkins has quoted Medhātithi correctly.

This verse is quoted in *Gadādharapaddhati* (Kāla, p. 546);—in *Shrāddhakriyākaumudī* (p. 158);—and in *Hēmādri* (Shrāddha, p. 1027), which adds the following notes:—'*Brahmodyāḥ*', stories that are related by the Brāhmaṇa, such as accounts of the war between the Gods and the Asuras, of the killing of Vṛttra, of Saramā and so forth,—or it may refer to such texts as '*Kashchidēkāki charati* etc.'; '*Brahmādyāḥ*' is another reading, which means—'Those mantras and Arthavāda texts which deal with Brahman'; '*Kathāḥ*', conversations in the ordinary language should be carried on, in connection with the said subjects;—'*this is liked by the Pitṛs*'—this is *Arthavāda.*

VERSE CCXXXII

'*Ākhyānāni*'—'Legends relating to Suparṇa, Mitrāvaruṇa and the rest, related in the Ṛgveda' (Medhātithi, Govindarāja, Kullūka and Rāghavānanda);—'such legends as occur in the *Brāhmaṇas*' (Nārāyaṇa);—'the legends relating to the death of Kamsa and so forth' (Nandana).

This verse is quoted in *Aparārka* (p. 502);—in *Gadādharapaddhati* (Kāla, p. 560), which explains '*Khilāni*' as standing for the 'Harivamsha and the rest';—in *Shrāddhakriyākaumudī* (p. 172), which explains '*Dharmashāstrāṇi*' as 'Manu and the rest', '*ākhyānāni*' as '*sauparṇa* and the like,' and '*khilāni*' as 'the *Shivasankalpa* and other hymns';—and in *Hēmādri* (Shrāddha, p. 1069), which has

the following notes:—'*Svādhyāyaḥ*,' Veda,—'*Dharmashastraṇi*,' works compiled by Manu and others,—'*ākhyānāni*,' such stories contained in the Ṛgveda as the '*Sauparṇa*,' the '*Maitrāvaruṇa*' and the '*Pāriplava*,' as also such Puranic stories as the one relating to the 'Seven Fowlers,'—'*itihāsa*' stands for the *Mahābhārata* and such works,—'*Purāṇa*' for the compilations which deal with the five subjects of Creation, Dissolution, Genealogies, Age-cycles, Deeds of royal dynasties,—'*khilāni*' for the Strīsūkta, the Mahānāmnika and other hymns.

VERSE CCXXXIII

This verse is quoted in *Hēmādri* (Shrāddha, p. 1026), which has the following notes:—'*Tūṣṭaḥ*,'—even though he may have real cause for grief, he should not show it by sighs or other expressions, he should show himself happy; '*Brāhmaṇān harṣayēt*' with singing and other things done by others,—or by himself, in due conformance with propriety, or with jokes suggested by the occasion; the meaning is that if the invited appear to become bored by the long-continued recitation of Vedic hymns &c., he should amuse them by means of stories of heroic deeds or songs and the like;—'*Shanairbhojayēt*,' should feed them with such gentle persuasive expressions as 'this is very tasty, do please take a few morsels' and so forth;—'*annādyēna*' milk-rice and such foods,—'*gunaiḥ*', vegetables,—'*asakṛt*,' again and again; '*parichodayēt*,' should urge, with such words as 'these cakes are very nice, this preparation of milk is very tasty', 'taking each thing in his hand, he should stand before the invited, and repeat the persuasion again and again,—this is what is meant by 'urging.'

VERSE CCXXXIV

'*Kutapam*'—The commentators are agreed in explaining this as 'blanket,' The word also means 'the hour of the

day after half-past eleven, the best suited for the offering of Shrāddhas.' This meaning, however, is not applicable to the present verse.

This verse is quoted in *Aparārka* (p. 475), which explains '*kutapa*' as 'blanket.'

VERSE CCXXXV

This verse is quoted in *Aparārka* (p. 474).

VERSE CCXXXVI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 748), which explains that the addition of the particle '*ēva*' is meant to emphasise that 'they should not give up eating, even though they may happen to touch one another.'

The second half of the verse is quoted in *Aparārka* (p. 497);—in *Shrāddhakriyākaumudī* (p. 170), which says that this verse forbids the praising of the food even by means of gestures;—and in *Gadādharapaddhati* (Kāla, p. 553), which adds the same note.

VERSE CCXXXVII

This verse is quoted in *Smṛtitattva* (p. 223), which adds that the control of speech itself being sufficient to the men describing the good qualities of the food, what is meant by the last clause 'as long as the qualities of the food are not described' is that these qualities should not be indicated even by gesticulation;—and it further points out that the rule regarding the food being 'steaming' is not meant to apply to such food as *parched rice* and others of the kind.

This verse is quoted in *Aparārka* (p. 497);—and in *Shrāddhakriyākaumudī* (p. 170).

33

VERSE CCXXXVIII

This verse is quoted in *Shrāddhakriyākaumudī* (p. 169);—and in *Hēmādri* (Shrāddha, p. 1021), which explains '*vēṣṭitam*' as wrapped up by turban etc.;—the specific prohibition of facing the south implies that when there is scarcity of room one may eat facing any other quarter but the south,—'*upānahau*' are foot-covers of leather (shoes).

"The same verse in the Mahābhārata ends: *Sarvam vidyāt tadāsuram* (13.90.19), 'belonging to the Asuras."—Hopkins.

VERSE CCXXXIX

This verse is quoted in *Hēmādri* (Shrāddha, p. 516); and Dāna, p. 108);—in *Shrāddhakriyākaumudī* (pp. 105 and 169);—and in *Gadādharapaddhati* (Kāla, p. 521).

VERSE CCXL

This verse is quoted in *Aparārka* (p. 472);—in *Shrāddhakriyākaumudī*, which explains '*ayathāyatham*' as 'nullified';—also in *Gadādharapaddhati* (Kāla, p. 521), which explains the same word as 'leading to results contrary to those expected';—and in *Hēmādri* (Dāna, p. 108, and Shrāddha, p. 516).

VERSE CCXLI

This verse is quoted in *Aparārka* (p. 472), which explains '*avaravarṇajaḥ*' as 'Shūdra';—in *Hēmādri* (Shrāddha, p. 576);—and in *Gadādharapaddhati* (Kāla, p. 521), which explains '*avaraja*' as Shūdra, and explains the meaning to be that 'the things should be removed far enough so that the wind etc. may not reach the food.'

VERSE CCXLII

This verse is quoted in *Aparārka* (p. 472), which explains '*khañjaḥ*' as '*kuṇṭhaḥ*';—and in *Hēmādri* (Shrāddha, p. 516.)

VERSE CCXLIII

'*Brāhmaṇam bhikṣukam*'—'The Brāhmaṇa that arrives as a guest, and the Brāhmaṇa that comes begging for alms' (Medhātithi, Govindarāja and Kullūka);—'the Brāhmaṇa householder, and the ascetic that begs for food' (Nārāyaṇa and Rāghavānanda).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 728) in support of the view that 'after the invited Brāhmaṇas have been seated, if a Religious Student or an Ascetic should happen to turn up, he also should be fed at the *Shrāddha*';—in *Aparārka* (p. 500);—in *Nṛsimhaprasāda* (Shrāddha, p. 246);—in *Gadādharapaddhati* (Kāla, p. 521);—and in *Hēmādri* (Shrāddha, p. 439).

VERSE CCXLIV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 750), which adds the following notes:—'*Sārvavarṇikam*' means 'that food which contains the particular vegetable called *Sarvavarṇā*;—and in *Aparārka* (p. 504), which explains that what is meant by '*sannīya*' is that the food should be collected in one vessel.

VERSE CCXLV

This verse is quoted in *Varṣakriyākaumudī*, (p. 359), as enumerating those entitled to the scattered food;—in *Gadādharapaddhati* (Kāla, p. 562), which explains '*kulayoṣitām tyāginām*' as 'those who abandon the ladies of their family without cause', and adds that the food scattered in the dish is for those who have died without sacraments, while that on the ground is for the slaves;—in *Shrāddhakriyākaumudī* (p. 275);—and in *Hēmādri* (Shrāddha, p. 1512), which adds the following notes:—'*asamskṛta*' stands for those whose Upanayana has not been done, and also the unmarried girls,—'*tyāginaḥ*' are suicides,—'*kulayoṣitām*', those ladies to whom

water-offerings have not been made;—or '*kulayoṣitām tyāginām*' may be taken together, meaning 'those who have abandoned their wives and ladies without cause.'

'*Tyāginām kulayoṣitām*'—'For those who abandon their elders *and* for unmarried maidens; or to those who have abandoned the ladies of their family, without fault' (Medhātithi);—'For women who have forsaken their families' (Govindarāja);—'suicides and childless women' (Nārāyaṇa);—'For ascetics and...' (Nandana).

This verse is quoted also in *Vīramitrodaya* (Āhnika, p. 376) without any comment;—and in *Aparārka* (p. 504), which explains '*bhāgadhēyam*' as 'share'; and adds that what is meant is that 'for those persons of his family who have died without Upanayana, and for those who have forsaken the ladies of his family or such others as should not be forsaken,—one should assign the food left in the dish in which the Brāhmaṇas have eaten, as also that which has been scattered on the grass'.

VERSE CCXLVI

This verse is quoted in *Mitākṣarā* (on 1.239) in support of the view that 'the food served to the Brāhmaṇas should be served in sufficiently large quantities, to make it possible for there being *leavings*, which constitute the share of the servants and others;—in *Vīramitrodaya* (Āhnika, p. 376), without any comment;—in *Nirṇayasindhu* (p. 325);—in *Aparārka* (p. 504), which adds that what has been left fallen on the ground by the Brāhmaṇas should be offered for such honest and hard working slaves as may have died;—in *Hēmādri* (Shrāddha, pp. 151 and 1511), which adds that *dāsavarga* here stands for the father's principal servant who may be dead;—and in *Gadādharapaddhati* (Kāla, p. 562).

VERSE CCXLVII

This verse, as quoted by Medhātithi on p. 290, l. 1, reads '*Asapiṇḍa*'.—But the same sense may be got out of the reading '*Āsapiṇḍa*'.—See *Translation.*

"The *Sapiṇḍīkaraṇa*, the solemn reception of a dead person among the partakers of oblations, is performed either on the thirteenth day, or a year after death,"—says Buhler. But the rite is performed on the *twelfth*, not the *thirteenth* day.

Hopkins has misunderstood the signification of the *Sapiṇḍīkaraṇa* rite. He calls it 'ceremony on making a Sapiṇḍa (relative) for him' and adds that 'it implies that the deceased died without any family to offer the Shrāddha for him.'

As a matter of fact, this rite is performed for every one; and its meaning is as explained by Buhler (see above).

The second half of this verse is quoted in *Smṛtitattva* (p. 802) in support of the view that the 'Shrāddha' and 'offering of the Ball' are two distinct acts.

VERSE CCXLVIII

Burnell is wrong in saying that 'verse 248 is apparently omitted by Mēdhātithi' It is strange that scholars of the 'Critical School' should be making such statements on the strength of Mss. which they know to be imperfect and incomplete.

This verse is quoted in *Smṛtitattva* (p. 802) as likely to be interpreted as indicating the 'offering of the Ball' to be the principal factor. It combats this view and adds that in the compound '*piṇḍanirvapaṇam*' the term '*piṇḍa*' is to be understood as synonymous with '*pitṛ*', so that what the compound means is 'offering to the Pitṛs.'

Medhātithi (P. 286, l. 14)—'*Sapiṇḍīkaraṇashrāddham &c.*' This appears to be a paraphrase of the verse, which is quoted also in *Mitākṣarā* (on ll. 253-254), where, however, the reading is '*prētānna nirdishēt.*' See below Bhāṣya, p. 289, ll. 15-20.

VERSE CCXLIX

This verse is quoted in *Aparārka* (p. 498);—and in *Gadādharapaddhati* (Kāla, p. 559).

VERSE CCL

'*Vṛṣalī*'—Neither Medhātithi nor Kullūka takes this in the sense of a 'Shūdra female.' Buhler is not right in attributing this explanation to them. Both of them explain it as 'any woman'; and they derive this meaning etymologically, by using the term '*vṛṣasyati*,' 'one who attracts to herself the male.' Nor is Buhler right in attributing to Nārāyaṇa the explanation that the word '*vṛṣalī*' means 'a seducing woman'; as Nārāyaṇa also uses the term '*vṛṣasyanti*' only by way of pointing out the etymological signification of the term '*vṛṣalī*'.

VERSE CCLIII

This verse is quoted in *Aparārka* (p. 504), which adds that 'if the Brāhmaṇas so wish, the food should be sent over to their house; or if they permit him to eat it, along with his relations, this may be done.'

VERSE CCLIV

'*Vāchyam*'—'By the giver of the feast or any other person that happens to come' (Medhātithi and Govindarāja);—'by the giver of the feast' (Kullūka).

'*Goṣṭhē*'—'In the cow-pen' (Medhātithi);—'at the *Goṣṭhī-shrāddha*' (Kullūka and Rāghavānanda);—'at a feast given to Brāhmaṇas for the purpose of bringing some benefit to the cows' (Nārāyaṇa).

This verse is quoted in *Shrāddhakriyākaumudī* (p. 177) as prescribing the form of the question to be addressed to the invited at a Shrāddha, after they have been fed.

VERSE CCLV

This verse is quoted in *Aparārka* (p. 474), which explains '*Sṛṣṭi*' as connoting 'plenty', and '*Mṛṣṭi*' as connoting 'deliciousness';—and in *Hēmādri* (Shrāddha, pp. 111 and 72), which adds the following notes:—'*Vāstu*', the house built for the Shrāddha-performance,—its '*Sampādana*' means 'building or acquiring by purchase, making it slope towards the South, levelling, washing and besmearing with cow-dung'—'*Sṛṣṭi*' means 'giving away' *i.e.*, freely giving away vegetables and other things,—'*Mṛṣṭi*', cleanliness or sweetness, —'*agryāḥ*', those equipped with *Vedic* learning,—these are '*Shrāddhasampadaḥ*' *i. e.*, excellences of things used at the Shrāddha; this implies that all these should be got together.

VERSE CCLVI

'*Pavitram*'—'Purificatory texts' (Medhātithi);—'Means of purification' (Nārāyaṇa).

VERSE CCLVII

'*Anupaskṛtam*'—'Not forbidden' (Medhātithi);—'not prepared with spices' (Govindarājā and Nārāyaṇa);—'not dressed as usual' (Nandana);—'not tainted by bad smell' (Kullūka and Rāghavānanda).

This verse is quoted in *Smṛtitattva* (p. 225), which explains '*anupaskṛtam*' as 'of such seasonings as are brought about by cooking &c.' It rejects the explanation of Kullūka ('free from bad smell') on the ground that the word can have no such meaning;—and in *Aparārka* (p. 500), which explains it as 'what has not been cooked for some other purpose'—and again on p. 551, as enumerating what is *haviṣya*;—also in *Hēmādri* (Shrāddha, pp. 541 and 573);—in *Shrāddhakriyākaumudī* (p. 4220), which explains '*anupaṣkṛtam*' as 'not rotten', 'not foul smelling',—*Soma* as the juice of the Soma-creeper;—and in *Gadādharapaddhati* (Kāla, p. 538).

VERSE CCLVIII

The second half of this verse is quoted in *Smṛtitattva* (p. 183), which adds the following notes:—Vāchaspati Mishra has explained this to mean that 'though actually facing the East, the man should, *in thought* face the South'; but this is not right; as Gobhila has distinctly laid down that the man should be actually facing the South.—Nor is there any reason for taking the words of Manu in that sense; it is for this reason that the commentators have explained the phrase '*dakṣiṇām dishamākāṅkṣan*' as 'looking towards the South'.

The verse is quoted in *Shrāddhakriyākaumudī* (p. 207), which has the following notes:—'facing the East but looking sideways towards the South'; Kullūka has explained '*ākāṅkṣan*' as *looking towards*; but such is not the meaning of the word;—and in *Hēmādri* (Shrāddha, p. 1483), which explains the meaning as—'Dismissing them, to go their way, rising and following them and bringing them to the place for washing the feet, and then looking towards the South, should ask for the desired boons.'

VERSE CCLIX

This verse is quoted in *Smṛtitattva* (p. 183) without comment;—in *Nirṇayasindhu* (p. 330);—and in *Hēmādri* (Shrāddha, p. 1483).

VERSE CCLX

This verse is quoted in *Gadādharapaddhati* (Kāla, p. 563).

VERSE CCLXI

'*Parastāt*'—This is the right reading, and not '*purastāt*'; as it is clear that the offering is to be made *after* the feeding of the Brāhmaṇas.

The first half of this verse is quoted in *Madanapārijāta* (p. 599), which, accepting the reading '*purastāt*', explains the line to mean that 'the offering is made *before* the Brāhmaṇas begin to eat, just after they have been worshipped, or after the offering has been made into the fire.'—The whole verse is quoted in *Gadādharapaddhati* (Kāla, p. 563), which says that '*prakṣipanti etc.*' is only reiterative of what has been prescribed in the preceding verse.

Parāsharamādhava (Āchāra, p. 752) also quotes the first half, reading '*purastāt*'; and adds the following explanation:—Some people hold that the offering of the Ball is to be done *before* the Brāhmaṇas have eaten, just after they have been worshipped, or after the offerings have been made into the fire;—but from the use of the term '*kēchit*' in the text, it seems that according to others the Ball is to be offered after the Brāhmaṇas have eaten, but before they have washed, or after they have washed, but either before or after they have been dismissed. The conclusion on this point is that the offering of the Ball is to be done *before* the feeding of the Brāhmaṇas only at inferior *Shrāddhas* that are performed before the Amalgamating Rite, while at this Rite itself as well as at those that follow it, it is to be done *after* the feeding. The difference in this practice is due to the custom obtaining among the followers of the different Vedic Schools.

VERSE CCLXII

"There are many such magical ceremonies in the Sāmavidhāna and the Ṛgvidhāna".—Burnell.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 759) without any comment;—in *Aparārka* (p. 550);—in *Shrāddhakriyākaumudī* (p. 215);—and in *Gadādharapaddhati* (Kāla, p. 563).

VERSE CCLXIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 759);—in *Aparārka* (p. 550);—in *Shrāddhakriyākaumudī* (p. 215):—and in *Gadādharapaddhati* (Kāla, p. 553).

VERSE CCLXIV

There is nothing in Medhātithi to show that he reads '*pūjayēt*' for '*bhojayēt*', as stated by Buhler.

This verse is quoted in *Aparārka* (p. 512), which explains '*Jñāti*' as 'relations on the father's side', and '*bāndhava*' as 'relations on the mother's side';—and in *Hēmādri* (Shrāddha, p. 1515), which has the following notes:—'*Jñāti*' are relations on the father's side, *i. e.*, Sapiṇḍas;—the remnant of the food cooked for the *Shrāddha* should be made to reach those; *i. e.*, they should be fed with it with due respect; after which one should honour the '*Bāndhavas*,' *i. e.*, relations on the mother's and the wife's side; if, however, on being asked 'what shall be done with the remnant?'—the Brāhmaṇas should say 'give it to us'—then other food should be cooked for the relations; and these are to be fed with the remnant, only if so permitted by the Brāhmaṇas. It may be regarded as incumbent on the Brāhmaṇas to give this permission.

VERSE CCLXV

This verse is quoted in *Nirṇayasindhu* (p. 331);—in *Gadādharapaddhati* (Kāla, p. 490), which explains '*Gṛhabali*' as standing for *Bhūtayajña* and implying the entire Vaishvadēva offering,—as held in *Kalpataru*;—in *Samskāraratnamālā* (p. 958), which notes that according to Medhātithi and Karka the term '*bali*' here stands for the *Vaishvadēva*. offering; but for the *Kākabali*, according to Divodāsa;—in *Hēmādri* (Kāla, p. 606), which reproduces the entire commentary of Medhātithi;—in

Puruṣārthachintāmaṇi (p. 426), which also quotes Medhātithi to the effect that '*bali*' stands for the *Vaishvadēva* offering;—and in *Hēmādri* (Shrāddha, p. 1062), where also Medhātithi's commentary is reproduced *in toto.*

VERSE CCLXVI

This verse is quoted in *Aparārka* (p. 500);—in *Hēmādri* (Shrāddha, p. 540);—and in *Gadādharapaddhati* (Kāla, p. 536).

VERSE CCLXVII

This verse is quoted in *Mitākṣarā* (on 1. 257) as describing what is meant by '*haviṣyānna*';—in *Parāsharamādhava* (Āchāra, p. 705);—in *Smṛtitattva* (p. 224), which explains '*vrīhi*' as 'rice ripening in the autumn';—in *Vidhānapārijāta* (II, p. 744);—in *Aparārka* (pp. 500 and 552);—in *Hēmādri* (Shrāddha, pp. 541 and 586);—in *Gadādharapaddhati* (Kāla, p. 536);—and in *Nṛsimhaprasāda* (Shrāddha, p. 9 b).

VERSE CCLXVIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 705);—in *Hēmādri* (Shrāddha, p. 586);—and in *Gadādharapaddhati* (Kāla, p. 536), which explains '*aurabhra*' as *mutton.*

VERSE CCLXIX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 706);—in *Hēmādri* (Shrāddha, p. 586);—and in *Gadādharapaddhati* (Kāla, p. 536), which explains '*pārṣata*' as meat of the *Pṛṣat i. e.*, the spotted deer.

VERSE CCLXX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 706);—in *Hēmādri* (Shrāddha, p. 586);—and in *Gadādharapaddhati* (Kāla, p. 536).

VERSE CCLXXI

'*Vārdhrīṇasa*'—'An old goat, white and with long ears reaching the water at the time of drinking' (Medhātithi, Govindarāja, Kullūka and Rāghavānanda);—'a black-necked, red-headed, white-winged crane' (Nārāyaṇa).

Both these explanations are noted in *Parāsharamādhava* (Āchāra, p. 706), where, however, the colour of the goat is mentioned as *red*, not *white*. The definition of the goat quoted by Medhātithi is here attributed to *Viṣṇudharmottara*, and that of the crane to the '*Nigama*'.

This verse is quoted in *Nirṇayasindhu* (p. 295), which adds the definition of *Vārdhrīṇasa* as *white*;—and the first half in *Aparārka* (p. 551), which explains '*pāyasa*' as 'rice cooked in milk', and adds that this milk should be such as is not forbidden.

It is quoted in *Gadādharapaddhati* (Kāla, p. 536), which supplies the description of the *Vārdhrīṇasa* as given in the *Nigama*—'(*a*) The old goat whose ears and mouth touch the water, who has lost his virility; (*b*) the bird which has black neck, red head and white wings'.

VERSE CCLXXII

'*Kālashāka*'—Buhler has misread Medhātithi; there is no such expression in Medhātithi as '*Kṛṣṇavāsudēva*'; the word used is *Kṛṣṇē vāstukabhēdē*, which means 'the darker variety of the *vāstuka* herb'. According to Nandana, it stands for the 'Black *neem*'.—*Parāsharamādhava* (Āchāra, p. 706) quoting the verse, explains it as 'well known in the northern country'.

'*Mahāshalka*'—Medhātithi explains this as '*shalyakā*', 'the porcupine', or (according to 'others', *a kind of fish*). [Medhātithi says nothing as to 'others' *reading* '*sashalkhān*'].—*Parāsharamādhava* explains it as 'a particular kind of fish';—'*loha*' as 'the red-coloured goat'—and '*munyanna*' as '*Nīvāra* and the like'.

This verse is quoted in *Hēmādri* (Shrāddha, pp. 541 and 586);—in *Shrāddhakriyākaumudī* (p. 14), which says that according to the 'ancients' '*mahāshalka*' stands for the *Rohita* fish;—and in *Gadādharapaddhati* (Kāla, p. 536).

VERSE CCLXXIII

"The day meant is *Bhādrapada, Badi*, 13"—Buhler.

This verse is quoted in *Smṛtitattva* (p. 117) without comment;—in *Aparārka* (p. 555), which adds that the Accusative ending in '*trayodashīm*' has the force of the Locative;—in *Hēmādri* (Shrāddha, p. 201);—in *Shrāddhakriyākaumudī* (p. 272), which explains the meaning as 'whatever mixed with Honey is offered on the thirteenth of the month, under the asterism of *Maghā* becomes inexhaustible';—in *Puruṣārthachintāmaṇi* (p. 385);—in *Varṣakriyākaumudī* (p. 356);—and in *Hēmādri* (Kāla, p. 470 and Shrāddha, p. 87).

VERSE CCLXXIV

'*Prākchhāyē kuñjarasya*'—'In the afternoon, when the shadow cast by the elephant falls towards the East' (Medhātithi, Kullūka, Nārāyaṇa and Rāghavānanda);—'during an eclipse' ('others' in Medhātithi, who rejects it). —*Mitākṣarā* (on 1. 218) quotes a definition by which the name applies to a particular day—

यदेन्दुः पितृदैवत्ये हंसश्चैव करे स्थितः ।
याम्यां तिथिर्भवेत्साहि गजच्छाया प्रकीर्तिता ॥

This verse is quoted in *Nirṇayasindhu* (p. 109), which quotes from *Vāyupurāṇa* a definition of '*Gajachchhāyā*' as the 13th day of the month during which the sun lies in the asterism of Hastā, and the moon in that of Maghā;—in *Hēmādri* (Shrāddha, p. 245);—in *Shrāddhakriyākaumudī* (p. 271), which explains '*dadyāt*' as '*dadāti*' and '*prākchhāyē etc.*' as 'when the shadow of the elephant is cast towards the East,' and notes that this is mere *Arthavāda*;—and in *Varṣakriyākaumudī* (p. 355).

VERSE CCLXXV

This verse is quoted in *Hemādri* (Shrāddha, p. 1031):—and in *Gadādharapaddhati* (Kāla, p. 551).

VERSE CCLXXVI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 666) as laying down what one should do in the event of his being unable to perform the *Shrāddha* throughout the dark fortnight;—in *Madanapārijāta* (p. 524), which remarks that this verse inplies also the alternative of beginning the *Shrāddha* on the *fifth* and going on daily till the *fifteenth*;—in *Smṛtitattva* (on p. 173, again on p. 252) as forbidding the performance of *Shrāddha* on the fourteenth, —and again on p. 845 as forbidding the performance of the *Shrāddha* on the fourteenth day of the dark fortnight of all months;—in *Aparārka* (p. 422), which adds that the alternative here laid down is that of beginning the performance of the *Shrāddha* on the tenth day of the fortnight;—in *Gadādharapaddhati* (Kāla, p. 467), which says that it refers to the *Mahālayā-shrāddha*;—in *Smṛtisāroddhāra* (p. 187) in support of the view that only five, *not ten*, days of the *kṛṣṇapakṣa* are specially commended, these being the 10th, 11th, 12th, 13th, and 15th days;—in *Shrāddhakriyākaumudī* (p. 6);—in *Varṣakriyākaumudī* (p. 350);—in *Puruṣārtha-chintāmaṇi* (p. 382);—in *Hēmādri* (Kāla p. 461), which adds that the fourteenth day is not to be excluded entirely, it is to be avoided only for the Shrāddha to three 'deities' with the exception of that offered to those killed with weapons;—and in *Hēmādri* (Shrāddha, p. 194).

VERSE CCLXXVII

This verse is quoted in *Hēmādri* (Kāla, p. 512), which explains '*yuksu*' and '*ayuksu*' as 'even' and 'odd', respectively;—and in *Hēmādri* (Shrāddha, p. 266).

VERSE CCLXXVIII

Medhātithi (P. 297, l. 16)—'*Vachanāni tvapūrvatvāt*' —This is Mīmāṁsā sūtra 3.5.21. The question arising as to whether or not there should be an 'eating of remnants' in the case of the *Soma juice*,—the conclusion is that there should be the eating of it; and this conclusion is based upon a passage referring to a totally different subject; which shows that even an unknown fact can serve as an illustration in support of a definite conclusion.

This verse is quoted in *Kālavivēka* (p. 366), which explains that the precise meaning of the verse is that 'from the three parts into which the day is divided, forenoon, mid-day and afternoon, the afternoon is superior to the other two.'

This verse is quoted in *Aparārka* (p. 465), which adds that the term '*aparāhṇa*' stands here, not for the fourth part of the day divided into five parts, but simply for 'the latter half of the day,' which is its etymological meaning;—in *Puruṣārthachintāmaṇi* (p. 373);—in *Shrāddhakriyakaumudī* (p. 314);—in *Varṣakriyākaumudī* (p. 236);—in *Shrāddhakaumudī* (p. 248); and in *Kālamādhava* (p. 109).

VERSE CCLXXIX

'*Ānidhanāt*'—'Until death' (Medhātithi and Govindarāja);—'up at to the end of the ceremony' (Kullūka, Nārāyaṇa, Nandana and Rāghavānanda).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 725) in support of the view that 'all the detailed Shrāddha rites beginning with the pouring of water round the dish to the end should be done while one has his thread hanging on his right shoulder';—in *Vīramitrodaya* (Āhnika, p. 345), which explains '*atandriṇā*' as 'without laziness,'—'*ānidhanāt*' as '*beginning* with death,' adding that the Maithilas explain this to mean 'till the end of the ceremony';—in *Shrāddhakriyākaumudī* (p. 44), which explains '*apasavyam*' as

'*vāmāvartakramēṇa*,' and '*ānidhanāt*' as 'to the end of the Shrāddha.'

Smṛtitattva quotes this verse on p. 185, in support of the view that the *Ulkā-bhramaṇa*, 'Brandishing of the Fire-brand,' which is done on the fifteenth day of *Kārtika*, being an act done in honour of the Pitṛs, should be done with the sacred thread passing over the right shoulder;—again on p. 231, in support of the view that the reciting of certain hymns that is laid down as to be done during the *Shrāddha*, should be done with the sacred thread passing over the right shoulder;—again on p. 236, where it is explained that '*apasavya*' means '*pitṛ-tīrtha*,' *i.e.*, the part of the palm between the thumb and the index-finger;—and again in vol. II, p. 303, in support of the view that all the rites that are performed '*after death*' (*ānidhanāt*) should be done with the sacred thread passing over the right shoulder.

It is quoted in *Gadādharapaddhati* (Kāla, p. 527), which reads '*atantriṇā*' and explains it as '*analasēna*,' and '*apasavyam*' as 'on the left side,' '*ānidhanāt*' as 'till the end of the performance';—in *Nṛsimhaprasāda* (Shrāddha, p. 24 b);—and in *Hēmādri* (Shrāddha, p. 1107), which has the following notes:—'*Prāchīnāvītinā*,' with the sacred thread hanging over the right shoulder and under the left arm-pit,—'*ānidhanāt*,' 'till the end,—'*darbhapāṇinā*,' is added with a view to show that everything that is done for the sake of the *Pitṛs* should be done kusha in hand.

VERSE CCLXXX

This verse is quoted in *Kālavivēka* (p. 527) as forbidding the performance of *Shrāddhas* at night;—in *Smṛtitattva*, on p. 172, and again on p. 266 as precluding certain times for the performance of Shrāddhas;—in *Puruṣārthachintāmaṇi* (p. 373);—in *Hēmādri* (Kāla, p. 586), which says that the night is excluded because *Rākṣasas* stalk

about at night, so that if Shrāddha were offered at night, the Rākṣasas would take it away; it should also not be done either in the morning or in the evening twilight;—in *Kṛtyasārasamuchchaya* (p. 37), which explains '*Suryē achiroditē*' as within three *muhūrtas* of sun-rise;—in *Kālamādhava* (p. 157);—in *Hēmādri* (Shrāddha, p. 329);—in *Shrāddhakriyākaumudī* (p. 305), which explains '*suryē* &c.' as 'during the first *muhūrta* of the sunrise, which is forbidden in reference to Shrāddha only;—in *Suddhikaumudī* (p. 194);—in *Hēmādri* (Shrāddha, p. 329);—and in *Nṛsimhaprasāda* (Shrāddha, p. 20 b).

VERSE CCLXXXI

This verse is quoted in *Aparārka* (p. 420);—and in *Gadādharapaddhati* (Kāla, p. 467).

VERSE CCLXXXII

This verse is quoted in *Smṛtitattva* on p. 174, as laying down that the Shrāddha during the 'dark fortnight' should be preformed on the Moonless Day;—on p. 35, II, as precluding the offering of Homa-libations in the ordinary fire;—and again on II, p. 136, to the same effect.

It is quoted in *Vidhānapārijāta* (II, p. 615), which remarks that it appears as if it were forbidding the performance of Shrāddha by a man 'with the Fire' on any but the Moonless Day; and proceeds to note that some people have taken this to mean that if a Shrāddha happens to fall on any other day, the man 'with the Fire' should do the '*saṅkalpa*' on that day, but postpone the actual performance till the Moonless Day;—but trustworthy people have held that what is meant is that for the man 'with the Fire,' even if there should arise the necessity of performing a Shrāddha on another day, he should always wait till the Moonless Day.

This verse is quoted in *Nirṇayasindhu* (p. 111) which remarks that the first half assigns the reason for what is asserted in the second half. It quotes three opinions—(1) Some people accept this verse in its literal sense; (2) 'our teachers' hold that it is meant to forbid for the man 'with the fire' the performance of that Shrāddha only which is done in the form of the '*Piṇḍapitṛyajña*';—(3) 'our own opinion' is that it serves to lay down that if any Shrāddha happens to fall on other days, the Man 'with the fire' should do it on the Moonless Day;—in *Puruṣārthachintāmaṇi* (p. 369), which reproduces the note from *Hēmādri*;—in *Hēmādri* (Shrāddha, p. 1679) which explains the meaning as—'The Agnihotri should not perform any Shrāddha in which the ritualistic details of the *Darsha-Shrāddha* are not adopted; that is, he should perform the Shrāddha only in the manner of the *Darsha-Shrāddha*; it does *not* mean that 'he should not perform any Shrāddha except the Darsha';—and in *Shrāddhakriyākaumudī* (p. 7), which rejects the view set forth by *Hēmādri*, attributing it to Halāyudha.

VERSE CCLXXXIII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 391) in support of the view that in case one is unable to perform all the three rites of *Tarpaṇa*, *Shrāddha* and *Bali*, if he performs even one of them, he is saved from the sin of neglecting the 'offerings to the Pitṛs';—and in *Hēmādri* (Shrāddha, p. 946).

VERSE CCLXXXIV

This verse is quoted in *Aparārka* (p. 461), which explains the meaning to be that the Father should be thought of as Vasu, the grandfather as Rudra and the great-grandfather as Āditya;—in *Hēmādri* (Shrāddha, p. 64);—and in *Gadādharapaddhati* (Kāla, p. 562) as setting forth the form of the Pitṛs.

VERSE CCLXXXV

Compare the *Mahābhārata* 13. 93. 13 *et. seq.*

Adhyaya IV

VERSE I

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 562), which adds that the rule here laid down is on the basis of the understanding that the ordinary span of man's life is a hundred years;—and in *Samskāramayūkha*, (p. 64), which remarks that the span of man's life being a hundred years, one should devote twenty-five years to each of the four life—stages,—such is the view of the writers of the Digests.

VERSE II

This verse is quoted in *Mitākṣarā* (on 1. 128), which says that what is here stated is confined to the Brāhmaṇa only;—in *Vidhānapārijāta* (II, p. 246);—in *Madanapārijāta* (p. 215);—and in *Nṛsimhaprasāda* (Āhnika, p. 37a).

VERSE IV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 309);—in *Vidhānapārijāta* (II. p. 246);—and the second half in *Madanapārijāta* (p. 216).

VERSE V

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 309), which explains the difference between '*uñchha*' and '*shila*' by taking the former to mean the picking up *of single grains* of corn and the latter that of *ears* of corn fallen on the ground;—and in *Vidhānapārijāta* (II, p. 246).

VERSE VI

The first half of this verse is quoted in *Parāsharamādhava* (Āchāra, p. 309);—and the entire verse in *Vidhānapārijāta* (II, p. 246).

VESRE VII

'*Kusūladhānyakaḥ*'—Having as much grain as is contained in a *Kusūla*, a granary. *i. e.*, enough to feed the household for *one year*' (not *three* as mentioned by Buhler) [Medhātithi];—'enough to last twelve days' (Govindarāja); —'enough for three years' (Kullūka and Rāghavānanda); —'enough for twelve, six or three months' (Nārāyaṇa).'

'*Kumbhīdhānyakaḥ*'—'Having as much grain as may be contained in a *Kumbhī*, *i. e.*, enough to last for six months' (Medhātithi);— 'enough to last for six days' (Govindarāja and Nārāyaṇa);—'enough for one year' (Kullūka and Rāghavānanda).

This verse is quoted in *Aparārka*, (p. 169);—in *Mitākṣarā*, (on 1. 128), which adds that this refers, not to all Brāhmaṇas, but to those only who are '*yāyāvara*' *i. e.* 'who devote themselves entirely to study, sacrifice and making gifts, and do not have recourse to teaching, sacrificing for others and receiving gifts, or amassing of wealth' (according to Dēvala);—also on 3.29, as describing the four kinds of 'Householder';—in *Madanapārijāta* (p. 216);—in *Vidhānapārijāta* (II, p. 246), which explains '*Kusūla*' as '*Koṣṭhakam*,'—'*Kumbhī*' as '*aṣṭrikā*,' and the whole compound as 'one who possesses grain enough to fill the one or the other';—'*tryahika*' as 'one who has grains enough to last for three days,' and '*ashvastana*' as 'one not having grains for the morrow';—and in *Nṛsimhaprasāda* (Āhnika, p. 37 a).

VERSE VIII

This verse is quoted in *Aparārka*, (p. 169);—and in *Madanapārijāta*, (p. 216).

VERSE IX

'*Saṭkarma*'—Medhātithi is again misrepresented by Buhler. (See *Translation*); the 'six' described by him are (1) '*uñchha*,' (2) '*shila*,' (3) '*ayāchitalābha*,' (4) '*yāchitalābha*,' (5) '*kṛṣi*' and (6) '*vāṇijya*'; and he adds that 'Teaching, sacrificing for others and receiving gifts' are included under '*yāchita-ayāchitalābha*'—they are those mentioned in verses 5 and 6, according to Govindarāja, which agrees with Medhātithi;—those mentioned in 5 and 6, excepting 'service' and substituting in its place 'money-lending,' according to Kullūka and Rāghavānanda;—according to Nārāyaṇa, those mentioned in verses 5 and 6, and also those enumerated in 1. 88;—those mentioned in 1. 88, according to Nandana, which explanation Medhātithi notes and rejects.

'*Tribhiḥ*'—Here also Buhler misrepresents Medhātithi; Medhātithi does not restrict 'three' to the 'first three mentioned in verses 5-6'; what he clearly says is 'any three out of those mentioned excepting agriculture and trade';—'teaching, sacrificing and accepting gifts' (Govindarāja, Kullūka, Rāghavānanda and Nandana);—'teaching, sacrificing and accepting gifts, as also the first three mentioned in verses 5-6' (Nārāyaṇa).

'*Dvābhyām*'—Here also what Medhātithi says is—*any two* out of the three just recommended, excepting *gifts received for asking*',—and not 'gleaning and accepting voluntary gifts' as stated by Buhler;—'sacrificing and teaching' (Govindarāja Kullūka, Rāghavānanda and Nandana);—'gleaning ears and single grains' (Nārāyaṇa).

'*Brahmasattra*'—' Any one of the two, gleaning ears and gleaning single grains' (Medhātithi and Nārāyaṇa);—'teaching' (Govindarāja, Kullūka, Rāghavānanda and Nandana).

This verse is quoted in *Aparārka* (p. 169), which adds the following notes:—'*ṣaṭkarma*' stands for the six occupations of sacrificing for others, offering sacrifices and the rest, that have been recommended for the Brāhmaṇa; and these are referred to for the purpose of prescribing the three occupations of receiving gifts and the rest;—'*tribhiranyaḥ*' —*i. e.*, for the '*kumbhīdhānya*' also the three occupations are enjoined;—'*dvābhyām ēkaḥ*',—this permits sacrificing and teaching for the *Tryahaihika*,—the receiving of gifts being forbidden, as they may come from evil persons;—the fourth, '*Ashvastana*' should live by '*Brahmasattra*', *i. e.*, teaching alone. Thus it follows that the '*Kusūladhānya*' and the rest are meant for the Brāhmaṇa only; as the receiving of gifts and the rest are not possible for any other caste.

Mitākṣarā (on 1. 128) quotes the verse in support of the view that the first refers to 'sacrificing, teaching, receiving gifts, agriculture, trade and cattle-tending,'—the second to 'sacrificing, teaching and receiving gifts,'—the third to 'sacrificing and teaching' and the fourth to 'teaching' only.

The verse is quoted in *Madanapārijāta* (p. 216), which provides an explanation more in keeping with Medhātithi's:—The *Kusūladhyāna* has six occupations,—viz. *uñchha, shila, ayāchita, yāchita, kṛṣi* and *vāṇijya*;—the other, '*Kumbhīdhānya*' lives by three—*i. e. uñchha, shila* and *ayāchita*;—the '*Tryahaihika*' by two—*i. e. uñchha* and *shila*;—and '*Ashvastanika*' by the '*Brahmasattra*' *i. e.*, by the *uñchha* alone, which leads him to the 'regions of Brahman, and as such is equal to the *Sattra sacrifice*.'

The verse is quoted also in *Vidhānapārijāta* (II. p. 247), which explains the 'six occupations' to be 'sacrificing, teaching, receiving gifts, agriculture, trade and cattle-tending;—and in *Samskāramayūkha* (p. 131), which explains

the meaning as follows :—Some people live by the six means—officiating at sacrifices, teaching, receiving gifts, agriculture, trade and cattle-tending ;—others by three only *viz.*, receiving gifts, teaching and officiating at sacrifices; others by two only *i.e.*, by officiating at sacrifices and teaching; and others again by one only, teaching; among these each succeeding one is superior to the preceeding ones.

VERSE XII

This verse is quoted in *Aparārka* (p. 170), which remarks that in connection with all these '*vratas*', it has to be borne in mind that what is exactly meant by the term '*vrata*' is the *mental determination* that 'I shall do this—I shall not do that',—and that all these have to be taken up immediately after the Final Bath.

VERSE XIV

This verse is quoted in *Aparārka* (p. 217), which adds the following notes:—'*Nitya*' here stands for all that is done without any desire for personal gain';—'*paramā gatiḥ*' means 'deliverance';—what is meant is that what leads to Deliverance is the performance of duty along with the true knowledge of the Supreme Self.

The verse is quoted also in *Parāsharamādhava* (Āchāra, p. 52);—and in *Vīramitrodaya* (Paribhāṣā, p. 48).

VERSE XV

'*Prasaṅgēna*'—'Music, singing and such other things to which man becomes addicted' (Medhātithi, Govindarāja, Kullūka Rāghavānanda and Nandana);—'with too great eagerness' (Nārāyaṇa).

This verse is quoted in *Hēmādri* (Dāna, p. 59).

VERSE XVI

This verse is quoted in *Aparārka* (p. 217);—and in *Prāyashchittavivēka* (p. 10).

VERSE XVIII

This verse is quoted in *Vīramitrodaya* (Paribhāṣā, p. 36); —and in *Samskāramayūkha* (p. 71).

VERSE XIX

'*Nigamas*'—According to Medhātithi, the term *Nigamas* does not mean the *Aṅgas*, as stated by Buhler,—but it includes Nigama—Nirukta—Vyākaraṇa—Mīmāmsā ;—Kullūka explains the term as 'works, called *Nigama*, explanatory of the meaning of the Veda.'

This verse is quoted in *Aparārka* (p. 127), which explains '*Nigamān*' as 'the Nighaṇṭu and other works that help in ascertaining the meanings of words';—in *Vīramitrodaya* (Samskāra, p. 509) as laying down what should be studied; —in *Vīramitrodaya* (Āhnika, p. 155), which explains '*buddhivṛddhikarāṇi*' as 'Tarka, Mīmāmsā and the rest,'—*dhanyāni*' as 'the *Arthashāstras*, which are conducive to the acquisition of wealth,'—'*hitāni*' as 'the Āyurveda and so forth,'—and '*nigamāḥ*' as 'the Nighaṇṭu and other works that help in the understanding of the meanings of words';—in *Samskāramayūkha* (p. 71);—and in *Smṛtichandrikā* (p. 132).

VERSE XX

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 155), which explains '*rochatē*' as 'becomes bright.'

VERSE XXV

This verse is quoted in *Aparārka* (p. 217), which makes the following observations :—The 'ends of night and day' being laid down as the times fit for the making of the two *Agnihotra* offerings,—the points of time really meant are also those immediately preceding and following the said 'ends'; it is on this understanding that the evening-offering is commenced in the *afternoon* and finished after the evening; and for those who adopt the alternative of making the offering 'after sunrise,' it is done after the sun has actually risen, (which would naturally be *after* the end of the night). Similarly as the exact point of time denoted by the term '*Darsha*' would be too minute for any act, it stands for such length of time as may be necessary for the entire offering. Then follows a long disquisition regarding '*Paurṇamāsa*' and '*Amāvasyā*.'

VERSE XXVI

This verse is quoted in *Aparārka* (p. 217).

VERSE XXIX

This verse is quoted in *Hēmādri* (Dāna, p. 677 and Shrāddha, p. 438).

VERSE XXX

'*Pāṣaṇḍinaḥ*'—'Ascetics who wander about with external marks, such as nakedness, red-dresses, and so forth' (Medhātithi, who does not explain the term as 'non-brahmanical ascetics,' as asserted by Buhler,—and also Govindarāja); —'Shākyas, Bhikṣus, Kṣapaṇakas and other ascetics outside the Vedic pale' (Kullūka and Nārāyaṇa);—'those who do not believe in the Vedas' (Rāghavānanda). The '*vāhyaliṅgin*' does not mean, as Hopkins says, 'those who bear the token of

outcastes'; what is really meant is the person who, without possessing any real asceticism of the heart, *makes a show of it, by wearing external marks.*

This verse is quoted in *Aparārka* (p. 170), which explains '*vikarmasthān*' as 'those addicted to such acts as are forbidden';—in *Mitākṣarā* (on 1. 130), which explains '***haituka***' as 'one who, by argumentation, raises doubts about everything',—'*pāṣaṇḍinaḥ*' as 'those who have recourse to such life-conditions as are opposed to the dictates of the Vedas';—and in *Smṛtisāroddhāra* (p. 319).

VERSE XXXI

This verse is quoted in *Hēmādri* (Shrāddha, p. 182).

VERSE XXXIII

This verse is quoted in *Madanapārijāta* (p. 33), which adds that where the text says 'not from others', what it means is that 'in the event of those named here being available, one should not seek for it from others';—and in *Prāyashchittavivēka* (p. 402), which explains '*rājan*' as standing for 'the just king of the Kṣattriya caste'.

VERSE XXXIV

'*Shaktaḥ*'—'Who is able to procure food' (Nārāyaṇa); —'he who is able to dine shall not stint himself through avarice' (Nandana);—'a Snātaka, who is a fit recipient of gifts must not pine with hunger (so long as the king has anything to give);—Rāghavānanda reading '*Yuktaḥ*' explains it to mean 'A Snātaka suffering from hunger shall not despair'.

This verse is quoted in *Nityāchārapradīpa* (p. 353); —and in *Smṛtisāroddhāra* (p. 224).

VERSE XXXV

This verse is quoted in *Smṛtitattva* (II, p. 249) as laying down 'shaving of the head' for those who have taken the Final Bath;—and in *Smṛtisāroddhāra* (p. 224).

VERSE XXXVI

This verse is quoted in *Aparārka* (p. 176), which explains '*vēdam*' as 'handful of kusha', and '*raukmē*' as 'golden';—in *Mitākṣarā* (on 1. 133);—and in *Smṛtisāroddhāra* (p. 320).

VERSE XXXVII

This verse is quoted in *Aparārka* (p. 180);—in *Mitākṣarā* (on 1. 135), in the sense that looking at the Sun is forbidden only at stated times, not always, as seems to be implied by Yājñavalkya's words;—in *Vīramitrodaya* (Saṃskāra, p. 494), which explains '*uparaktam*' (*v. l.* '*upasṛṣṭam*') as 'eclipsed';—again on p. 578, as mentioning things that should not be looked at;—in *Smṛtitattva* (p. 162), which adds that the prohibition of looking at the eclipsed sun is not applicable to that seeing of the eclipse which has been clearly enjoined as conducive to great merit;—in *Vidhānapārijāta* (II, p. 476);—in *Puruṣārthachintāmaṇi* (p. 346);—in *Hēmādri* (Kāla, p. 388) as prohibiting the house-holder seeing the eclipsed sun; —in *Saṃskāramayūkha* (p. 71);—in *Smṛtichandrikā* (p. 124), which explains '*upasṛṣṭam*' as 'eclipsed';—in *Saṃskāraratnamālā* (p. 292);—in *Smṛtisāroddhāra* (p. 320);—in *Varṣakriyākaumudī* (p. 94), which says that '*īkṣaṇa*' cannot be taken as standing for mere *knowing* (as some people have held), and that it does not prohibit the first *seeing* of the eclipse, which is necessary to entitle the man to bathe; what is forbidden is only the unnecessary *repeated* seeing of the eclipse;—and in *Shuddhikaumudī* (p. 218).

VERSE XXXVIII

This verse is quoted in *Saṃskāramayūkha* (p. 71), which explains '*vatsatantrī*' as 'the rope to which a calf is tied', and quotes Haradatta to the effect that '*vatsa*' here stands for the entire *bovine species*.

VERSE XXXIX

This verse is quoted in *Aparārka*, (p. 176), which explains that the 'mud' meant is that *which has been dug out*;—and in *Mitākṣarā* (on 1. 133).

VERSE XL

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 562);—in *Hēmādri* (Kāla, p. 726);—and in *Nṛsimhaprasāda* (Saṃskāra, p. 25 a).

VERSE XLI

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 562), which explains it to mean that if he approaches her during the first four days, he loses his wisdom &c.;—in *Hēmādri* (Kāla, p. 726);—and in *Nṛsimhaprasāda* (Saṃskāra, p. 25 a).

VERSE XLII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 562), which explains it to mean that if the man avoids her during the first four days, his wisdom and other things become enhanced;—and in *Hēmādri* (Kāla, p. 726).

VERSE XLIII

This verse is quoted in *Aparārka* (p. 180);—in *Mitākṣarā*, (on 1.125);—in *Madanapārijāta* (p. 123);

—in *Vīramitrodaya.* (Āhnika, p. 479, and again in Samskāra, p. 578);—in *Samskāramayūkha,* (p. 71);—and in *Smṛtisāroddhāra,* (p. 320).

VERSE XLIV

This verse is quoted in *Aparārka* (p. 180);—in *Mitākṣarā,* (on 1.135);—in *Madanapārijāta* (p. 123); —in *Vīramitrodaya* (Samskāra, p. 578);—in *Smṛtisāroddhāra,* (p. 320);—and in *Samskāramayūkha* (p. 71).

VERSE XLV

'*Govrajē*'—'The path by which, or the place at which, cows go to graze' (Medhātithi);—'cow-pen' (Kullūka and Govindarāja).

This verse is quoted in its second half in *Aparārka,* (p. 179);—in *Vīramitrodaya* (Āhnika, p. 33), where '*Govraja*' is explained as '*Goṣṭha*';—in *Smṛtitattva* (p. 329); —in *Vidhānapārijāta* (II, p. 153);—in *Nityāchārapradīpa,* (p. 250);—and in *Samskāramayūkha* (p. 71).

VERSE XLVI

This verse is quoted in *Aparārka* (p. 179);—in *Vīramitrodaya,* (Āhnika, p. 33), which explains '*chityām*' as the *Shyēna* and other altars built of bricks, or 'at a place where a dead body has been cremated' (according to some); and in connection with 'dilapidated temples' it remarks that, inasmuch as the making of water in *all kinds* of temples is expressly forbidden, the addition of the epithet 'dilapidated', '*jīrṇa*', must be understood to have been added with a view to the perceptible physical danger involved in the act,—*i. e.*, of loose bricks and other things falling and the like;—'*Valmīka*' is 'the mound of mud collected by a particular kind of insect.'

This verse is quoted also in *Smṛtitattva* (p. 329);—in *Vidhānapārijāta* (II, p. 153);—and in *Nityāchārapradīpa,* (p. 250), which explains '*chityām*' as 'on a fire-altar.'

VERSE XLVII

This verse is quoted in *Aparārka* (p. 179), which adds that, the '*parvata*' having been already mentioned in the preceding verse, the 'top of the mountain' is mentioned here with a view to indicate that if, under certain circumstances, it cannot be avoided, one may pass urine on a mountain elsewhere than on the 'top';—and in *Vīramitrodaya* (Āhnika, p. 33), which quotes only the first foot, and explains '*sasattvēṣu*' as 'with living creatures'; the second foot being quoted on p. 37, where '*sthitaḥ*' is explained as 'standing'.

VERSE XLVIII

This verse is quoted in *Madanapārijāta* (p. 43), which explains '*pashyan*' as 'before', '*sammukhaḥ*';—and in *Vīramitrodaya* (Āhnika, p. 37), which explains '*pashyan*' as 'looking at, in front of', in order to make it applicable to the *wind*, which is not '*visible*' with the eye.

VERSE XLIX

This verse, which is 52 in Buhler, Burnell and Kullūka and other commentators, is 49 according to Medhātithi, who remarks that 'some people do not read this verse in the present Discourse'. It is interesting, in the light of this remark, to note that this verse is not quoted in any of the important Nibandhas.

This verse is quoted in *Nityāchārapradīpa* (p. 248), which explains '*samvītāṅgaḥ*' as 'with the sacred thread hanging by the neck.'

VERSE L

This verse is quoted in *Aparārka* (p. 34), which explains the meaning to be that 'one should cover the ground either with sticks, or with clods, or with leaves, or with grass and

then ease himself,'—'*samvītāṅgaḥ*' means 'with body wrapped', and '*avaguṇṭhitaḥ*', 'with head covered';—in *Vīramitrodaya* (Āhnika, p. 25), which explains '*vācham niyamya*' as 'silent',—'*samvītaṅgaḥ*' as 'with the sacred thread hanging by the neck over the back';—it notes that Kullūka and others explain the word as 'with body wrapped',—and '*avaguṇṭhitaḥ*' as 'with head covered';—in *Smṛtikaumudī* (p. 57);—in *Nṛsiṁhaprasāda* (Āhnika, p. 3 a); —and in *Kṛtyasārasamuchchaya* (p. 45), which explains '*uchchāra*' as 'stools',—'*samutsarga*' as 'evacuation'.

VERSE LI

Burnell is not right in saying that "Medhātithi omits this verse" (see *Translation*). He adds—"The verse occurs in the Mahābhārata 13. 104. 76, following the one that is equivalent to Manu 52, but with the var. lec. (*a*) *ubhē mūtrapurīṣē tu* (*b*) (in the second *pāda*) *tathāhyāyurna ṛṣyatē*."

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 27), which explains '*yathādivā*' as 'facing the North'; —and again on p. 30;—in *Smṛtituttva* (p. 328), which explains '*uchchāra*' as 'excreta';—in *Vidhānapārijāta* (p. 152);—in *Smṛtisāroddhāra* (p. 265), which notes that the freedom herein set forth is meant only for occasions when one is unable to determine the exact directions, and when there is danger to life;—in *Kṛtyasārasamuchchaya* (p. 45), which explains '*prāṇabādhābhayēṣu*' as 'when there is danger to life from tigers and other things';—in *Nṛsimhaprasāda* (Āhnika, p. 3 b);—and in *Nityāchārapradīpa* (p. 250).

VERSE LII

This verse is quoted in *Madanapārijāta* (p. 42), which adds that this applies to cases where, on account of mist or fog, the man is unable to ascertain the directions.

It is quoted in *Vīramitrodaya* (Āhnika, p. 30), which adds the following explanation:—During the night, in shade or in darkness,—and during the day, in shade or in darkness caused by fog etc.,—and during suffering to life caused by disease etc.,—and in danger due to thieves, tiger and such other things;—Kullūka Bhaṭṭa reads '*prāṇabādhābhayēṣu*' and explains it to man 'when there is danger to life at the hands of thieves etc.,'—'one should do'—*i. e.*, the '*mūtrochchārasamutsargam*' (of the preceding verse). This verse supplies an exception to the law regarding the facing of the North or the East etc.; so that this latter law remains applicable to the day, when there is light, and also to the night when there is moon-light. This view has the support of *Kalpataru.* In view of the present verse specifying 'day and night', the facing of the North remains compulsory at the two twilights. The author of *Smṛtichandrikā*, Mādhavāchārya, Kullūka Bhaṭṭa and others have held the view that the first half applies to cases where one has lost all sense of direction; but this view has been rejected on the ground that there is no authority for restricting the rule in this manner.

This is quoted in *Smṛtitattva* (p. 329);—in *Vidhānapārijāta* (II, p. 152), which also adds that this refers to cases where the man has lost all sense of direction;—and in *Aparārka* (p. 34).

VERSE LIII

This verse is quoted in *Aparārka* (p. 181);—and in *Mitākṣarā* (on 1. 137).

VERSE LIV

This verse is quoted in *Mitākṣarā* (on 1.137);—and in *Aparārka* (p. 181).

VERSE LV

The first quarter of this verse is quoted in *Mitākṣarā* (on 3. 290).

VERSE LVII

This verse is quoted in *Samskāramayūkha* (p. 71), which explains '*avṛtah*' as 'without invitation from the sacrificer', he should not go to a sacrifice, with the purpose of getting something; there is nothing wrong in merely going to see the performance, as distinctly stated by Gautama.

VERSE LVIII

This verse is quoted in *Vīramitrodaya* (Paribhāṣā, p. 90), which explains '*gavām goṣṭhē*' as '*govishiṣṭē goṣṭhē*',—and '*dakṣiṇam etc.*' as 'he should place the upper cloth on his left shoulder and keep the right one outside the cloth';—and in *Samskāramayūkha* (p. 71).

VERSE LIX

This verse is quoted in *Samskāramayūkha* (pp. 71 and 68);—and in *Nṛsimhaprasāda* (Samskāra, p. 71b).

VERSE LXI

This verse is quoted in *Smṛtichandrikā* (p. 20).

VERSE LXII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 476), which explains '*uddhṛtasneham*' as refering to '*piṇyāka*' (residue of seeds ground for oil) and things of that kind; and '*atipragē*', as 'before the sun long risen';—the third quarter is quoted in *Mitākṣarā* (on 3. 290);—in *Smṛtitattva* (p. 30), as precluding the time of sunset and sunrise, and explains

'*Sauhitya*' as 'over-satisfaction', 'satiation';—and in *Samskāramyūkha* (p. 71), which remarks that by this the eating of '*takra*' becomes wrong; as there is nothing to justify an exception in favour of *takra*; it explains '*Sauhitya*' as 'over-eating'.

VERSE LXIV

This verse is quoted in *Samskāramyūkha* (p. 71).

'*Kṣvēḍēt*'—'Grind his teeth' (Medhātithi);—'roar like a lion' (Nārāyaṇa);—'snap his fingers' (Nandana).

'*Sphoṭayēt*—'slap' (Medhātithi);—'make his fingers crack' (Nandana).

VERSE LXV

This verse is quoted in *Madanapārijāta* (p. 328), which adds that the prohibition regarding the 'broken vessel' applies to vessels of metal *other than copper and the like*;—in *Samskāramayūkha* (p. 71);—and in *Shuddhikaumudī* (p. 339).

VERSE LXVI

This verse is quoted in *Vidhānapārijāta* (p. 671);—in *Nirṇayasindhu* (p. 195) as laying down certain rules for the Accomplished Student;—in *Shuddhikaumudī* (p. 313), which explains '*Karaka*' as *Kamaṇḍalu*, water-pot;—in *Nṛsimhaprasāda* (Samskāra, p. 71b);—in *Samskāramayūkha* (p. 71);—and in *Smṛtisāroddhāra* (p. 319), which also explains '*Karaka*' as *Kamaṇḍalu*.

VERSE LXVII

This verse is quoted in *Aparārka* (p. 173);—and in *Madanapārijāta* (p. 126).

VERSE LXVIII

This verse is quoted in *Madanapārijāta* (p. 126).

VERSE LXIX

'*Bālātapaḥ*'—'The morning sun' (Medhātithi) ;—'the Sun in the sign of Virgo, *i. e.*, the autumnal Sun' (Rāghavānanda).

'*Na chhindyānnakharomāni*'—'He should not clip his nails or hair,'—'himself, *i. e.*, he should employ a barber' (Medhātithi and Govindarāja),—'before they have grown long' (Kullūka),—'except at the proper time for clipping' (Nandana).

This verse is quoted in *Aparārka* (p. 183) ;—and in *Samskāramayūkha* (p. 71), which explains '*Bālātapa*' as the 'autumnal Sun' ['*Bālā*' standing for the zodiacal sign of *Kanyā*, Virgo, and it is during the month of *Kārtika* that the *Sun* (*ātapa*) is in that sign].

VERSE LXX

This verse is quoted in *Aparārka* (p. 183), which explains '*āyati*' as '*pariṇāma*', 'result'—'*Karma*' as *Saṅkalpa* 'volition', 'determination'; and this is 'fruitless,' '*niṣphala*', when it turns out to be *false*, *i. e.*, when the determination is not carried into practice; as regards the crushing of clods etc., what is to be avoided is the *habit* of doing it ;—and in *Samskāramayūkha* (p. 72).

VERSE LXXI

This verse is quoted in *Aparārka* (p. 183),—and again on (p. 253), as lending support to the idea that the man himself becomes 'unclean' by dealing with 'unclean things.'

VERSE LXXII

'*Vahirmālyam*'—'Garland over the dress' (Medhātithi); —'garland over the head' (Kullūka) ;—'garland on public roads and such uncovered places' ('others' in Medhātithi) ;—or 'garland without scent' ('others' in Medhātithi).

This verse is quoted in *Samskāramayūkha* (p. 72), which adds that going on carts drawn by bullocks is only *slightly* reprehensible (not *sarvathā*, wholly, reprehensible, as riding on their back is).

VERSE LXXIII

This verse is quoted in *Aparārka* (p. 184),—and in *Samskāramayūkha* (p. 72).

VERSE LXXIV

'*Na pāṇistham*'—'Placed in the left hand' (Nārāyaṇa);—'served in the hand, and not in a dish' (Medhātithi and Kullūka).

VERSE LXXV

This verse is quoted in *Samskāramayūkha* (p. 72).

VERSE LXXVI

This verse is quoted in *Samskāramayūkha* (p. 72).

VERSE LXXVII

The last foot of this verse is quoted in *Aparārka* (p. 183).

VERSE LXXVIII

This verse is quoted in *Aparārka* (p. 183).

VERSE LXXIX

'*Pukkasa... Antyāvasāyin*'—Defined under 10—12,39,49.

This verse is quoted in *Nṛsimhaprasāda* (Samskāra, p. 71 b).

VERSE LXXX

"Discrepancies between this verse and others in the work (9.125) are explained by the commentators, who say that the Shūdra mentioned in the other rules is the family servant." —Hopkins.

This verse is quoted in *Aparārka* (p. 220), which explains '*vratam*' as '*prāyaschittam*', 'expiatory rite';—and again on p. 1090, where it is pointed out that the giving of advice regarding 'expiation', that is forbidden here, refers to those cases where the Shūdra seeks advice without the mediation of a Brāhmaṇa.

It is quoted also in *Mitākṣarā* (on 3. 262), which remarks that the prohibition refers to those cases where the Shūdra does not seek advice in a meek and suppliant attitude;—in *Nṛsimhaprasāda* (Samskāra, p. 71 *b*);—and in *Samskāramayūkha* (p. 72), which says that what is forbidden here is '*direct* teaching.'

VERSE LXXXI

This verse is quoted in *Aparārka* (p. 220).

VERSE LXXXII

This verse is quoted in *Aparārka* (p. 183), which explains '*tataḥ*' as standing for the *head*.

VERSE LXXXIII

'*Tailēna*'—This is construed by almost all the commentators with '*spṛshet*', 'one should not touch with oil any *limb* after having bathed his head'; by others with '*Shiraḥ-snātaḥ*', 'one who has anointed his head *with oil* shall not touch any limb'.

This verse is quoted in *Aparārka* (p. 183), which construes the second line to mean 'having anointed his head with oil, he shall not rub that same oil over any other limb,' or he shall not, during the rest of that day, rub his body with any oil at all'.

VERSE LXXXIV

This verse is quoted in *Madanapārijāta* (p. 218), which adds that the 'king' here spoken of is one who tyrannises over his subjects;—and in *Prāyashchittavivēka* (p. 410).

VERSE LXXXVI

This verse is quoted in *Aparārka* (p. 185).

VERSE LXXXVII

This verse is quoted in *Aparārka* (p. 185);—and in *Prāyashchittavivēka* (pp. 403 and 410), to the effect that one should not accept gifts from a *Kṣattriya* king who is unrighteous.

VERSE LXXXVIII—XC

" A varied list is found in Yājñavalkya 3. 222 *et. seq.*, Viṣṇu 43. 1 *et. seq.* Others occur in our text, 4. 81, 4. 197, 3. 249, 12. 76".—Hopkins.

Nārāyaṇa takes '*nadī*' as standing for the *Vaitariṇī* river; while Govindarāja takes it as by itsef forming the name of a particular hell. The *Viṣṇupurāṇa* has a hell named '*Dīpanadī*'.

All these three verses are quoted in *Aparārka* (p. 185);—and in *Prāyashchittavivēka* (p. 15), which adds the following explanation of the names:—'*Tāmisra*,'

darkness, '*Andhatāmisra*', dense darkness,—'*Mahāraurava-Raurava*', abounding in hot sands,—'*Kālasūtra*,' resembling the potter's cutting string,—'*Mahānaraka*', where all sorts of dire sufferings are gone through,—'*Sañjīvanam*', where one is repeatedly killed and brought to life,—'*Mahāvīchi*', where large waves tumble about,—'*Tapana*', resembling flaming fire,—'*Sampratāpana*' is another name for the *Kumbhīpāka*,—'*Samhāta*' over-crowded,—'*Kākola*', where people are devoured by crows,—'*Kuḍmala*,' where there is whipping with cords,—'*Pūtimṛttikam*' where the earth smells like filth,—'*Lauhashaṅku*', pricks like the needle,—'*Ṛjīṣa*", where rotten flour is thrown,—'*Panthā*', where one is constantly on the move,—'*Shālmala*', where people are pierced by thorns of the Shālmalī tree,—'*Nadī*' where one is washed away by such streams as the Vaitariṇī and the like—'*Lohachāraka*,' where there is chaining in irons.

VERSE XCI

This verse is quoted in *Aparārka* (p. 185).

VERSE XCII

This verse is quoted in *Aparārka* (p. 158);—in *Parāsharamādhava* (Āchāra, p. 206), which explains '*Vedatattvārtha*' as 'the Supreme Self';—in *Madanapārijāta* (p. 204);—and in *Vīramitrodaya* (Āhnika, p. 13), which explains '*Brāhma muhūrta*' as 'the last quarter of the night', and adds that the time is so called because it is the time for the awakening of *Brāhmī*, *i.e.*, Bhāratī, the goddess of speech; and that the term '*muhūrta*' is to be taken as standing for *time* in general, and not in the restricted technical sense of a period of 48 minutes; and this on the ground that 48 minutes would not suffice for all those acts that are prescribed for being done after rising and before sunrise. It goes on to add that according to other *Nibandhas*, the last

but one *Muhūrta* (48 minutes) of the night is called ' Brāhma ', because it is sacred to Brahman. The conclusion that it arrives at is that those who have to perform all the acts of Vedic study and the rest should rise in the beginning of the last quarter of the night, *i.e.*, at 3 a.m. while others in the third *Muhūrta* of that quarter, *i.e.*, after 4-36 a.m. It explains '*Tanmūlān*' as 'due to those acts that are done for the sake of Dharma and Artha'; and the purpose for which all this is to be pondered over is that if the labour involved in a certain act is much, while the resultant Dharma or Artha is little, then it is to be avoided.—' *Vedatattvārtha* '—here the term ' *tattva* ' has been added for the purpose of excluding such meanings as might be deduced by wrong methods of interpretation; or ' *Vedatattvārtha* ' might stand for Brahman.

This verse is quoted in *Āchāramayūkha* (p. 4), which explains ' *Vedatattvārtha* ' as god, but quotes Shrīdatta to explain it as ' *nyāyapratītor'thaḥ* '; it explains ' *brāhmamuhūrta* ' as the last but one *muhūrta* of the night.

VERSE XCIII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 13).

VERSE XCIV

This verse is quoted in *Nityāchārapradīpa* (p. 386), which explains that ' *dīrghasandhyatva* ' is secured by continuing the Japa till after sunrise.

VERSE XCV

This verse is quoted in *Mitākṣarā* (on 1. 142) to the effect that the Veda is to be studied for four months and a half;—in *Parāsharamādhava* (Āchāra, p. 518), which explains

the compound '*ardhapāñchamān*' as '*ardham pāñchamam yēṣām*', *i.e.*, four months and a half; and adds that if on the day here specified there happen to be such conditions antagonistic to study, as the non-appearance of the Venus and the like—then the Upākarma should be performed on the Full-moon day of the month of *Āṣāḍha.*

It is quoted in *Vīramitrodaya* (Samskāra, p. 499);—and in *Madanapārijāta* (p. 84), which also explains the compound '*ardhapañchamān*' as '*ardhāḥ pañchamo māso yēṣām*';—*i.e.*, for four months and a half, counting from the day on which the *Upākarma* ceremony is performed. It adds that this rule is applicable, not to the Student only, but to the House-holder also.

It is quoted in *Vidhānapārijāta* (p. 512), which adds that according to the explanation provided by Hēmādri, the particle '*api*' is meant to include the fifth day of the month of *Bhādrapada* as another alternative day.

It is quoted in *Aparārka* (p. 186), which explains the construction as—'*Chhandāmsi upākṛtya tāni ardhapañchamān māsān adhīyīta*'; and explains the compound '*ardhapāñchamān*' as '*ardhaḥ pāñchamo māso yēṣām*';—the meaning being that from the day that the *Upākarma* is performed, the man should go on studying the Veda for four months and a half;—in *Puruṣārthachintāmaṇi* (p. 298) as laying down Vedic study to be done during four months and a half, during both the dark and the bright fortnights;—in *Hēmādri* (Kāla, p. 396), which adds that the particle '*api*' is meant to imply the '*Bhādrapada—Shravaṇā—Hastā* and *Pañchamī*';—in *Gadādharapaddhati* (Kāla, p. 171), which says that the *Chhandogas* are to do the *Upākarma* on the Full-moon day of *Bhādrapada*, while all others are to do it on the same day in *Shrāvaṇa*;—and in *Smṛtichandrikā* (Samskāra, p. 147), which explains '*yuktaḥ*' as 'with due application.'

VERSE XCVI

This verse is quoted in *Aparārka* (p. 186), which adds that 'if the *Upākarma* has been performed on the Full-moon day of *Shrāvaṇa*, then the *Utsarjana* should be performed on the first day of the bright fortnight of *Pauṣa*, while if the *Upākarma* has been done in *Bhādrapada*, then the *Utsarjana* should be done in *Māgha*'.

It is quoted in *Mitākṣarā* (on 1. 143) to the effect that if the *Upākarma* has been done in *Bhādrapada*, the *Utsarjana* should be done in *Māgha*;—in *Parāsharamādhava* (Āchāra, p. 521), which adds the same two options as *Aparārka*;—in *Madanapārijāta* (p. 95), which also notes the same two options;—in *Puruṣārthachintāmaṇi* (p. 297), which says that if the *Upākarma* has been done in Shrāvaṇa then the *Utsarjana* should be done in Pauṣa, on the first day of the bright fortnight; but if the former has been done in Bhādra then the latter should be done in Māgha on the same day;—in *Hēmādri* (Kāla, p. 405), which adds the same remark;—in *Smṛtisāroddhāra* (p. 129), which has the same note;—and in *Smṛtichandrikā* (Saṃskāra, p. 147), which says that '*shukla pratipadi pūrvāhnē*' goes with both, and adds the same explanation as above.

VERSE XCVII

This verse is quoted in *Aparārka* (p. 187) to the effect that after *Upākarma* and *Utsarjana*, one should observe a holiday of either one day or three days;—in *Mitākṣarā* (on 1. 143);—in *Smṛtichandrikā* (Saṃskāra, p. 154), which says that this verse, along with verse 119, lays down three alternatives—(1) '*Pakṣiṇī rātri*', *i.e.*, one night with a day preceding, and another following it,—(2) three days (mentioned in verse 119) and (3) one day—the alternative to be adopted being determined by one's own *Gṛhyasūtra*;—in

Hēmādri (Kāla, p. 761), which adds the same note;—and in *Samskāramayūkha* (p. 58).

VERSE CXVIII

This verse is quoted in *Mitākṣarā* (on 1. 143), to the effect that during the rest of the year, one should study the Veda during the bright fortnights and the Subsidiary Sciences during the dark fortnights;—in *Madanapārijāta* (p. 95), to the effect that the 'dismissal' involved in the *Utsarjana* ceremony does not mean that its study should be totally abandoned during the rest of the year;—in *Puruṣārthachintāmaṇi* (p. 298) as laying down the method of study to be adopted after *Utsarjana*;—and in *Smṛtichandrikā* (Samskāra, p. 148).

VERSE XCIX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 144) as laying down what should be avoided in the reading of the Veda;—in *Vīramitrodaya* (Samskāra, p. 525);—in *Vidhānapārijāta* (p. 526);—in *Nṛsimhaprasāda* (Āhnika, p. 35 a);—and in *Samskāraratnamālā* (pp. 313 and 323).

VERSE CI

This verse is quoted in *Gadādharapaddhati* (Kāla, p. 194);—in *Puruṣārthachintāmaṇi* (p. 444);—and in *Hēmādri* (Kāla, p. 776).

VERSE CII

This verse is quoted in *Gadādharapaddhati* (Kāla, p. 194).

VERSE CIII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 529), which explains it as—'From the time of the phenomenon to the same time next day, it is unfit for study';—in *Smṛtitattva* (p. 834), which also gives the same explanation of '*ākālikam*';—in *Puruṣārthachintāmaṇi* (p. 443), which explains '*ētēṣu*' as referring to '*vidyut*' and the rest, and notes that '*ākālikam*' goes with each of them;—in *Hēmādri* (Kāla, p. 761), which has the same note and explains '*ākālikam*' as beginning from the time of the phenomenon and extending upto the same time of the next day;—and adds that in seasons other than the rains, the 'holiday' is to be observed in the evening;—in *Gadādharapaddhati* (Kāla, p. 194);—in *Samskāramayūkha*, (p. 57), which adds the following notes:—all the three phenomena are to be taken collectively here, on account of the copulative compound—says Medhātithi; according to Hēmādri, each is to be taken separately; what is said here refers to the rainy season; '*ākālikam*' means 'from the time of the occurrence to the same time on the morrow'; 'Lightning and the rest' are to be treated as 'occasions of holiday' only when they occur either in the morning or in the evening;—and in *Smṛtichandrikā* (Samskāra, p. 149), which takes each of the three phenomena separately, and has the same notes as above.

VERSE CIV

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 530), which notes that the '*agnipràduṣkaraṇa*' indicates the *morning twilight*; and that this *Anadhyāya* also is to be *ākālikā* (see verse 103);—in *Hēmādri* (Kāla, p. 761);—in *Samskāramayūkha* (p. 58) in support of the view that the phenomena referred to should occur in the evening, or morning, and that there is no 'holiday' due to the mere appearance of clouds during the rainy season; it quotes

Dharmaprakāsha to the effect that '*prāduṣkṛtāgniṣu*' (morning and evening) is to be taken with the 'appearance of clouds' also;—in *Gadādharapaddhati* (Kāla, p. 194); —in *Varṣakriyākaumudī* (p. 566), which explains '*prāduṣkṛtāgniṣu*' as 'at the times when the fire is kindled for the morning and evening Libations', *i. e.*, morning and evening, and the verse as meaning—'when the three phenomena of lightning and the rest are perceived during the season (Rains), then one day and night should be treated as 'holiday', and *apart from the Rainy season*, if mere clouds appear in the morning or evening, one day and night should be observed; but not so during the rains; the particle '*cha*' implies that when lightning and thunder are heard apart from the Rainy season, there will be a holiday for one day and night; —and in *Smṛtichandrikā* (Samskāra, p. 149), which explains '*prāduṣkaraṇa*', as '*viharaṇa*', furbishing,—and says it denotes the Twlights.

Gadādharapaddhati (Kāla, p. 197) quotes the opinion of *Kalpataru* to the effect that on the appearance of each of the phenomena individually, only the time of the appearance is to be treated as holiday. It adds that the accepted practice is that whenever dense clouds appear, apart from the Rains, it is treated as a holiday.

VERSE CV

'*Jyotiṣāñchopasarjanē*'—'When there is a halo round the planets, and when they strike each other' (Medhātithi); —'when there is an eclipse' (Nārāyaṇa, Kullūka and Rāghavānanda).

This verse is quoted in *Aparārka* (p. 188), which explains '*ṛtau*' as 'during the raniny season', and '*ākālikān*' as 'during the time of the phenomenon';—in *Vīramitrodaya* (Samskāra, p. 530), which explains '*Nirghāta*' as 'sound in the sky', and '*Jyotiṣāmupasarjanam*' as

'halo round the sun or the moon', or 'the falling of meteors';—in *Smṛtichandrikā* (Samskāra, p. 151) which explains '*Nirghāta*' as 'a peculiar sound in the sky', and '*Jyotiṣāmupasarjanam*' as 'the appearance of a halo round the Sun or the Moon';—and in *Gadādharapaddhati* (Kāla, p. 194).

VERSE CVI

"If these sounds are heard in the morning twilight, there should be no study till the sun is up; when they are heard in the evening twilight, there is to be no reading till the stars appear;—or if the two disturbances occur, the intermission lasts as long as the sun or stars remain; but if it also rains, then, as long as the day and night" (Kullūka).—For '*shēṣē*' Medhātithi notes another reading '*shēṣam*' and explains it to mean that 'on the day that one offers the *Jyotiṣṭoma* and other well-known sacrifices, the *shēṣa, remainder* of that day, is to be regarded as *unfit for study.*'

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 526), which adds that this refers to the Rainy season,—in other seasons, the whole day and night is unfit for study;—in *Hēmādri* (Kāla, p. 763), which has the following notes:—When the phenomenon appears in the morning the holiday extends as long as the Sun does not set, and if in the evening, then till the setting of the stars; '*shēṣē*', *i. e.*, if it comes to rain, then it is holiday during the day as well as during the night;—in *Samskāramayūkha* (p. 56), which has the following notes—'*Prāduṣkṛtēṣu etc.*,' *i. e.*, the morning and evening,—'*sajyotiḥ*' means that if it happens in the evening then the whole night is 'holiday'—'*shēṣē*', if it rains, then the whole day and night; all this only when it occurs during the Rainy season; in other seasons, these phenomena lead to a three days' holiday;—in *Smṛtichandrikā* (Samskāra, p. 150), which has the same note, but explains '*shēṣē*' as '*ṛtau*';—in *Gadādharapaddhati* (Kāla, p. 194);—and in *Varṣakriyākaumudī*

(p. 566), which has the following notes :—This lays down special rules regarding mere thundering during the rains: if there is thundering in the morning, the entire day time is to be kept as holiday; and if it occurs in the evening, then the night only; '*shēṣē*', *i. e.*, on the occasion of the thunder and the rest developing into rain, both the day and night are to be observed. The 'Rainy season' is here meant to stand for all the four months during which there are rains. —*Gadādharapaddhati* (Kāla p. 197) notes that there is to be holiday when there is not merely rain, but rain accompanied by lightning and thunder, according to the rule as laid down in the first part of the verse; the last part sets forth the rule for cases of rain only.

VERSE CVII

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 534), which explains '*Dharmanaipuṇyakāmāḥ*' as 'those who have not yet got up the Veda'; adding that for those who have already got up the Veda, there would be nothing wrong in reading it in the village;—in *Hēmādri* (Kāla, p. 771), which has the following notes :—Those who have completed their studies and carry it on further only for the sake of acquiring spiritual merit are here spoken of as '*Dharmanaipuṇyakāma*', those still engaged in elementary studies are called '*vidyānaipuṇyakāma*'; it is for the former that reading in villages and towns is here prohibited;—in *Smṛtichandrikā* (Saṃskāra, p. 161), which has the same note and adds that the implication is that for those who are '*vidyānaipuṇyakāma*,' reading in villages and towns is not forbidden;—and in *Gadādharapaddhati* (Kāla, p. 194), which notes that the holidays laid down for the '*dharmanaipuṇayakāma*' are not meant for others.

VERSE CVIII

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 535), without any comment;—in *Hēmādri* (Kāla,

p. 771), which says that '*vṛṣala*' here stands for unrighteous persons reading in the presence of Shūdras having been already forbidden in verse 99;—in *Gadādharapaddhati* (Kāla, p. 194);—and in *Smṛtichandrikā* (Samskāra, p. 162).

VERSE CIX

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 538);—in *Smṛtichandrika* (Samskāra, p. 163);— in *Hēmādri* (Kāla, p. 773);—and in *Gadādharapaddhati* (Kāla, p. 195), which explains '*madhyarātri*' as during four *muhūrtas* at the middle of the night.'

VERSE CX

'*Ēkoddiṣṭa*'—Burnell was right in rendering this as 'to one ancestor,' and Hopkins is *not* right in changing it into 'to one recently deceased.' As a matter of fact '*Ekoddiṣṭa*' is the name applied to the *Shrāddha* to a *single* person,—as distinguished from the *Pāravaṇa* which is offered to *six* ancestors,—whether he has died long ago or only recently.

This verse is quoted in *Aparārka* (p. 190), which explains '*Kētanam*' as 'invitation',—at this, and on an eclipse, either one day or three days should be unfit for study,—'*Rāhusūtaka*' meaning 'the sign of Rāhu;'—in the *Dānakriyākaumudī* (p. 99), as forbidding study for three days from the day of invitation;—in *Gadādharapaddhati* (Kāla, p. 195), which adds the same note and explains '*Kētana*' as 'invitation';— in *Prāyashchittavivēka*, (p. 407), which explains '*Kētana*' as 'invitation,' and '*pratigraha*' as 'the acceptance of a gift made by the donor for gaining spiritual merit';—in *Samskāramayūkha* (p. 58), which has the following notes:—Some people say that it is not right that in the case of the Shrāddha on death, the invited should desist from study only till the food eaten has become digested,

and in that of subsequent *Ēkoddiṣṭas* it should be for three days; and they hold that the former is meant for cases of *unintentional* eating and the latter for those of *intentional* eating;—the writer himself holds the view that the 'three days' are meant for cases of *first* Shrāddha also;'—in *Puruṣārthachintāmaṇi* (p. 442);—in *Smṛtichandrikā* (Saṃskāra, p. 153).—in *Mitākṣarā* (on 1.146) to the effect that an invitation to an Ēkoddiṣṭa means the omission of study for three days;—in *Hēmādri* (Kāla, p. 756);—and in *Shuddhikaumudī* (p. 171).

VERSE CXI

This verse is quoted in *Aparārka* (p. 190), where '*ēkānudiṣṭa*' is explained as the '*Ekoddiṣṭa Shrāddha*';—in *Hēmādri* (Kāla, p. 756), which explains '*gandha*' etc. as 'the odour of the sandal-paint and the incense';—and in *Gadādharapaddhati* (Kāla, p. 195).

VERSE CXII

This verse is quoted in *Mitākṣarā* (on 1.151);—in *Vīramitrodaya* (Saṃskāra, p. 535), which explains '*prauḍhapādaḥ*' as 'with feet placed on a seat or over his thighs,'—'*avasakthikā*' as 'tying up the knees with the loin,'—and the second line as 'indicating the time during which hands may be wet after washing and rinsing the mouth, or having taken the food specified';—in *Nirṇayasindhu*, (p. 194), which explains '*prauḍhapāda*' as 'placing one foot over another,' or 'with feet placed on the seat', the latter explanation being attributed to Haradatta;—in *Gadādharapaddhati*, (Kāla, p. 195);—in *Hēmādri* (Kāla, p. 779), which explains '*avasakthikā*' as 'tying the knees together with a napkin';—in *Saṃskāramayūkha* (p. 56), which explains '*prauḍhapāda*' as 'spreading the feet', or 'putting one foot over the other,' and '*avasakthikā*' as 'tying the

knees together with a piece of cloth;'—in *Smṛtichandrikā*, (Samskāra, p. 162), which explains '*prauḍhapāda*' as 'with a foot placed upon a seat,' and '*avasakthikā*' as 'tying the knees together with the waist by a piece of cloth or some such thing';—in *Puruṣārthachintāmaṇi*, (p. 444), which adds the same explanation of '*avasakthikā*;—and in *Samskāraratnamālā* (p. 235), which explains '*prauḍhapādaḥ*' as 'with one foot placed over the other', or 'with a foot placed on a seat', as explained by Haradatta.

VERSE CXIII

This verse is quoted in '*Gadādharapaddhati*' (Kāla, p. 195);—in *Hēmādri* (Kāla, p. 769), which explains '*nīhāra*' as 'fog';—in *Samskāramayūkha* (p. 53), which notes that this holiday is to continue the whole day and night; —in *Smṛtichandrikā* (Samskāra, p. 159).

VEESE CXIV

This verse is quoted in *Puruṣārthchintāmaṇi* (p. 441), which explains '*Brahma*' as 'Veda';—in *Hēmādri* (Kāla, p. 755);— in *Samskāramayūkha* (p. 53), which adds that this holiday lasts the whole day and night; —in *Smṛtichandrikā* (Samskāra, p. 152), which adds the same note;—and in *Gadādharapaddhati* (Kāla, p. 195).

VERSE CXV

'*Paṅktau*'—Buhler entirely misrepresents Kullūka; Kullūka does not explain the term as 'in a company'; he clearly explains that what is meant is that 'one shall not read the Veda when seated in a line with horses, camels or asses'; while Medhātithi explains the meaning to be that 'that time is unfit for study when the animals named cry out in a line'.

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 536);—in *Hēmādri* (Kāla, p. 774);—in *Smṛtichandrikā* (Saṃskāra, p. 163);—and in *Gadādharapaddhati* (Kāla, p. 195).

VERSE CXVI

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 534), which explains the third quarter to mean that 'one should not read the Veda when wearing the cloth that he had worn at the time of sexual intercourse'; and adds that this refers to cases where the cloth has not been washed after the act;—in *Hēmādri* (Kāla, p. 770), which explains '*antē*' as 'near' and '*maithunaṃ vāsaḥ*' as 'the cloth, clad in which he has had sexual intercourse'; he should not wear this—without its being washed—while reading;—in *Saṃskāramayūkha* (p. 56);—in *Smṛtichandrikā* (Saṃskāra, p. 160), which reproduces the same remarks as those in *Hēmādri*;—and in *Gadādharapaddhati* (Kāla, p. 195).

VERSE CXVII

This verse is quoted in *Hēmādri* (Kāla, p. 757);—and in *Gadādharapaddhati* (Kāla, p. 195).

VERSE CXVIII

This verse is quoted in *Aparārka* (p. 188) to the effect that there should be option between (*a*) 'the duration of the phenomenon' and (*b*) 'the day and night';—in *Parāsharamādhava* (Āchāra, p. 148);—in *Vīramitrodaya* (Saṃskāra, p. 531) which explains '*adbhutēṣu*' as 'the rain of blood and the like';—in *Puruṣārthachintāmaṇi* (p. 443);—in *Hēmādri* (Kāla, p. 762), which explains '*adbhutēṣu*' as 'the rain of blood';—and in *Smṛtichandrikā* (Saṃskāra, p. 150).

VERSE CXIX

For the 'Seasons', see *Sūryasiddhānta*, 14. 10.

The first half of this verse is quoted in *Vīramitrodaya* (Samskāra, p. 531);—in *Nirṇayasindhu* (p. 193); —in *Hēmādri* (Kāla, p. 760);—in *Samskāramayūkha* (p. 59);—in *Smṛtichandrikā* (Samskāra, p. 154);—in *Gadādharapaddhati* (Kāla, p. 195);—and in *Samskāra-ratnamālā* (p. 332), which explains '*kṣapaṇam*' as '*anadhyāyaḥ*'.

VERSE CXX

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 535);—in *Smṛtichandrikā* (Samskāra, p. 162);—in *Hēmādri* (Kāla, p. 772), which explains '*īriṇa*' as 'barren ground';—and in *Gadādharapaddhati* (Kāla, p. 196).

VERSE CXXI

'*Vivādē-kalahē*'—'Verbal altercation—actual fight' (Medhātithi and Kullūka);—'dispute on legal matters—altercation' (Nārāyaṇa).

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 535);—in *Nirṇayasindhu* (p. 194);—in *Smṛtichandrikā* (Samskāra, p. 162), which explains '*bhuktamātrē*' as 'so long as one's hands are wet';—in *Hēmādri* (Kāla, p. 773), which has the same explanation;—in *Gadādharapaddhati* (Kāla, p. 772),—and in *Samskāramayūkha* (p. 56), which explains '*muktakē*' (which is its reading for '*shuktakē*', or '*sūtakē*') as '*mukhodgārē*', 'where there is eructation, or belching.'

VERSE CXXII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 536);—in *Smṛtichandrikā* (Samskāra, p. 164);—in

Hēmādri (Kāla, p. 774), which explains the meaning as 'when the Brāhmaṇa arrives, the reader should offer him water etc., and then having obtained his permission, he should proceed with his study';—and in *Gadādharapaddhati* (Kāla, p. 196).

VERSE CXXIII

The first half of this verse is quoted in *Vīramitrodaya* (Samskāra, p. 533) to the effect that the time, during which the Sāman is chanted, is unfit only for the reading of the Ṛgveda and the Yajurveda.

This verse is quoted in *Smṛtichandrikā* (Samskāra, p. 160);—in *Puruṣārthachintāmaṇi* (p. 443);—in *Hēmādri* (Kāla, p. 768);—and in *Gadādharapaddhati* (Kāla, p. 196).

VERSE CXXIV

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 534), which adds that according to a declaration by Āpastamba, the time, during which the Ṛk and other Vedas are recited, is unfit for the chanting of the Sāman;—in *Smṛtichandrikā* (Samskāra, p. 160), as stating the reason for what has been declared in the preceding verse;—in *Puruṣārthachintāmaṇi* (p. 443);—and in *Hēmādri* (Kāla, p. 768),—in all these to the same effect.

VERSE CXXVI

This verse is quoted in *Purusārthachintāmaṇi* (p. 443);—in *Smṛtichandrikā* (Samskāra, p. 158);—in *Hēmādri* (Kāla, p. 767);—and in *Gadādharapaddhati* (Kāla, p. 196).

VERSE CXXVII

This verse is quoted in *Aparārka* (p. 193), which adds that this refers to that 'Vedic study' which forms part

of the daily '*Brahmayajña*', being based, as it is, on the following Taittirīya text: '*Tasya vā etasya yajñasya dvāvanadhyāyau yadātmā' shuchiryaddēshaḥ*,'—which bears specially upon the *Brahmayajña*;—in *Hēmādri* (Kāla, p. 775), which says that this refers to that Vedic study which forms part of the daily *Brahmayajña*;—in *Smṛtichandrikā* (Samskāra, p. 164), which has the same note;—and in *Gadādharapaddhati* (Kāla, p. 196).

VERSE CXXVIII

This verse is quoted in *Mitākṣarā* (on 1. 79);—in *Aparārka* (p. 103), which adds that on the ground of the terms '*Aṣṭamī*' and '*Chaturddashī*' occurring along with '*Amāvasyā*', it is understood that they stand for the eighth and fourteenth days of the *Fortnight*,—not of the 'season';—and that the particle '*api*' indicates that intercourse on the dates mentioned is to be avoided, also when they happen to fall outside the 'season';—and in *Hēmādri* (Kāla, p. 724), which adds that '*Aṣṭamī*' and '*Chaturddashī*', mentioned as they are along with '*Amāvasyā*,' must stand for the eighth and fourteenth days *of the fortnight*, not those of the wife's 'period.'

It is quoted in *Madanapārijāta* (p. 346);—in *Parāsharamādhava* (Āchāra, p. 498), which adds that the passage is to be construed as '*strīsaṅgatyāgēna brahmachārī bhavēt*'; 'on the dates of the month specified, one should behave like the Student by avoiding intercourse with his wife';—in *Prāyashchittavivēka* (pp. 286 and 368), as forbidding sexual intercourse on '*parva*' days, and adds that '*snātakaḥ*' here stands for the *House-holder*;—in *Samskāraratnamālā* (p. 683);—in *Smṛtichandrikā* (Samskāra, p. 38);—and in *Vīramitrodaya* (Samskāra, p. 155), which adds that the particle '*cha*' is meant to include the *Saṅkrānti* day,—and explains the term '*snātaka*' to mean 'one whose wife has bathed for her season.'

VERSE CXXIX

This verse is quoted in *Aparārka* (p. 135);—and in *Vīramitrodaya* (Āhnika, p. 159), which adds that what the first quarter forbids is 'that bathing which one may do voluntarily, without any occasion, after having taken his food'; it cannot refer to the obligatory daily bathing, which must precede the breakfast; nor can it refer to the bathing that is rendered necessary by the touching of a *chāṇḍāla* or other unclean things, since it has been laid down that 'one should not remain unclean for a single moment.' [This it quotes as from Medhātithi];—then even after food, if such occasions should arise as an eclipse and the like, one must bathe;—'*āturaḥ*' is explained as 'one suffering from a disease likely to be aggravated by bathing',—and '*mahānishā*' as the second and third quarters of the night;—the phrase '*na vāsobhiḥ*' is explained as indicating that on those occasions on which it is laid down that one should bathe 'along with his clothes,' there would be nothing wrong in doing so even when one is wearing several pieces of cloth.'—'*Ajasram*' means 'constantly.'—The bathing that is forbidden here is such as is done by men either through sheer foolishness or through false notions of purity,—and not that which becomes necessary on one's arrival at a sacred place.—'*Avijñātē*'—means those 'water-reservoirs' in regard to which it is not known whether they are deep or otherwise, free or not from alligators and other animals, dug by respectable men or otherwise, and duly consecrated or not.

It is quoted in *Madanapārijāta* (p. 246);—in *Kālavivēka* (p. 340);—in *Smṛtitattva*, on p. 38, where it is added that what is forbidden is *frequent bathing*, as is clear from the adverb '*ajasram*';—on p. 160, where it adds that the prohibition of bathing at night does not apply to bathing at an eclipse;— and on p. 365, where it is explained as referring to that bathing which is done for the mere love of doing it,—and not to that which is rendered necessary

on certain occasions and circumstances, nor to the daily bathing;—in *Hēmādri* (Kāla, p. 708), which has the following notes:—'*Bhuktvā*,' this prohibition does not refer to the ordinary daily bath; nor to the bath necessitated by the touch of the Chāṇḍāla, as that impurity must be got rid of immediately; it must refer to the voluntary bath for mere pleasure;—as regards the '*ātura*,' sick-person, the full bath is forbidden for him at all times;—'*ajasram*' means 'constantly';—also in *Hēmādri* (Shrāddha, p. 857);—in *Nityāchārapradīpa* (p. 306), which has the same note, and says such is the opinion of Medhātithi; it is only the ordinary bath (not religious) that is forbidden at 'dead of night' and 'constantly,' so also '*avijñātē*' &c.—which means 'that water-reservoir in regard to which it is not known how deep it is or whether or not it is objectionable in any way';—and in *Smṛtisāroddhāra* (p. 273).

VERSE CXXX

'*Babhruṇah*'—'Either the tawny cow or the Soma-creeper' (Medhātithi);—'the tawny' (Kullūka);—'tawny cow' (Nandana);—'a brown creature' (Nārāyaṇa).

This verse is quoted in *Aparārka* (p. 193), which explains '*babhru*' as 'a tawny animal, such as the cow and the like';—in *Mitākṣarā* (on 1. 152), which explains '*babhru*' as 'the cow or any other animal which is of the colour of the mongoose' or 'the Soma and other such creepers';—in *Madanapārijāta* (p. 120), which explains '*babhru*' simply as '*kapila*, tawny';—in *Parāshara-mādhava* (Āchāra, p. 523);—in *Vīramitrodaya* (Saṁskāra, p. 575), which also explains '*babhru*' simply as '*kapilaḥ*';—in *Nṛsiṁhaprasāda* (Saṁskāra, p. 88 a);—and in *Smṛti-sāroddhāra* (p. 321), which explains '*babhru*' as 'of the colour of the mongoose.'

VERSE CXXXI

This verse is quoted in *Aparārka* (p. 193);—in *Madanapārijāta* (p. 121);—and in *Vīramitrodaya* (Saṃskāra, p. 576).

VERSE CXXXII

'*Apasnānam*'—'Water that has been used already' (Medhātithi);—'water used for washing a corpse' (Nārāyaṇa and Nandana).

This verse has been quoted in *Aparārka* (p. 183);—in *Vīramitrodaya* (Saṃskāra, p. 576), which explains '*apasnānam*' as 'water that drops from the body when one is bathing,'—'*niṣṭhyūtam*' as 'spittings';—and in *Smṛtisāroddhāra* (p. 321).

VERSE CXXXIII

This verse is quoted in *Aparārka* (p. 194);—in *Parāsharamādhava* (Āchāra, p. 523);—and in *Vīramitrodaya* (Saṃskāra, p. 576).

VERSE CXXXV

This verse is quoted in *Aparārka* (p. 194);—and in *Parāsharamādhava* (Āchāra, p. 523).

VERSE CXXXVI

This verse is quoted in *Aparārka* (p. 194).

VERSE CXXXVII

Cf. 9. 300.

The first half of this verse is quoted in *Aparārka* (p. 194).

VERSE CXXXVIII

This verse is quoted in *Aparārka* (p. 163) to the effect that only such truth should be told as is agreeable; it quotes the words of Vyāsa to the effect that 'only such truth should be told as is beneficial to living beings.'

It is quoted also in *Parāsharamādhava* (Āchāra, p. 523);—and in *Smṛtichandrikā* (Saṁskāra, p. 14).

VERSE CXXXIX

This verse is quoted in *Madanapārijāta* (p. 117);—and in *Vīramitrodaya* (Saṁskāra, p. 573);—neither of this provides any explanations.

VERSE CXL

This verse is quoted in *Aparārka* (p. 173);—in *Parāsharamādhava* (Āchāra, p. 523);—and in *Madanapārijāta*, (p. 126).

VERSE CXLI

This verse is quoted in *Aparārka* (p. 194);—and in *Parāsharamādhava* (Āchāra, p. 523).

VERSE CXLII

This verse is quoted in *Nṛsiṁhaprasāda* (Saṁskāra, p. 71 b).

VERSE CXLIII

This verse is quoted in *Aparārka* (p. 231), which explains that the term *prāṇa* here indicates the holes in the head, which form the loci of the 'breaths',—the term '*gātra*' indicates the chest, the head and the shoulders, the touching whereof has been described as purificatory;—and adds that the 'touching' here laid down is for the purposes of purification.

It is also quoted in *Mitākṣarā* (on 1. 155) as laying down the purificatory act to be done after water-sipping;—and in *Nityāchārapaddhati* (p. 36), as laying down the expiation for looking by chance at the things mentioned.

VERSE CXLV

This verse is quoted in *Aparārka* (p. 229).

VERSE CXLVI

This verse is quoted in *Nityāchārapradīpa* (p. 492).

VERSE CXLVII

Cf. 2. 237.

This verse is quoted in *Aparārka*, on p. 69, and again on p. 229;—and in *Vīramitrodaya* (Āhnika, p. 320), which explains '*upadharmaḥ*' as 'small dharma; *i.e.*, such penances as the *Kṛchchhra* and the like'.

VERSE CXLVIII

This verse is quoted in *Aparārka* (p. 229), where '*jāti*' is explained as 'birth';—and in *Vīramitrodaya* (Āhnika, p. 320).

VERSE CXLIX

This verse is quoted in *Aparārka* (p. 229);—and in *Vīrmitrodaya* (Āhnika, p. 320), which explains '*Brahma*' as 'Veda,'—and '*anantam*' as 'to be enjoyed for a long time.'

VERSE CL

This verse is quoted in *Aparārka* (p. 229), where it is explained to mean that 'one should offer on the fifteenth day

of every fortnight the *Ājya-homas* to Savitṛ, which alleviate the evil effects of sins;—and in *Hemādri* (Kāla, p. 682), which explains '*Savitrai*' as 'those dedicated to the deity Savitṛ.'

VERSE CLI

'*Niṣēkam*'—'Bath-water' (Medhātithi);—'Seminal discharge' (Kullūka).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 211);—and in *Vīramitrodaya* (Āhnika, p. 23), which adds the following notes:—'*Niṣēka*' according to *Kalpataru*, means 'the throwing away of used up unclean things' and '*Uchchhiṣtānna*' means 'the throwing of the leavings of food'; while Kullūka Bhatta explains '*Niṣēka*' as 'seminal discharge'.

VERSE CLII

This verse is quoted in *Vīramitrodaya* (Āhnika), on page 31, where it is noted that all this to be done in the forenoon is meant for persons not otherwise engaged;—that the term '*Pūrvāhṇa*', 'forenoon', really stands for 'early morning', since 'the evacuation of the bowels', and 'cleaning of the teeth' have been laid down as to be done in the early morning.—Hence the term 'forenoon' should be taken to stand for such parts of the forenoon as have been specifically prescribed for each of the acts; thus it follows that the 'evacuation of the bowels', 'cleaning of the teeth' and 'morning-bath' cannot be done-after sun-rise in regard to the 'worshipping of gods', the term 'forenoon' should be understood as standing for the first eighth part of the day.—The verse is quoted again on page 148;—and in *Nityāchāra-pradīpa* (p. 290).

VERSE CLIII

This verse has not been commented upon by Medhātithi.

It is quoted in *Aparārka* (p. 127);—and in *Vīramitrodaya* (Āhnika, p. 149), which explains '*abhigachchhēt*'

as 'should approach, with a view to worshipping; and adds that the emphasising '*ēva*' should be construed after '*abhigachchhēt*'.

VERSE CLIV

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 149).

VERSE CLV

This verse is quoted in *Madanapārijāta* (p. 12), which adds that '*āchāra*' here spoken of is to be learnt from the people of the 'Madhyadēsha' and other countries mentioned in Discourse I.

VERSE CLVI

This verse has not been omitted by Medhātithi, as Buhler has wrongly stated.

This verse is quoted in *Aparārka* (p. 231);—in *Nityāchārapradīpa* (p. 12);—and in *Nṛsimhaprasāda* (Samskāra, p. 17 a).

VERSE CLVII

This verse has been quoted in *Aparārka* (p. 231);—and in *Nṛsimhaprasāda* (Samskāra, p. 17 b).

VERSE CLVIII

This verse has been quoted in *Aparārka* (p. 231).

VERSE CLIX

This verse is quoted in *Aparārka* (p. 224);—and in *Madanapārijāta* (p. 14).

VERSE CLX

This verse is quoted in *Madanapārijāta* (p. 14);—and in *Aparārka* (p. 224).

VERSE CLXI

This verse is quoted in *Aparārka* (p. 224), which explains '*Karma*' as '*Dharma*';—in *Parāsharamādhava* (Āchāra, p. 524);—in *Madanapārijāta* (p. 14), which adds that the 'act' here mentioned must be such as is not incompatible with the teachings of scriptures; though even in regard to such acts, there are exceptions; *e. g.*, even though an act may have been enjoined by the scriptures, it should not be done if it is against popular opinion;—and in *Nṛsiṁhaprasāda* (Saṁskāra, p. 71b).

VERSE CLXII

'*Hiṁsyāt*'—'Strike, or talk in an offensive manner, or act against' (Medhātithi);—'act against' (Kullūka);—'injure' (Govindarāja).

'*Tapasvinaḥ*'—'All persons engaged in austerities, including those engaged in expiatory penances' (Medhātithi and Govindarāja);—'ascetics' (Nandana and Rāghavānanda).

This verse is quoted in *Aparārka* (p. 223);—in *Mitākṣarā* (on 2.21), in the sense that no injury should be inflicted upon the persons mentioned, even though they attack one with murderous intent;—in *Vyāvahāra-Bālambhaṭṭī* (p. 118);—and in *Vīramitrodaya* (Vyāvahāra, p. 7a), which explains the meaning to be that the persons mentioned should not be killed, even if they turn out to be '*ātatāyin*', 'dangerous criminal'.

VERSE CLXIII

'*Stambham*'—'Want of modesty' (Medhātithi, Govindarāja and Nārāyaṇa);—'want of energy in the performance of duties' (Kullūka).

VERSE CLXIV

Cf. 8.298-299 and 4.175.

This verse is quoted in *Aparārka* (p. 231), which adds:—'*Shiṣya*' here means 'one who has to be taught';—the 'son' is mentioned separately with a view to emphasis;—and in support of this it quotes the rule of Viṣṇu, which is in the general form '*Shāsyam shāsēt tāḍayēt*'.

VERSE CLXV

This verse is quoted in *Aparārka* (p. 223.)

VERSE CLXVI

Cf. 11. 206-207.

This verse is quoted in *Aparārka* (p. 223).

VERSE CLXVII

This verse is quoted in *Aparārka* (p. 223);—and in *Mitākṣarā* (on 1.155), to the effect that no one should be struck who has given no cause of offence.

VERSE CLXVIII

Cf. 11. 208.

This verse is quoted in *Aparārka* (p. 223).

VERSE CLXIX

This verse is quoted in *Aparārka* (p. 223).

VERSE CLXXI

This verse is quoted in *Vīramitrodaya* (Paribhāṣā, p. 68), which adds the following explanation :—'*Sīdan*', even though one may be in difficulties regarding necessary expenses,—'*adharmēṇa*', by improper appropriation of what belongs to others,—'*adharmikāṇām*', of those who do not perform the

prescribed duties,—'*pāpānām*,' of those who do what is forbidden,—'*viparyayam*,' loss of wealth and other things,—'*āshu*' has been added only with a view to emphasise, as calamity is actually found to overtake sinners *after the lapse of some time also.*

VERSE CLXXII

'*Gauḥ*'—Buhler is again unfair to Medhātithi. Both Medhātithi and Kullūka take this term '*gauḥ*' precisely as Buhler says 'it is not impossible'. (See *Translation.*) From what Buhler says, Govindarāja, Nārāyaṇa and Nandana take '*gauḥ*' only as 'the *Cow*, which at once yields its benefits by its milk &c.'

This verse is quoted in *Vīramitrodaya* (Paribhāṣā, p. 68), which says that, if the '*gauḥ*' is taken as an example *per* similarity, then it means 'earth',—the earth does not produce the harvest immediately after sowing of seeds; if it is taken as 'cow', then it is an example *per* dissimilarity, the meaning being 'the cow gives its products, in the shape of milk &c. immediately, not so *sin*, which takes time to fructify.'

VERSE CLXXIII

Medhātithi (P. 356, l. 20)—'*Vaishvānaranyāyaḥ*'—This refers to *Mīmāmsā-sūtra*, 4.38 *et. seq*, where it is stated that though the *Vaishvānara* sacrifice is performed by the Father, yet its results accrue to the Son.

This verse is quoted in *Vīramitrodaya* (Paribhāṣā, p. 68)—which adds '*Kṛtodharmaḥ*' should be construed as '*Kṛtaḥ adharma*', as the context deals with *Adharma*,—'*na niṣphalaḥ*,' *i. e.*, unless it is expiated.

VERSE CLXXV

Cf. 4.164; 8.299.

VERSE CLXXVI

This verse is quoted in *Aparārka* (p. 159) ;—and in *Vīramitrodaya* (Āhnika, p. 11), which would restrict the rule to only such '*dharma*' as is '*dṛṣṭārtha*', 'prescribed for the purpose of perceptible worldly results.'

VERSE CLXXVIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 524), as setting forth an epitome of what one's 'duty' is ; —in *Vidhānapārijāta* (I., p. 695),—and again in II, p. 204, in connection with *tilaka* marks on the forehead ;—in *Smṛtitattva* (II, p. 275) to the effect that even when living in foreign lands one should keep up the ways of his fathers ; —in *Hēmādri* (Shrāddha, p. 1680) ;—in *Nityāchārapradīpa* (p. 68), which says that this refers to cases of optional alternatives only ;—in *Nṛsimhaprasāda* (Samskāra, p. 71a); —and in *Smṛtichandrikā* (Samskāra, p. 9) to the effect that family-custom is to be regarded as a guide in cases where there is a difference of opinion among the various scriptural texts.

VERSES CLXXIX-CLXXX

These verses are quoted in *Vīramitrodaya* (Samskāra, p. 573);—and in *Madanapārijāta* (p. 120).

VERSE CLXXXI

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 573).

VERSE CLXXXII

Cf. 2.244.

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 574), as setting forth reasons for not quarelling with those mentioned in the preceding verses.

41

VERSE CLXXXIII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 574).

VERSE CLXXXIV

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 574).

VERSE CLXXXV

Cf. Aitarēya Brāhmaṇa 7.13.

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 574);—and in *Vyāvahāra Bālambhaṭṭī* (p. 572).

VERSE CLXXXVI

This verse is quoted in *Dānamayūkha* (p. 6).

VERSE CLXXXVIII

This verse is quoted in *Madanapārijāta* (p. 221);—in *Hēmādri* (Dāna, p. 60);—in *Dānamayūkha* (p. 6);—and in *Prāyashchittavivēka* (p. 405), which says that this prohibition refers to persons ignorant of *mantras*.

VERSE CLXXXIX

This verse is quoted in *Prāyashchittavivēka* (p. 405), which has the same note as on the preceding verse.

VERSE CXC

This verse is quoted in *Hēmādri* (Dāna, p. 60).

VERSE CXCI

This verse is quoted in *Hēmādri* (Dāna, p. 60).

VERSE CXCII

This verse is quoted in *Aparārka* (p. 285);—and in *Parāsharamādhava* (Āchāra, p. 74).

VERSE CXCIII

This verse is quoted in *Aparārka* (p. 285), which explains *'anarthē'* as 'sin';—and in *Parāsharamādhava* (Āchāra p. 174).

VERSE CXCV

This verse is quoted in *Aparārka* (p. 170);—in *Mitākṣarā* (on 1.130);—and in *Hēmādri* (Shrāddha, p. 364).

VERSE CXCVI

This verse is quoted in Mitākṣarā (on 1. 130);—in *Aparārka* (p. 170), which explains '*shaṭha*' as 'stuck up';—and in *Saṃskāramayūkha* (p. 66).

VERSE CXCVIII

This verse is quoted in *Aparārka* (p. 1229).

VERSE CCI

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 169), which adds the following notes:—In view of the term '*Nipānakartuḥ*' in the second line, the term *'Parakīya'* should be taken to mean 'made by another person'; as *Kalpataru* holds that '*Parakīya*' must mean 'made by another',—whether consecrated or unconsecrated, since no distinction between them is made anywhere;— [This appears to be a gist of Medhātithi's explanation of '*Parakīya*,' for which see *Translation*];—'*Nipāna*' means 'water-reservoir.'

This verse is quoted also in *Kālavivēka* (p. 328), which too makes the same observations as *Vīramitrodaya* (just quoted).

It is quoted also in *Aparārka* (p. 234), which makes the remark that the tank that has been consecrated and made over to the public cannot be called '*parakīya*'; and this favours Medhātithi's interpretation of the verse, which is supported also by what follows in the next verse;—in *Smṛtikaumudī* (p. 65), which explains '*parakīya*' as 'dug by another,' and says it cannot mean 'belonging to another'; as is quite clear from what is added regarding the *nipānakartṛ*;—in *Hēmādri* (Shrāddha, p. 874);—in *Nityāchārapradīpa* (p. 300), which explains '*parakīya*' as 'dug by others';—and is *Shuddhikaumudī* (p. 324), which says that '*Kadāchana*' makes it clear that the prohibition is absolute.

VERSE CCII

This verse is quoted in *Aparārka* (p. 237).

VERSE CCIII

'*Garta*'—'Pits' (Govindarāja and Nārāyaṇa);—'a small brook whose course does not extend beyond a thousand *Dhanuṣ*, *i.e.*, 2,000 yards' (Kullūka).

This verse is quoted in *Aparārka* (p. 234), which, in explaining the word '*garta*', quotes from Kātyāyana to the effect that water-streams that do not run beyond 2004 yards are called '*garta*'. This same text is quoted by Kullūka as from *Chhandoga-parishiṣṭa*. [Buhler wrongly puts down this name as '*Chhandogya-prishiṣṭa*'].—'*Prasravaṇa*—is a small water-spring running down from hills.

It is quoted in *Mitākṣarā* (on 1. 159), which adds that this rule refers to the daily compulsory bath;—in *Kāla-vivēka* (p. 330);—and in *Vīramitrodaya* (Āhnika, p. 181), which adds the following notes:—'*Nadī*' should be taken as standing for such streams as never dry up; bathing in small streams which dry up being forbidden;—'*dēvakhāta*' is that which is known as 'dug by the gods';—'*taḍāga*'

is an artficial water-reservoir, which is larger than 1,000 square yards;—while '*Saras*' is smaller than the '*Taḍāga*' but larger than 500 square yards; such is the explanation given by Hēmādri. According to *Kalpataru* on the other hand, the '*dēvakhāta taḍāga*' is such tank as is known to be connected with gods, at the *Puṣkara* lake (near Ajmer), and the '*Saras*' is a small stream;—the '*Garta*' is that which has been defined as runing upto 2,004 yards;—and '*Prasravaṇa*' is the water-fall.

It is quoted in *Hēmādri* (Shrāddha, p. 867), which has the following notes:—'*Nadī*' means a flowing current of water which never dries up completely, bathing in streams that dry up during summer being forbidden—'*dēvakhāta*', such ditches and pools as are known to have been 'dug by the gods',—'*taḍāga*', an artificial, water-reservoir which is over 1,000 and less than 2,000 cubits in size; and '*Saraḥ*' is a tank which is over 1,000 cubits in size but smaller than a *Taḍāga*; '*Garta*' is the name given to that reservoir of water whence water does not flow out, and which covers ground 8,000 'bow-lengths' in size; and '*Prasravaṇa*' is the *water-fall*, water flowing down a mountain-side.

VERSE CCIV

'*Yama*' and '*niyama*' are best taken as explained by Medhātithi; though Kullūka and others quote the somewhat artificial distinction made by Yājñavalkya (III. 313-314).

VERSE CCV

This verse is quoted in *Mitākṣarā* (on 3. 290);—in *Madanapārijāta* (p. 944);—and in *Vīramitrodaya* (Āhnika, p. 494), which explains '*ashrotriyatatē*' as 'that which is performed by such priests or sacrificers as are devoid of Vedic learning'; this prohibition must mean that one

should not eat at such a sacrifice, even *after Agniṣomīya-Vapāyāga*; as regards the time before this, eating at a sacrifice is already forbidden by the general rule that 'one should not eat the food belonging to one who has been initiated for a sacrificial performance';—'*grāmayājin*' is one who performs sacrifices for groups of men; and one should not eat at a sacrifice where such a priest makes the offerings;—nor should one eat at a house where *Vaishvadēva* and other offerings have been made by a woman; this must be taken as applying to cases where such priests are available, for where they are not available, even women are permitted to make the offerings;—'*klība*' is 'impotent'.

It is quoted in *Hēmādri* (Shrāddha, p. 770);—and in *Prāyashchittavivēka* (p. 259), which adds the following notes —'*ashrotrīya*', one who has not learnt the Veda,—'*grāmayājī*', one who officiates as priest at the Shrāddha and other performances by several persons, or performs propitiatory rites for others; one should not go to a sacrifice where such a man happens to be the *Hotṛ*, priest.

VERSE CCVI

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 494), which explains '*ashlīla*' as 'conducive to adversity',—and '*pratīpa*' as 'disagreeable';—and in *Prāyashchittavivēka* (p. 250), which remarks that the entire verse is '*Arthavāda*'.

VERSE CCVII

The first half of this verse is quoted in *Mitākṣarā* (on 3. 290);—in *Madanapārijāta* (p. 944);—and in *Vīramitrodaya* (Āhnika, p. 494), which explains '*mattaḥ*' as 'intoxicated, either by wine or by wealth etc.'—and '*āturaḥ*' as 'afflicted with a very serious disease.'

This verse is quoted in *Smṛtitattva* (p. 451), which explains '*Kēshakītāvapanna*' as 'defiled by the presence of

hair or insects';—and '*Kāmataḥ*' as 'intentionally';—in *Vīramitrodaya* (Āhnika, p. 517), which adds that since the text has added the qualification '*Kāmataḥ*', there should be no harm if the food happens to be touched by the foot *unintentionally*;—in *Hēmādri* (Shrāddha, pp. 610 and 770);—in *Smṛtisāroddhāra* (p. 296);—and in *Prāyashchittavivēka* (p. 260), which explains '*Kēshakīṭāvapannam*' as 'cooked along with hairs or insects'.

VERSE CCVIII

This verse is quoted in *Smṛtitattva* (p. 451), which explains '*bhrūṇaghna*' as 'an outcast,'—'*udakīyā*' as 'the woman in her courses,'—and '*patatriṇavalīḍham*' as 'what has been eaten by the crow and other birds.'

It is quoted in *Vīramitrodaya* (Āhnika, p. 518), which explains '*udakīyā*' as 'the woman in her courses,'—'*patatrin*' as 'birds,'—and '*avalīḍham*' as 'eaten';—in *Hēmādri* (Shraddha, p. 610);—in *Prāyashchittavivēka* (p. 260);—and in *Smṛtisāroddhāra* (p. 296).

VERSE CCIX

The second half of this verse is quoted in *Mitākṣarā* (on 3. 290).

The verse is quoted in *Smṛtitattva* (p. 451), which explains '*ghuṣṭānnam*' as 'the food that is offered at sacrificial sessions and other similar occasions, to all and sundry by public proclamation';—and in *Vīramitrodaya* (Āhnika, p. 495), which explains '*ghuṣṭānna*' in the same manner as *Smṛtitattva*, but quotes Medhātithi's second alternative explanation of it as 'what had been previously promised to another person'; '*vishēṣataḥ*' has been added with a view to indicate the exceptional objectionability of the food;—'*gaṇa*' is 'multitude,'—this term is not applicable to brothers who have

not separated;—'*gaṇikā*' is a 'prostitute';—'what has been condemned by a disinterested person learned in the Veda, even without his detecting any of the specified defects.'

It is quoted in *Hēmādri* (Shrāddha, pp. 510 and 771);—and in *Prāyashchittavivēka* (p. 260), which adds the following notes:—'*Ghuṣṭānnam*', that food which is offered publicly with such words as 'who is there who will take this food?',—'*gaṇānnam*,' food cooked by several persons jointly.

'*Baddhasya nigaḍasya*'—'One who is only verbally confined *and* one who is bound with cords or iron chains' (Medhātithi);—'one *bound with chains*' (Kullūka).

This verse is quoted in *Mitākṣarā* (on 3. 290);—in *Madanapārijāta* (p. 944);—in *Smṛtitattva* (p. 451);—and in *Vīramitrodaya* (Āhnika, p. 495) which adds the following notes:—'*Stēna*' is 'one who takes away what belongs to another,'—'*gāyana*' is 'one who makes a living by singing,'—'*takṣan*' is 'one who has carpentery for his livelihood,'—and '*Vārdhuṣika*,' is 'one who makes a living by charging improper rates of interest, or by making undue profits by trade; and adds that the term is also applied to 'one who brags of his own superior virtues and decries others'—this on the strength of a text quoted from Viṣṇu;—'*dīkṣita*' is 'one who has been consecrated by means of the *Dīkṣaṇīya-Iṣṭi*,'—whose food should not be eaten prior to the ceremony of purchasing the Soma, or before the *Agnīṣomīya vapā-yāga*;—'*kadarya*' is 'the miser,' defined by Dēvala as 'one who, through greed for amassing wealth, causes suffering to himself, his wife and children, as also hinders the right fulfilment of his religious duties';—'*baddhasya*' means 'bound with ropes,' or 'bound only verbally,'—and '*nigaḍasya*' means 'one who is *in chains*'; though '*nigaḍa*' means 'chains' only, yet it stands here for one who is

in chains; [this is as Medhātithi has explained the terms];—or the genitive in '*nigaḍasya*' may be taken in the sense of the instrumental, so that the two words '*baddhasya nigaḍasya*' may be taken together as '*nigadēna baddhasya*' (one bound in chains);—this according to *Kalpataru*.

This is quoted in *Hēmādri* (Shrāddha, p. 710);—and in *Prāyashchittavivēka* (p. 260), which defines '*Vārdhuṣika*' according to Yama as 'one who buys things cheap, and sells them dear, as also one who makes a living by lending money on interest'; and explains '*dīkṣitaḥ*' as 'the person who has performed the *Dīkṣaṇīya Iṣṭi*'; his food is forbidden till the end of the sacrifice in connection with which that Iṣṭi has been performed,—and '*kadarya*' as 'he who amasses wealth at the cost of much discomfort to himself, his religious performances, his wife and children;—'*baddhasya*,' one who is tied with a rope,—'*nigaḍa*,' chain.

VERSE CCXI

'*Shūdrasyochchhiṣṭam*'—'Food of a Shūdra, and the leavings of any man' (Kullūka and Nārāyaṇa);—'the leavings of a Shūdra' (Medhātithi, Rāghavānanda, Govindarāja and Nandana).

This verse is quoted in *Mitākṣarā* (on 3. 290);—in *Smṛtitattva* (p. 451) which explains '*paryuṣitam*' as 'food kept overnight', and '*uchchhiṣṭa*' as 'leavings';—and in *Vīramitrodaya* (Āhnikā, p. 495) which adds the following notes:—'*Abhishasta*' is 'one accused of such crimes as make one outcast,'—'*ṣaṇḍaka*' is 'hermaphrodite,'—'*pumschalī*' is 'unchaste woman,'—'*dāmbhika*' is 'the religious hypocrite,'—'*shukta*' is that which has been very much soured by the contact of the juice of other things,—'*paryuṣita*' is 'food kept over-night,' even though not soured;—according to Haradatta, food cooked during the day becomes '*paryuṣita*' after sunset, and that cooked during the night becomes so after sunrise;—

one should not eat the 'leavings' of a Shūdra; though the eating of all 'leavings' has been forbidden, yet that of the Shūdra has been specified for the purpose of indicating that this is doubly objectionable;—or the meaning of the clause '*shūdrasyochchhiṣṭam*' may be that 'one should not eat a Shūdra's food, nor the leavings of any person';—or 'out of the dish out of which a Shūdra has eaten and left some food.'

It is quoted in *Hēmādri* (Shrāddha, p. 772);—and in *Prāyashchittavivēka* (p. 250) which explains '*saṇḍaka*' as 'sexless'; and adds that of '*shaktu*' and '*paryuṣita*' food, only repeated eating involves expiation.

VERSE CCXII

'*Ugra*'—'A man of the *Ugra* caste' (Medhātithi, Govindarāja, Nārāyaṇa and Nandana)—'a king' (suggested by Medhātithi, and Govindarāja);—'one who perpetrates dreadful deeds' (Kullūka and Rāghavānanda).

This verse is quoted in *Mitākṣarā* (on 3. 290);—in *Smṛtitattva* (p. 451), which adds the following notes:—The food that has been cooked for the newly-delivered woman should not be eaten by members of her family;—'*paryāchānta*'—when several men are eating in a line, if any one of them happen to rinse his mouth, the others should not continue to eat;—'*anirdasham*' is the food of a man who has not got rid of the impurity due to child-birth.

It is quoted in *Madanapārijāta* (p. 945);—and in *Vīramitrodaya* (Āhnika, p. 495), which adds—'*chikitsaka*' is 'one who makes a living by administering medicine';—'*mṛgayu*' is one who kills animals by means other than arrows, *i.e.*, by means of traps and such contrivances;—'*Krūra*' is the man who harbours within him much anger, *i.e.*, ill-tempered;—'*uchchhiṣṭabhojī*'—who eats such leavings as are forbidden;—'*ugra*' is one who does cruel deeds, or one who is born of a Kṣattriya father and Vaishya mother, or a king;—

'*Sūtikānnam*'—the food that has been cooked for a newly-delivered woman should not be eaten even by members of her own family;—'*paryāchāntam*,'—when several men are eating in a line, if some one should ignore the presence of others and rinse his mouth, then the food before the others becomes '*paryāchānta*'; but there is no harm if the person rinsing his mouth happen to be one's 'elder';—or '*paryāchānta*' may be explained as that food over which the water of mouth-washing has been thrown;—'*anirdasham*' is the food of a person still impure by reason of child-birth.

It is quoted in *Hēmādri* (Shrāddha, p. 772);—and in *Prāyashchittavivēka* (p. 260) which has the following notes:—'*sūtikānnam*', food cooked for a woman newly delivered; 'within ten days of the delivery' ('*anirdasham*'), according to the commentator who says that '*anirdasham*' qualifies '*sūtikānnam*';—'*paryāchāntam*', which is in close proximity to the water dropped in rinsing the mouth.

VERSE CCXIII

'*Nagaryannam*'—'Food given by the lord of a city, even though he may not be a king' (Medhātithi); 'food belonging to a whole town' (Kullūka and Govindarāja).

This verse is quoted in *Mitākṣarā* (on 3. 290);—and in *Smṛtitattva* (p. 451) which says—'*anarchita*' is that which is given in an insulting manner; '*vṛthā-māmsa*' is that which has not been prepared for offering to the gods and Pitṛs;—the '*avīrā*' woman is one who has no husband or son; this prohibition applies to only such women as are not related to one's self;—'*nagaryanna*' is the food belonging to the master of a city;—'*avakṣuta*' is that over which some one has sneezed.

It is quoted in *Madanapārijāta* (p. 945);—and in *Vīramitrodaya* (Āhnika, p. 495), which adds the following notes:—'*anarchita*',—the food is so called when it is

offered without due respect, to one who deserves respect;—'*vṛthāmāṁsa*' is that meat which has not been cooked for offering to the gods and Pitṛs;—'*avīrā*' is a woman without husband or sons, or grandsons or great-grandsons; this prohibition applies to the case of an unrelated woman, such being the custom, says Shūlapāṇi;—'*dviṣat*',—is one who causes injury;—'*nagarī*' is the master of a city, even though he may not be the king, says Medhātithi;—'*patita*' is the Brāhmaṇa-murderer and the like;—'*avakṣutam*'—sneezed upon.

It is quoted in *Hēmādri* (Shrāddha, p. 773);—and in *Prāyashchittavivēka* (p. 260), which adds the following notes:—'*Anarchitam*', rejected as bad,—'*avīrā*', a woman without husband or sons or any male relatives,—'*nagarī*' means a 'person in charge of a city',—'*avakṣutam*', which has been sneezed upon.

VERSE CCXIV

This verse is quoted in *Mitākṣarā* (on 3. 290);—in *Madanapārijāta* (p. 945);—and in *Vīramitrodaya* (Āhnika, p. 495), which adds the following notes:—'*Pishuna*' is the back-biter,—'*anṛtī*' is the perjuror and such others,—the person who makes over to another person the merit of a sacrificial performance and receives money in return is called '*Kratuvikrayaka*';—'*shailūṣa*' is one who makes a living by dancing,—'*tantuvāya*' is one who lives by weaving cloth;—'*kṛtaghna*' is the person who does not acknowledge the good done to him;—in *Hēmādri* (Shrāddha, p. 773);—and in *Prāyashchittavivēka* (p. 260), which adds the following notes:—'*Shailūṣa*' is defined in the Adipurāṇa as 'an actor who is looking out for a living',—'*Tunnavāya*' 'one who works with needles.'

VERSE CCXV

This verse is quoted in *Mitākṣarā* (on 3. 290);—in *Madanapārijāta* (p. 945);—and in *Vīramitrodaya*

(Āhnika, p. 495), which adds the following notes :—'*Karmāra*' is the iron-smith,—'*niṣāda*' is a particular mixed caste,—'*rangāvatāraka*' persons, other than the dancer and the singer, who help in the stage ; or, as Medhātithi says, one who, through curiosity, visits each and every stage ;—'*suvarṇakartā*' is one who alters gold,—'*Vaiṇa*' is the person living by piercing bamboos, or, as Medhātithi says, one who makes a living by making bamboo-flutes ;—in *Hēmādri* (Shrāddha, p. 773) ;—and in *Prāyashchittavivēka* (p. 260), which explains '*niṣāda*' as 'an inversely mixed caste',—'*rangāvatāraka*' as 'one who helps, in a subordinate capacity, at theatrical performances by singing or dancing',—'*vēṇa*', one who deals in articles made of bamboo.

VERSE CCXVI

'*Nṛshamsa*'—'cruel person' (Medhātithi, Govindarāja and Kullūka) ;—'a bard' (Nārāyaṇa and Rāghavānanda, also suggested by Medhātithi).

This verse is quoted in *Mitākṣarā* (on 3. 290) ;—in *Madanapārijāta* (p. 945) ;—and in *Vīramitrodaya* (Āhnika, p. 496), which adds the following—'*Shvavān*' is one who keeps dogs for hunting-purposes,—'*Shauṇḍika*' is the liquor-seller,—'*Chēlanirṇējaka*' is one who lives by washing clothes,—'*rajaka*' is the cloth-dyer,—'*nṛshamsa*' is one devoid of pity—and the man in whose house a recognised paramour lives ;—in *Hēmādri* (Shrāddha, p. 774) ;—and in *Prāyashchittavivēka* (p. 251), which explains '*Shvavān*' as 'one who keeps dogs for hunting purposes' and remarks that '*Shauṇḍika*' and the other terms stand for the twice-born person who follows these professions.

VERSE CCXVII

This verse is quoted in *Mitākṣarā* (on 3. 190) ;—in *Madanapārijāta* (p. 945) ;—and in *Vīramitrodaya*

(Āhnika, p. 496), which adds that one should not eat the food of a person who brooks the presence of a paramour in his house, as also of one who, *in all things* (*sarvashaḥ*) is under the sway of women,—'*anirdasham prētānnam*' is that food which has been offered to the dead within ten days of the death,—'*atuṣṭikaram*' is that food the taste of which is not agreeable;—in *Hēmādri* (Shrāddha, p. 774);—and in *Prāyashchittavivēka* (p. 261).

VERSE CCXVIII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 507);—in *Smṛtitattva* (p. 542) to the effect that the eating of King's food involves a heavy penance;—in *Hēmādri* (Shrāddha, p. 782);—and in *Prāyashchittavivēka*, (p. 352).

VERSE XIX

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 507);—and in *Hēmādri* (Shrāddha, p. 782).

VERSE CCXX

Cf. 3. 180-181.

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 507);—and in *Hēmādri* (Shrāddha, p. 782).

VERSE CCXXI

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 507);—and in *Hēmādri* (Shrāddha p. 782).

VERSE CCXXII

This verse is quoted in *Aparārka* (p. 240), which adds that the term '*kṛchchhra*' here stands for the '*atikṛchchhra*,' on the strength of a text quoted from Shaṅkha;—

in *Parāsharamādhava* (Prāyashchitta, p. 300), which adds that what is prescribed in the first half is to be done only in the event of the man being unable to throw out the food eaten; and again on p. 305;—in *Smṛtitattva* (p. 542);—and in *Prāyashchittavivēka* (pp. 252, 261 and 524).

VERSE CCXXIII

This verse is quoted in *Madanapārijāta* (p. 341), which explains '*ashrāddhinaḥ*' as 'one who does not offer the daily Shrāddhas'; and adds that this is meant to indicate the compulsory character of these Shrāddhas,—and '*ēkarātrikam*' is explained as 'what is enough for one day."

Buhler notes that Nārāyaṇa explains '*ashrāddhinaḥ*' as 'destitute of faith'. But the reading thus explained must be '*ashraddhinaḥ*' which is a var : lec : noted by Medhātithi.

The verse is quoted in *Vīramitrodaya* (Āhnika, p. 490) which adds that the term '*Shrāddha*' here must be taken as standing for the *Pākayajña*, which is prescribed for the *Shūdra*;—he who performs that is called '*Shrāddhin*';—if a Shūdra does not perform it, his 'cooked food' should not be eaten;—such is the explanation given by Medhātithi. *Kalpataru* on the other hand, has explained the term '*Shrāddha*' as standing for the *daily Shrāddhas*. In some places the word is read as '*Ashraddhinaḥ*', which means 'devoid of faith'.—In the event of 'abnormal distress'—'*avṛttau*'—one should receive from him uncooked—not cooked—rice or other grain, just enough to last for one day.

It is quoted in *Vidhānapārijāta* (II, p. 250);—in *Prāyaschittavivēka* (p. 253), which explains '*ashrāddhinaḥ*' as the Shūdra 'who is not entitled to partake of Shrāddha food';—in *Hēmādri* (Shrāddha, p. 785);—and in *Shuddhikaumudī* (p. 320).

VERSES CCXXIV-CCXXV

Cf. 10.73.

These verses are quoted in *Vīramitrodaya* (Āhnika, p. 508) ;—and in *Hēmādri* (Shrāddha, p. 768).

They are referred to also in the Mahābhārata (12. 264. 11) as '*Brahmagītā gāthā*'.

VERSE CCXXVI

This verse is quoted in *Aparārka* (p. 290) ;—and in *Hēmādri* (Dāna, p. 86).

VERSE CCXXVII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 165) ;—and in *Hēmādri* (Dāna, p. 7).

VERSE CCXXVIII

This verse is quoted in *Aparārka* (p. 385) ;—and in *Hēmādri* (Dāna, p. 7).

VERSE CCXXIX

Cf. The *Mahābhārata*, 13. 57. 22.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 177) ;—in *Aparārka* (p. 385) ;—in *Smṛtitattva* (II, p. 364) ;—in *Hēmādri* (Dāna, p. 152) ;—and in *Dānakriyākaumudī* (p. 43).

VERSE CCXXX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 177) ;—in Aparārka (p. 386) ; in *Smṛtitattva* II, p. 364 ;—in *Hēmādri* (Shrāddha, p. 656) ;—in *Hēmādri* (Dāna, pp. 152 and 567) ;—and in *Dānakriyākaumudī*, (p. 52).

VERSE CCXXXI

This verse is quoted in *Parāsharamādhava* (Āchāra p. 177);—in *Aparārka* (p. 386);—in *Smṛtitattva* (II, p. 364);—in *Hēmādri* (Dāna, p. 152);—and in *Dānakriyākaumudī* (p. 46).

VERSE CCXXXII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 177);—in *Aparārka* (p. 386);—in *Smṛtitattva* (II, p. 364);—in *Hēmādri* (Dāna, p. 152), which explains '*brahmasārṣṭitām*' as the 'condition of a Brāhmaṇa';—and in *Dānakriyākaumudī* (p. 66).

VERSE CCXXXIII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 516);—and in *Smṛtichandrikā* (Samskāra, p. 145).

VERSE CCXXXIV

'*Bhāvēna*'—'Disposition' (Medhātithi, Govindarāja, Nārāyaṇa and Rāghavānanda);—'motive' (suggested by Medhātithi,and also Kullūka).

This verse is quoted in *Hēmādri* (Dāna, p. 17), which explains '*bhāva*' as standing for the predominance of one or other of the three *guṇas*, Sattva, Rajas and Tamas.

VERSE CCXXXV

This verse is quoted in *Aparārka* (p. 290);—and in *Smṛtitattva* (p. 894), which adds the following;—where the giver gives with respect, and the receiver receives it with respect,—both go to heaven; while by giving or receiving with disrespect, both go to hell'—such is the explanation given by Kullūka Bhaṭṭa. Thus the '*archā*', 'respect', which appears

as an adverb, serves as an adjective also, qualifying the men concerned; it is for this reason that *Maithila* writers have declared that gifts should be made after the object to be given as well as the Brāhmaṇa receiving it have both been worshipped; —and in *Dānakriyākaumudī* (p. 8).

VERSE CCXXXVI

This verse is quoted in *Hēmādri* (Dāna, p. 90).

VERSE CCXXXVII

This verse is quoted in *Hēmādri* (Dāna, p. 90).

VERSE CCXXXVIII

This verse is quoted in *Aparārka* (p. 232), which reads '*vaprikāḥ*' for '*puttikāḥ*', and explains it as 'a particular kind of art';—and in *Vīramitrodaya* (Paribhāṣā, p. 64), which explains '*puttikā*' as 'a kind of art'; and explains that this and the following verses are meant to eulogise *Dharma*.

VERSE CCXXXIX

This verse is quoted in *Aparārka* (p. 232);—and in *Vīramitrodaya* (Paribhāṣā, p. 64).

VERSE CCXL

This verse is quoted in *Aparārka* (p. 232);—and in *Vīramitrodaya* (Paribhāṣā, p. 64).

VERSE CCXLI

The verse is quoted in *Aparārka* (p. 232);—and in *Vīramitrodaya* (Paribhāṣā, p. 64).

VERSE CCXLII

This verse is quoted in *Aparārka* (p. 232);—in *Hēmādri* (Vrata, p. 14);—in *Vīramitrodaya* (Paribhāṣā, p. 64), which explains '*tamas*' as 'sin';—and in *Nṛsimhaprasāda* (Samskāra, pp. 17 a and b).

VERSE CCXLIV

This verse is quoted in Vīramitrodaya (Samskāra, p. 587);—in *Vidhānapārijāta* (p. 674);—and in *Samskāraratnamālā*, (p. 75). All these quote the following description of the '*uttama*' as from Manu; but these verses are not found in Manu—

विशुद्धाः कर्मभिश्चैव श्रुतिस्मृतिनिदर्शितैः ।
अविप्लुतब्रह्मचर्या महाकुलसमन्विताः ।
महाकुले ये सम्बद्धा महत्त्वे च व्यवस्थिताः ॥
सन्तुष्टास्सजनहिताः साधवः समदर्शिनः ।
लोभरागद्वेषामर्षमानमोहादिवर्जिताः।
अक्रोधनाः सुप्रसादाः कार्यास्सम्बन्धिनः सदा ॥

and as description of '*adharma*' they quote Manu 3. 150-152.

It is quoted in *Samskāramayūkha* (p. 75);—and in *Smṛtichandrikā* (Samskāra, p. 205).

VERSE CCXLVII

This verse is quoted in *Aparārka* (p. 406), which explains '*abhayadakṣiṇā*' as '*abhayadāna*', 'gift of fearlessness';—in *Mitākṣarā* (on 1. 214);—in *Parāsharamādhava* (Āchāra, p. 190);—in *Madanapārijāta* (p. 220), which adds the following explanations:—'*ēdha*' is 'fuel',—'*sarvataḥ*' means 'even from the Shūdra',—the 'gift of fearlessness' being acceptable even from a *Mlēchchha*; all this refers to one who is still engaged in the receiving of gifts, not to one who has renounced the acceptance

of gifts;—in *Vidhānapārijāta* (II, p. 249), which adds —'*sarvataḥ*' means 'even from the Shūdra', the 'gift of fearlessness' being acceptable from the Mlēchchha also;—in *Nṛsimhaprasāda* (Āhnika, pp. 35 b and 37 b);—and in *Hēmādri* (Dāna, p. 56), which explains '*ēdhaḥ*' as *wood* and '*abhyudyatam*' as 'presented unasked.'

VERSE CCXLVIII

This verse is quoted in *Aparārka* (p. 407), which adds that the term '*bhikṣā*' here stands for 'cooked food';—and in *Hēmādri* (Dāna, p. 56).

VERSE CCXLIX

This verse is quoted in *Aparārka* (p. 407);—and in *Hēmādri* (Dāna, p. 56).

VERSE CCL

This verse is quoted in *Aparārka* (p. 406); in *Mitākṣarā* (on 1. 214);—in *Parāsharamādhava* (Āchāra, p. 190);—in *Madanapārijāta* (p. 220), which adds—'*maṇi*' stands for those that serve as *antidotes to poisons*,—'*dhānā*' is 'fried grain,'—these one should not refuse;—in '*Prāyaschittavivēka*' (p. 412), which explains '*na nirnudēt*' as 'should not refuse when presented unasked';—in *Hēmādri* (Dāna, p. 56);—and in *Nṛsimhaprasāda* (Āhnika, p. 37 b).

VERSE CCLIV

Cf. 5. 253.

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 492), which explains '*ātmanivēdana*' as 'declaring his family, his character, his motive in seeking service and the ways in which he is going to serve';—and in *Hēmādri* (Shrāddha, p. 785).

VERSE CCLX

Cf. 2. 244.

This verse is quoted in *Nityāchārapradīpa* (p. 42).

Discourse V

VERSE IV

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 8) to the effect that laziness also is the source of a 'force' that brings about untimely death;—in *Vīramitrodaya* (Āhnika, p. 510), which explains '*ālasya*' as 'not being disposed to perform one's duty, even when he is able to do it';—'*annadoṣa*' as standing for defective production and so forth;—and in *Smṛtisāroddhāra* (p. 294.)

VERSE V

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 510), which explains '*amēdhyaprabhavāni*' as 'produced directly from human ordure, or in trees growing from seeds passed with human excreta';—and in *Smṛtitattva* (p. 448), which reads '*karakāṇi*' (for *kavakāni*) and explains it as '*chhatrāka*,' 'mushroom;' and explains '*amēdhyaprabhavāni*' as 'produced from ordure and such things.'

VERSE V

This verse is quoted in *Aparārka* (p. 247);—in *Mitākṣarā* (on 1. 171), which notes that the addition of the epithet 'red' makes it clear that the prohibition does not apply to such exudations as assafœtida, camphor and the like;—and in *Parāsharamādhava* (Āchāra, p. 711), which adds—'the red exudations' meant are the *lac* and the rest, —the epithet 'red' indicating that such exudations as are

white, *e.g.*, assafœtida, camphor and the like—are not forbidden, —'*shelu*' is *shleṣmātaka*,—'*pēyūṣa*' is 'new milk,' *i. e.*, the milk of the newly-delivered cow, whose blood-flow has not ceased; and in support it quotes verse 8 following.

It is quoted in *Vīramitrodaya* (Āhnika, p. 510), which adds the following notes—'*Vṛkṣaniryāsa*' is 'the solidified exudation from trees',—'*Vrashchana*' is cutting, and the exudations from cuttings are to be avoided even when they are *not red.* The prohibition does not apply to such things as assafœtida, camphor and the like,—'*shēlu*' is *shlēṣmātaka*,—and '*pēyūṣa*' is the milk of the newly dilivered cow, which solidifies at the slightest contact with fire;—in *Hēmādri* (Shrāddha, p. 567);—and in *Prāyashchittavivēka* (p. 287).

VERSE VII

Cf. The Mahābhārata 13.104.41.

This verse is quoted in *Smṛtitattva* (p. 448), which explains '*vṛthā*' as 'what is cooked for oneself, and not for being offered to gods or pitṛs',—and quotes the *Chhandoga-parishiṣṭa* as defining '*kṛsara*' to be 'rice and sesamum cooked together,'—'*samyāva*' is a preparation of 'butter, milk, molasses, and the flour of wheat and other grains,'—'*anupākṛtamāmsa*' is 'meat not consecrated by *mantras*,'—'*devānna*' is 'food prepared for offering to gods,'—'*haviṣ*' is the 'sacrificial cake' and such things;—and in *Hēmādri* (Shrāddha, p. 610.)

VERSE VIII

'*Sandhinī*'—'a cow that gives milk only once a day' (Medhātithi and Govindarāja);—'a cow in heat' (Kullūka, who quotes Hārita in support, Nārāyaṇa and Rāghavānanda); —'a cow big with calf' (Nandana);—'a cow whose own calf being dead, is milked with the help of another's calf ('some one' mentioned in Medhātithi.)

This verse is quoted in *Mitākṣarā* (on 3. 290), where it is said that the unintentional drinking of these milks, if done once only, makes one liable to the penance of a single day's fast, while if done intentionally, or if repeated, it entails a three days' fast.

It is quoted in *Parāsharamādhava* (Āchāra, p. 712), where the '*Sandhinī*' is described as 'the cow that approaches the bull,' *i. e.*, the cow in heat',—and the '*anirdashā*' as 'the one that has not passed more than ten days since delivery.'

It is quoted in *Smṛtitattva* (p. 448), which adds the following:—'*anirdashā*' is that which has not passed ten days since its delivery;—the 'cow' stands for the goat and the buffallo also;—'*ēkashapha*' are the horse and other one-hoofed animals;—the '*sandhinī*' is the cow that seeks for the bull; the avoiding of the second '*goḥ*' in the second line indicates that it is the milk of the *cow* only that has lost its calf, and not that of the goat or the buffalo.

It is quoted in *Vīramitrodaya* (Āhnika, p. 525), which adds the following:—'*nirdashā*' is the cow that has passed ten days since delivery;—'*ēkashapha*' are the horse and other one-hoofed animals—'*āvika*' is 'the milk of the ewe';—'*sandhinī*' is the cow in heat;—'*vivatsā*' is one devoid of her calf.

It is quoted in *Madanapārijāta* (p. 929), which contains the same remarks as *Mitākṣarā*;—in *Nṛsimhaprasāda* (Shrāddha, p. 13 a);—in *Hēmādri* (Shrāddha, p. 567);—in *Shuddhikaumudī* (p. 323), which explains '*ēkashapha*' as standing for the Horse and the like, and '*Sandhinī*' as the cow 'which has been covered by the bull';—and in *Prāyashchittavivēka* (p. 335).

VERSE IX

"*Cf.* Shatapatha Brāhmaṇa 1.2.3.9, for an early list of animals whose flesh is forbidden"—Hopkins.

This verse is quoted in *Mitākṣarā* (on 3.290);—and in *Smṛtitattva* (p. 448), which adds that the term '*mṛga*' here stands for animals, and not for the *deer* only; since the 'buffalo' is cited as an exception;—'*shukta*' is the name of those things that, by themselves sweet, become soured by keeping.

The first half is quoted in *Aparārka* (p. 246), which adds that the phrase '*payovarjyam*' has to be supplied.

The verse is quoted in *Vīramitrodaya* (Āhnika p. 525), which takes '*āraṇyānām mṛgāṇām*' together, and explains it as standing for the Ruru, Mahiṣa, Pṛṣata and the rest;—in *Nṛsimhaprasāda* (Shrāddha p. 13 a);—in *Hēmādri* (Shrāddha, p. 567);—in *Prāyashchittavivēka* (p. 335);—and in *Shuddhikaumudī* (p. 323).

VERSE X

This verse is quoted in *Mitākṣarā* (on 3. 290);—in *Smṛtitattva* (p. 448), which explains '*dadhisambhavam*' as standing for the *takra* and other similar preparations;—and again on p. 182;—and in *Hēmādri* (Shrāddha, p. 616).

VERSE XI

This verse is quoted in *Vīramitrodaya* (Āhnika p. 540), which adds the following notes:—'*Kravyādaḥ*' are the vulture and other birds that eat raw flesh only, and also the peacock and others that eat both raw and cooked flesh;—'*grāmanivāsinaḥ*' stands for such village-birds as the pigeon and the like, which do not eat flesh;—the term *Shakunīn* is to be construed with both '*kravyādaḥ*' and '*grāmanivāsinaḥ*';—*ēkashapha*' are the horse and other one-hoofed animals,—'*anirdiṣṭaḥ*' means 'those that are not mentioned in the *Shruti* as fit for eating'; those that are mentioned as such should certainly be eaten; this refers to such sacrificial animals as are mentioned in the Vedic texts like

the following:—'One should sacrifice the horse to Tvaṣṭṛ'; which implies that the flesh of the horse so sacrificed must be eaten;—'*Tiṭṭibha*' is the name of the bird that makes the '*ṭī ṭī*' sound.

It is quoted in *Hēmādri* (Shrāddha, p. 582);—and in *Smṛtisāroddhārā* (p. 298).

VERSE XII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 540), which adds the following notes:—'*Kalaviṅka*' is the *chaṭaka*, the sparrow; these being already included under '*grāmanivāsinaḥ*', their separate mention is meant to indicate that they are *always* to be avoided; which implies that the '*chāṣa*' and other '*grāmanivāsi*' birds *may be* eaten. [All this latter note is attributed to Medhātithi by the writer; but no words to this effect are found in Medhātithi; see *Translation*].—The epithet '*grāma*' in '*grāmakukkuṭaḥ*' indicates that *wild kukkuṭa* is not forbidden; '*sārasa*' in the bird called '*puṣkara*,' which has a long neck, long feet and is of blue colour;—'*Rajjudāla*' is the *wood-pecker*;—'*dātyūha*' the *black-necked* bird;—'*Shuka*' is *parrot*;—'*sārikā*' is well known by its own name.

It is quoted in *Hēmādri* (Shrāddha, p. 583).

VERSE XIII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 540), which adds the following notes:—'*pratudāḥ*' are the birds that strike with the peak and then eat;—'*jālapāda*' is the web-footed bird, *e.g.* the *chāṣa* and the like;—'*koyaṣṭi*' is a species of wild birds;—'*nakhaviṣkira*' is the bird that scratches out food with its nails;—'*nimajjya matsyādān*' are those birds that catch fish by diving under water; *e.g.* the aquatic crow and the like;—'*sūnā*' is the *slaughter-house*, and '*sauna*' is that which is got from there;—'*vallūra*' is *dry fish*.

It is quoted in *Hēmādri* (Shrāddha, p. 583).

VERSE XIV

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 543), which adds the following notes :—The '*vaka*' and the '*balākā* are well known birds ;—*kākola* is the *Droṇa-kāka* ;—'*khānjarīṭa*' is the *khañjana* ;—'*matsyādāḥ*' are the alligator and the like ;—the prohibition of the '*viḍ-varāha*' implies the sanction of the '*wild boar*.—'*sarvashaḥ*' means 'in every way' ;—and in *Hēmādri* (Shrāddha, p. 583).

VERSE XV

This verse is quoted in *Vīrmitrodaya* (Āhnika, p. 546), which adds that this is an *arthavāda* to the prohibition of eating fish that has gone before in the preceding verse ;—in *Smṛtitattva* (p. 148) ;—and in *Smṛtisārod-dhāra* (p. 299).

VERSE XVI

Medhātithi and Govindarāja explain the meaning to be that "The Pāṭhīna and the Rohita are to be eaten only when offered to the gods or Pitṛs, and not ordinarily, while those enumerated in the second half are to be eaten '*sarvasaḥ*,' at all times."—Kullūka objects to this explanation on the following grounds :—There is no authority for the view that the two kinds of fish are to be offered at Shrāddhas, eaten only by the person invited at it, not by the performer of the Shrāddha or other persons, while the other kinds are to be eaten by others also ;—in fact all other authorities have placed all those mentioned here on the same footing. Kullūka's own explanation is as follows :—'The *Pāṭhīna* and the *Rohita* should be eaten, *as also* the *Rājīva* and the rest' ;—and the phrase '*niyuktau havyakavyoḥ*' he takes as standing by itself, in the sense that 'all things that are forbidden may be eaten, when one is threatened with starvation, after they have been offered to the gods and Pitṛs.'

This verse is quoted in *Mitākṣarā* (on 1. 178), which goes one farther than Medhātithi, and adds that those enumerated in the second line also are to be eaten only when offered at Shrāddhas and sacrifices;—and in *Vīramitrodaya* (Āhnika, p. 547), which adds the following notes:—'*ādyau*' means 'are to be eaten'—when they are '*niyuktau*'—*i.e.*, used for the purpose of *Shrāddha* and other offerings;—'*Pāṭhīna*' is that which is also called '*Chandraka*,' '*Rājīva*' is red-coloured, '*Simhatuṇḍa*' is that which has its mouth like the lion's, '*Sashalka*' are fish covered with shell-like skin.

It is quoted in *Smṛitattva* (p. 449);—in *Hēmādri* (Shrāddha, p. 577);—and in *Smṛtisāroddhāra* (p. 300), which explains '*niyuktau*,' as employed for Shrāddha and other purposes, and '*ādyau*' as 'may be eaten,' '*rājīva*' as red-coloured.

VERSE XVII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 544), which adds the following notes:—'*Ēkachara*' are those animals which, as a rule, roam about alone, such for instance as serpents;—'*ajñātāḥ*'—whose name and species are unknown, *i.e.*, one should not eat unknown animals which, though not falling under any species either generally or specifically prohibited, are understood by implication to be included under those that are permitted;—nor should one eat any five-nailed animals, with the exception of the *shashaka* and the rest (enumerated in the next verse).

VERSE XVIII

This verse is quoted in *Mitākṣarā* (on 1. 177);—in *Vīramitrodaya* (Āhnika, p. 545), which explains '*ēkatodataḥ*' as 'those that have only one line of teeth';—and in *Smṛtisāroddhāra* (p. 299).

VERSE XIX

This verse is quoted in *Aparārka* (p. 1157), which notes that the intentional eating of these things make the twice-born person an 'outcast,' *i.e.*, disqualifies him from all that is done by twice-born persons, and the expiation for this would be the same as that prescribed for wine-drinking.

It is quoted in *Mitākṣarā* (on 1. 176), which says that this refers to intentional and repeated eating of the things; also on 3. 229;—in *Parāsharamādhava* (Prāyashchitta, p. 317), as referring to intentional eating;—and in *Madanapārijāta* (p. 825) to the effect that the intentional eating of forbidden things is equal to wine-drinking; and again on p. 927, to the effect that *it is intentional and repeated* eating that is equal to wine-drinking and hence makes one outcast, while by intentionally eating these only *once*, one only becomes liable to the performance of the *Chāndrāyana*.

VERSE XX

Cf. 11. 155, 213 and 219.

This verse is quoted in *Madanapārijāta* (pp. 927 and 825) as laying down the expiation for the *unintentional* eating of the things;—in *Parāsharamādhava* (Prāyashchitta, p. 317) to the same effect, with the additional note that the 'Sāntapana' meant here must be that which extends over seven days.—The last quarter is quoted twice in *Mitākṣarā* on 3. 290, to the effect that if one eats forbidden things other than those here mentioned only *once*, and that *unintentionally*, he has got only to fast for the day;—under 1. 175 to the effect that the eating of the forbidden birds unintentionally makes one liable to fasting for the day;—and the first three quarters on 1. 176, where it is pointed out that it refers to *unintentional* and *repeated* eating of the things;—also on 3. 229 as laying down the expiation for unintentional eating.

It is also quoted in *Aparārka* (p. 1157), to the effect that by unintentionally eating the things enumerated repeatedly one becomes liable to the *Yati-chāndrāyaṇa*, and by eating other forbidden things to fasting during the day.

VERSE XXI

Cf. 11. 212.

This verse is quoted in *Mitākṣarā* (on 3. 290) as laying down the expiation for cases of suspected eating of forbidden things;—and in *Prāyashchittavivēka* (p. 340).

VERSE XXII

This verse is quoted in *Mitākṣarā* (on 1. 179) to the effect that just as there is nothing wrong in the eating of meat which is the remnant of sacrificial and Shrāddha offerings, so also there is none in eating that which is left after the dependents have been fed.

It is quoted in *Vīramitrodaya* (Āhnika, p. 537), which adds that animals are to be killed for feeding one's dependents, only when there is no other means of feeding them; and this implies also that there is no harm in one's eating the meat himself that is left after the feeding of dependents;—and in *Smṛtisāroddhāra* (p. 301).

VERSE XXIII

Vīramitrodaya (Āhnika, p. 537) quotes this verse as *Arthavāda* to the preceding verse, the meaning being as follows:—'Inasmuch as in ancient sacrifices performed by sages, edible sacrificial cakes used to be made of animals and birds killed for the purpose, these may be killed by men of the present day also.' That the sacrificial cake is to be made of the flesh of animals has been laid down in connection with the 'Thirty-six-year Sacrificial Session', about which we read

that "on the closing day of which, the master of the house goes out a—hunting, and out of the flesh of the animals killed there the *Savanīya* sacrificial cakes are prepared."

VERSE XXIV

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 523);—in *Smṛtitattva* (p. 452);—in *Hēmādri* (Shrāddha, p. 616);—and in *Prāyashchittavivēka* (p. 291).

VERSE XXV

This verse is quoted in *Smṛtitattva* (p. 452);—in *Vīramitrodaya* (Āhnika, p. 523);—in *Hēmādri* (Shrāddha, p. 616);—and in *Prāyashchittavivēka* (p. 291).

VERSE XXVI

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 526), which adds the following notes:—The rules regarding eating that have gone before are meant for the 'twice-born', not for the Shūdra; hence for the latter there is no harm in eating garlic and other things. But, according to *Kalpataru*, the eating of the crow and such like animals and birds—even though included among those mentioned,—must be considered wrong, even for the Shūdra;—being as they are entirely condemned by all cultured men.—The mention of the 'twice-born' in this verse implies that the forthcoming prohibition regarding meat is meant for all the four castes.

VERSE XXVII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 527), which adds the following notes:—'*Prokṣita*' is that which has been sanctified by means of *mantras* for being offered at a sacrifice;—'*brāhmaṇānāñcha kāmyayā*'—when one is pressed by a Brāhmaṇa to eat meat, if he eats it but

once, then there is no harm; that this is justifiable *once* only is clearly stated by Yama; if the same Brāhmaṇa should press him again, then he is not to accede to this; nor is he to eat it, even though the second time he may be pressed by another Brāhmaṇa; that he is to eat it *once* does not mean that he is to take a *single morsel*; what is meant is that he may eat at a single meal;—'*Yathāvidhiniyuktaḥ*'—this means that when invited to the *Madhuparka-offering* or to a *Shrāddha*, one may eat even unconsecrated meat;—'*prāṇānāmēva chātyayē*'—meat may be eaten if during an illness, or during food-scarcity, one's life would be in danger if meat were not taken.

The verse is quoted also in *Smṛtitattva* (p. 449), which explains '*prokṣitam*' as which has been duly consecrated by means of *mantras*, being obtained from an animal killed in connection with a sacrificial performance;—'*brāhmaṇānām kāmya*'—at the wish of a Brāhmaṇa one may eat once; —'*yathāvidhiniyuktaḥ*'—*i. e.*, at a *Shrāddha*;—in the *Prāyshchittavivēka* (p. 280), which notes that '*prāṇānāmēva chātyayē*' is meant to refer to Religious Students and to such House-holders as have renounced meat;—and in *Smṛti-sāroddhāra* (p. 300).

VERSE XXVIII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 527), as reiterative of what has gone before;—and in *Smṛtitattva* (p. 449).

VERSE XXIX

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 527), which adds—the '*chara*' are the deer and the rest,—the '*achara*' grasses etc.,—'*damṣṭrn*', the tiger and others, '*adamṣṭrn*,' the deer and the like,—'*sahasta*' are men and the like,—and '*ahasta*' fish etc., '*shūra*' are brave persons—and '*bhīru*' are the timid.

VERSE XXX

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 527).

VERSE XXXI

"*Cf.* this with the Mahābhārata, 13. 114-116. In *ib* 116, 15, this is quoted as Shruti, but in 115, 53, its gist is ascribed to Manu"--Hopkins.

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 527), which adds the following notes:—'*yajñāya*' means 'for purposes of sacrifice',—'*yagdhi*' means 'eating',—'*atonyathā*' means 'elsewhere than at a sacrifice';—and in *Hēmādri* (Shrāddha, p. 582).

VERSE XXXII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 527), which adds that '*svayamutpādya*' refers to the *Kṣattriya* alone;—in *Smṛtitattva* (p. 449);—in *Hēmādri* (Shrāddha, p. 582);—and in *Prāyashchittavivēka* (p. 276).

VERSE XXXIII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 531);—in *Smṛtitattva* (p. 449);—and in *Smṛtisāroddhāra* (p. 301).

VERSE XXXIV

This verse is quoted in *Vīramitrodaya*, (Āhnika, p. 531).

VERSE XXXV

This verse is quoted in *Aparārka* (p. 251), which explains '*niyuktaḥ*' as 'invited, at a sacrifice to the gods or at a Shrāddha';—in *Mitākṣarā* (on 1. 179) to the effect that one must eat meat when invited to a Shrāddha;—in

Nirṇayasindhu (p. 294) as setting forth the sinfulness of not eating the meat duly offered;—in *Vīramitrodaya* (Āhnika, p. 530), which explains '*sambhavān*' as 'births';—in *Smṛtitattva* (p. 449);—in *Hēmādri* (Shrāddha, p. 577);—and in *Prāyashchittavivēka* (p. 279), which remarks that this refers to such meat as is not forbidden.

VERSE XXXVI

This verse is quoted in *Hēmādri* (Shrāddha, p. 580).

VERSE XXXVII

'*Saṅgē*'—'On an occasion arising for the killing of an animal (at a rite other than those laid down in the Veda)' (Medhātithi);—'if one has a strong desire to eat meat' (Kullūka and Nārāyaṇā). [It is difficult to see how a strong desire for meat could be appeased by eating animal made of butter or flour];—'in the event of one being attacked by evil spirits' (Govindarāja);—'on the occasion of social gatherings' (Nandana).

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 538), which quotes *Kalpataru* as offering the following explanation:—In such ceremonies as the *Sītāyajña* and the like, which are not prescribed in the Veda, and the killing of animals at which, therefore, cannot have the sanction of the Veda,—if, in view of the prevalent custom, it is found necessary to sacrifice an animal, one should offer an animal made either of butter or of flour;—it then quotes Kullūka's explanation,—and then the one given by Medhātithi, remarking that this last is in agreement with *Kalpataru*.—It then goes on to describe another explanation, by which '*Saṅgē*' means 'at a sacrifice' and this is explained as laying down an alternative to the killing of animals at the well-known sacrifices, *Agnīṣṭomīya* and the rest.—This last explanation, the author rejects, on the ground (1) that there is no authority for taking

the word '*saṅgē*' in the sense of *sacrifice*, and (2) that it would not be right for a *Smṛti* to lay down an alternative to a detail that has been laid down in the original Vedic injunction of the sacrifices.

VERSE XXXVIII

Cf. The Mahābhārata 13. 93. 121.

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 538).

VERSE XXXIX

"*Ityapi shrūyatē shrutiḥ* is the end of this verse instead of *svayamēva svayambhuvā* as found in the *Mahābhārata*, 13. 116. 14. Quite a number of Manu's verses are cited as *Shruti* in the Epic."—Hopkins.

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 538).

VERSE XL

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 538), which explains '*uchchhṛtiḥ*' as 'advancement'.

Medhātithi (P. 403, l. 22)—'*Pratitiṣṭhantītivat*'—This refers to *Mīmāṁsā Sūtra* 4. 3.17 *et. seq.*, which embodies what has been called the '*Rātrisattra-nyāya*'. In connection with the '*Rātri*' offerings, it is said that 'he who offers these obtains respectability &c.;' and in regard to this the question arises whether this latter passage is a mere *arthavāda*, or it describes the result that really follows from the offerings; and the conclusion is that, inasmuch as no other mention of the result of the offerings is found anywhere, the passage in question must be taken as describing the results actually following from them.

VERSE XLI

This verse is quoted in *Aparārka* (p. 154), as setting aside the view that 'the offering of *Madhuparka* does not

necessarily involve the killing of the animal';—in *Vīramitrodaya* (Āhnika, p. 538).

VERSE XLII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 531).

VERSE XLIII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 538).

VERSE XLIV

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 538).

VERSE XLV

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 538).

VERSE XLVI

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 539).

VERSE XLVII

This verse is quoted in *Mitākṣarā* (on 1. 181) as laying down the indirect result of avoiding the killing of animals.

VERSES XLVIII-XLIX

These verses are quoted in *Parāsharamādhava* (Āchāra, p. 719), which adds that the prohibition contained here pertains to the eating of meat obtained by such killing of animals as is prohibited,—and not to that of meat obtained by purchase; and this on the ground that it is prefaced by the deprecating of the act of *killing*.

Verse 48 only is quoted in *Prāyashchittavivēka* (p. 279).

VERSE L

Cf. The Mahābhārata 13. 114. 12.

VERSE LI

"In the *Mahābhārata* (13. 114. 36-49) this is 'as told of old by Mārkaṇḍēya'."—Hopkins.

This verse is quoted in *Aparārka* (p. 251);—in *Mitākṣarā* (on 1. 181), as describing the eight kinds of 'killer';—and in *Smṛtisāroddhāra* (p. 301), which has the following notes:—'*ghātakāḥ*', partakers in the sin,—'*anumantā*', who acquiesces in the act,—'*vishasitā*', who cuts the limbs,—'*nihantā*', who actually does the act that deprives the animal of the life,—'*samskartā*,' who cooks the meat,—'*upahartā*', who serves the meat.

VERSE LII

"In the Mahābhārata (13. 114. 14) this verse is ascribed to Nārada."—Hopkins.

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 531);—and in *Smṛtisāroddhāra* (p. 301).

VERSE LIII

In the Mahābhārata (13. 114. 15) this occurs as writer's '*matam mama*,' but it has '*māsē*' for '*varṣē*'—says Hopkins.

This verse is quoted in *Mitākṣarā* (on 1. 181), to the effect that the merit of the performance of *Ashvamēdha* accrues to one who renounces meat for a full year;—and in *Vīramitrodaya* (Āhnika, p. 533), which adds that according to Medhātithi, this is mere *Arthavāda*, and not the declaration of a result that actually follows from the act,—this being based upon the principle laid down by Jaimini under 4. 3. 1. It goes on to add that this view is not right; as this case is not analogous to that of Jaimini 4. 3. 1,

A 'declaration of rewards' is regarded as an '*Arthavāda,*' only when there is some other passage mentioning another reward in connection with the same act; in the present case, however, we do not find any other passage speaking of any other rewards accruing from the renouncing of meat for one year; so that this comes under the *Rātrisattranyāya* (Jaimini 4. 3. 17 *et. seq.*; see note under verse 40). It concludes with the remark that the reward accruing from the renouncing of meat for one year,—even though of the same kind as that following from the *Ashvamēdha*—is of a much lower *degree*; —and quotes the following *Kārikā* of 'Bhaṭṭapāda'—

फलानामल्पमहतां कर्मणां च स्वगोचरे ।
विभागः स्नानसामान्यादविशेषेण चोदिते ॥

VERSE LIV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 719), which adds that the renouncing of meat here spoken of refers to meat other than the 'consecrated' and the rest that have been spoken of before.

VERSE LV

Cf. The Mahābhārata 13. 116. 35.

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 531);—and in *Sṛmtisāroddhāra* (p. 301).

VERSE LVI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 719) in support of the view that it is only the eating of prohibited meat that is sinful;—and in *Vīramitrodaya* (Āhnika, p. 537), which adds the following notes:—'*māṁsē*' —*i.e.*, such meat as is not forbidden;—'*madyē*'—for the *Kṣattriya* and other lower castes;—'*maithunē*'—*i.e.*, such sexual intercourse as is not prohibited;— '*nivṛttiḥ*'—*i.e.*, the

determination to renounce;—'*mahāphalā*'—*i.e.*, conducive to the attainment of Heaven and such other results as have been mentioned in the foregoing *arthavāda* passages. *Medhātithi* has remarked that the determination to renounce meat and other things must be regarded as conducive to Heaven only, on the basis of the principle of the Vishvajit (*Mīmāmsā-sūtra* 4. 3. 15-16). But this is not right, as it is very much simpler to accept the rewards mentioned in the *arthavāda* passages as the rewards meant here, rather than assume one on the basis of the said principle.

It is quoted in *Prāyashchittavivēka* (p. 277), which remarks that this refers to such meat as is left after the offerings to the gods and Pitṛs have been made;—as regards wine, the abandoning of it is 'conducive to great rewards' only for those for whom wine is not forbidden,—and as regards 'sexual intercourse,' the abandoning that leads to great rewards is that of the intercourse which is sanctioned 'on all except the sacred days,' and 'that for the sake of pleasure.'

VERSE LVIII

'*Anujātē*'—'Younger than one that has teethed' (Medhātithi, Govindarāja, Nārāyaṇa, Rāghavānanda; and Kullūka also, who is not rightly represented by Buhler).

'*Cha*'—This includes 'one whose *Upanayana* has been performed' (Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda).

This verse is quoted in *Smṛtitattva* (II, p. 239), which adds that according to this the impurity attaches, not only to the *Sapiṇḍas*, but also to *Sagotras*, *Samānodakas*, paternal relations, maternal relations and so forth;—'*anujāta*,' literally meaning 'born after,' means '*one born after* the *dantajāta*,' this latter being the noun immediately preceding the word;—the presence of '*cha*' implies the 'initiated' also; —'*samsthītē*' means 'dead.'

It is quoted in *Hāralatā* (p. 1), which adds the following notes:—'*anujāta*' is the child born after the child that has cut its teeth, *i.e.*, a child that has not cut its teeth,—'*kṛtachūḍē cha*,' the '*cha*' is meant to include one whose Upanayana has been performed,—'*saṁsthitē*' on his dying,—'*sūtaka*' stands here for the impurity *due to birth*, that *due to death* having been separately mentioned.

VERSE LIX

"The commentators are of the opinion that the length of the period of the impurity depends on the status of the mourner; and that a man who knows the mantras only of one *Shākhā* shall be impure during four days, one who knows a whole *Shākhā* (or two Vedas) during three days, one who knows the Veda (or three Vedas) and keeps three or five sacred fires, during one day. Medhātithi however mentions another interpretation, according to which the four periods correspond to the four ages of the deceased, which have been mentioned in the preceding verse. According to this view, the Sapiṇḍas shall mourn for an initiated person for ten days,—for one who had received the tonsure, four days, and so forth."—Buhler.

This verse is quoted in *Aparārka* (p. 893), which explains the first half to mean that the *Sapiṇḍas* are impure for ten days, and the second half as laying down three other alternatives;—'*Arvāk* (or as it reads *ā vā*) *sañchayanāt asthnām*' it explains as indicating the period of *four days*, the fourth day being prescribed for the collecting of the bones of the dead. Thus the four alternative periods are—ten days, four days, three days and one day; and the rule regarding the restriction of one or the other is thus laid down by *Parāshara*—'The Brāhmaṇa equipped with both the Veda and the Fire becomes pure in *one* day, one equipped with the Veda only in *three* days, and one without qualifications in ten days.'

It is quoted in *Mitākṣarā* (on 3. 29), which remarks that the four periods here specified are meant respectively for the '*Kusūladhānyaka*,' the '*Kumbhīdhānyaka*,' the *Tryahaihika*' and the '*Ashvastanika*' (described in 4.7 above). It quotes Parāshara's rule (just quoted), but rejects it as unacceptable.

It is quoted in *Madanapārijāta* (p. 391), and again on p. 426;—in *Smṛtisāroddhāra* (pp. 226 and 229);—in *Nityāchārapradīpa* (p. 116);—in *Hāralatā* (p. 3) which reads '*āsthi*' and explains it as meaning 'four days';—and in *Shuddhimayūkha* (p. 37).

VERSE LX

This verse is quoted in *Aparārka*, (p. 893), as providing the definition of the '*Samānodaka*' relationship, and explains the meaning to be that this relationship subsists among all those people who clearly recognise a common ancestor;—in *Mitākṣarā* (on 1. 253);—in *Parāshara-mādhava* (Āchāra, p. 590);—in *Vyāvahāramayūkha* (p. 63) which construes '*Saptamē*' as '*Saptamē atītē*,' so that the seventh also becomes included in '*Sapiṇḍa*' relationship;—in *Madanapārijāta* (p. 427);—in *Shud-dhimayūkha* (p. 37), which says that '*vinivartatē*' is to be construed with the second line also;—in *Smṛti-sāroddhāra* (p. 230), which says that from the point where '*Samānodaka*' relationship ceases, '*Sagotra*' relationship alone remains;—in *Nityāchārapradīpa* (p. 104), which quotes Medhātithi to the effect that all those who are descended from the great-grandfather of one's own great-grandfather are his 'Sāpiṇḍas';—in *Hāralatā* (p. 96), which has the following note:— Six ancestors beginning from one's father are *his* 'Sapiṇḍa,' the seventh ancestor is not '*Sapiṇḍa*'; and the reason for this lies in the fact that one's three immediate ancestors—father, grandfather and great-grandfather—are entitled to receive the 'piṇḍa' from

him, and the next three ancestors—*i. e.*, the father, grandfather and great-grandfather of the great-grandfather,—are entitled to the 'smearings of his piṇḍa;' while the seventh ancestor is not entitled to any share of *Piṇḍa*; it adds that the man himself is '*Sapiṇḍa*' of his own six ancestors;—in *Shuddhikaumudī* (p. 52), which explains that the 'Sapiṇḍā' relationship ceases in one's *seventh* ancestor, and '*Samānodaka*' relationship extends upto that person who is known to be descended from 'my such and such ancestor,' and from the point where no such descent can be specifically pointed out, that relationship ceases and beyond that all are '*gotraja*' only;—in *Gadādharapaddhati* (Kāla, p. 256), which reproduces Medhātithi's remark quoted above;—in *Smṛtichandrikā* (Saṃskāra, p. 181);—and in *Vīramitrodaya* (Vyavahāra, 209 b).

VERSE LXI

Medhātithi and Govindarāja omit the first line of 61 and the first line of 62; so that in the place of 61 and 62, they read only one verse made up of the second lines of both 61 and 62.

This verse is quoted in *Hāralāta*, (p. 15), which explains '*evamēva*' as standing for 'ten days' and other periods;—and in *Shuddhimayūkha*, (p. 37).

VERSE LXII

(Verse 63 of other commentators.)

According to the interpretation of Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda, the two halves of this verse are distinct, the first half laying down that the man who emits semen is purified by bathing, and the second half that he who begets a child is purified after three days. According to Medhātithi however, the first half supplies the reason for what is asserted in the second half. (See *Translation*).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 606), which explains '*baijika-sambandha*' as '*janyajanakabhāva*,' 'the parental relationship.'

The *Hāralatā*, which has both lines of (62) explains the meaning as—'The untouchability due to death pertains to all *sapiṇḍas*, and that due to birth pertains to the parents of the child only, but the full period (ten days) of 'impurity' attaches to the mother only, that attaching to the father disappears immediately on bathing.

VERSE LXIII
(Verse 64 of other commentators.)

"According to Govindarāja and Nārāyaṇa, the rule refers to such Brāhmaṇas who for money carry a dead body to the cemetery;—according to Kullūka and Rāghavānanda, to Sapiṇḍas who in any way touch a corpse out of affection;—Medhātithi thinks that it applies to all who touch or carry out a dead body, be it for love or for money. Rāghavānanda thinks that the text mentions three alternative periods of impurity, one day, three days and ten days."—Buhler.

This verse is quoted in *Aparārka*, (p. 883), which explains it as laying down the period of impurity of ten days for those who touch a dead body; it explains '*ahnā chaikena rātryā*' as meaning 'one day and night,' and '*tribhiḥ trirātraiḥ*' as 'nine days';— thus ten days is the period of impurity (for the Brāhmaṇa) touching the dead body of the Brāhmaṇa; for the Brāhmaṇa carrying for money the dead body of other castes, the period extends to that which has been prescribed for that caste—says the *Viṣṇupurāṇa*;—*Aparārka* quotes the verse again on p. 893 to the effect that the period of impurity for *Samānodakas* is only three days.

It is quoted in *Nirṇayasindhu* (p. 382), which also explains it as laying down a period of ten days.

VERSE LXIV
(Verse 65 of other commentators.)

'*Pitṛmēdha*'—The *Antyēṣṭi* (Medhātithi, Govindarāja, Kullūka and Rāghavānanda) ;— 'the entire Shrāddha ceremony' ('others' noted by Medhātithi).

This verse is quoted in *Aparārka* (p. 912), which says that the '*guru*' meant here is *Āchārya*, and that '*Pitṛmēdha*' is *Antyēṣṭi* ;—in *Mitākṣarā* (on 3. 24), to the effect that if the pupil performs *Antyēṣṭi* of his *guru*, then he is to be impure for ten days ;—in *Nirṇayasindhu* (p. 381) as reiterating the 'ten-day' period for all carriers of the dead body, the 'pupil' being mentioned only by way of illustration.

VERSE LXV
(Verse 66 of other commentators.)

"Nārāyaṇa and Rāghavānanda think that this rule refers to miscarriages which happen during the first six months of pregnancy ; and that from the seventh month, whether the child lives or not, the full period of impurity must be kept. Nārāyaṇa moreover asserts that in the first and second months the impurity shall last three days".—Buhler.—'*Sādhvī*'.— 'Becomes pure' (Medhātithi and Kullūka) ;—'chaste' (Nārāyaṇa).

This verse is quoted in *Mitākṣarā* (on 3. 20), which explains the second half to mean as follows :—'The woman in her courses becomes pure—*i. e.*, fit for religious functions—on bathing ***after the cessation of the menstrual flow*** ; but as regards touchability, she becomes fit for it by bathing on the fourth day, even though the flow may not have ceased entirely.

The verse is quoted also in ***Nirṇayasindhu*** (p. 369) ; —in *Shuddhikaumudī* (p. 3) ;—in *Hāralatā* (p. 68), which says that the plural number in '*rātribhiḥ*' indicates that miscarriage is a source of purity only when it occurs in

the third and subsequent months of the pregnancy, and that the mention of the 'woman' in the second line makes it clear that the impurity due to miscarriage also attaches to the wife only, and not to the husband;—and in *Nṛsimha-prasāda* (Samskāra, p. 25a).

VERSE LXVI

(Verse 67 of other commentators.)

This verse is quoted in *Mitākṣarā* (on 3. 23), where it is explained that all that this means is that in the case of all before initiation, the impurity lasts for three days;—in *Nirṇayasindhu* (p. 373);—and in *Smṛtitattva* (II, p. 271), which remarks that the second half of the verse makes it clear to what case the following two verses refer.

Medhātithi offers two constructions:—(1) By one the verse is made to provide a rule for the impurity of the un-tonsured child on the death of others;—(2) by the other, for the impurity of others on the death of the untonsured children.

VERSE LXVII

(Verse 68 of other commentators.)

'*Asthisañchayanādṛte*'—'Place free from bones' (Medhātithi, also Mitākṣarā);—'without the rite of bone-collecting' (Kullūka, who quotes Vishvarupa's explanation which agrees with Medhātithi's).

This verse is quoted in *Smṛtitattva* (II, p. 271), which says that this refers to the case of the death of a child who has had his tonsure performed during the first year;—in *Mitākṣarā* (on 3. 2) which explains the meaning to be that 'the child should be decked with garlands and sandal-paint and should be buried in a clean place, away from the burning grounds, but outside the village,—which should be free from bones.

It is quoted in *Hāralatā* (p. 121), which has the following notes:—'*ūnadvivārṣikam*', one whose tonsure has

not been performed,—'*alankṛtya*', having endowed the dead body with rings, clothes, flowers, garlands and so forth, they should bury it in some pure spot outside the village; and even though the body would soon become decomposed and hence the rite of *picking of the bones* might be possible, it should not be done.

VERSE LXVIII

(Verse 69 of other commentators).

This verse is quoted in *Mitākṣarā* (on 3. 2), which explains '*araṇyē kāṣṭhavat tyaktvā*' as follows:—'Just as on throwing a log of wood in the forest, people take no notice of it, so having buried the child, they should take no further notice of him, in the way of performing his *Shrāddha* and other after-death rites.'

It is quoted in *Aparārka* (p. 870), which explains the meaning to be that the child less than two years old, *which has not had its Tonsure*, should be either buried or thrown into the water, without any after-death rites;—and again on p. 911, where it is said that the digging &c. are meant for the child who has had his Tonsure done during the first year. It is difficult to reconcile the two statements.

It is quoted in *Smṛtitattva* (II, p. 271), which also says that these two verses refer to the case of the child who has had his Tonsure performed during the first year;—and in *Hāralatā* (p. 122), which explains '*araṇyē*,' 'in forest,' as meaning in 'uncultivated ground,' and '*Kāṣṭhavat*' as implying that they should not grieve over it;—and in *Shuddhimayūkha* (p. 6).

VERSE LXIX

(Verse 70 of other commentators).

This verse is quoted in *Aparārka* (p. 871) to the effect that in the case of a child (less than three years old)

whose Tonsure has not been performed, the water-offerings (which imply also *cremation by fire*) is optional in a case where the 'naming' ceremony has been performed.

It is quoted in *Madanapārijāta* (p. 384), which adds the following notes:—'*udakakriyā*' indicates *cremation by fire* also; if the child had teethed, and had its Tonsure,—then whether it is cremated or not—its parents remain impure for three days.

It is quoted in *Nirṇayasindhu* (p. 372), which also notes that '*udaka*' includes cremation also;—and again on p. 374, to the effect that (*a*) if the child dies before the 'naming' ceremony it must be burned,—and (*b*) if it dies after naming and before it is three years old, it may be either burned or cremated;—in *Shuddhimayūkha* (p. 6);—and in *Hāralatā* (p. 122), which draws the following conclusions from these three verses: —'In the case of the two-year old child, from the time of its teething onwards, if cremation and the offerings are made, they *are* helpful to the dead, but if the relations do not do all this, they do not incur any sin; but if the child has completed its two years, the rites are compulsory, and their omission involves sin;—'*nāmni vāpi*' which emphasises the view that it is right to perform the rites even on death occurring after the naming-ceremony, and it is all the more incumbent when the child has teethed. It combats Vishvarūpa's explanation of '*atrivarṣa*' as standing for 'one whose age was over two, and below three years'; as being incompatible with the qualification '*jātadantasya*.'

It is quoted in *Smṛtisāroddhāra* (p. 215), which adds that '*udakakriyā*', stands for '*agnikriyā*', cremation also.

VERSE LXX

(Verse 71 of other commentators.)

This verse is quoted in *Nityāchārapradīpa* (p. 131);—in *Hāralatā* (p. 76), which explains '*ēkodaka*' as *samānodaka*;—and in *Shuddhimayūkha* (p. 37).

VERSE LXXI

(Verse 72 of other commentators.)

'*Yathoktēna kalpēna*'—'According to the rule declared in verse 67' (Medhātithi, Govindarāja and Nandana);—'just like the husband's relatives, *i. e.*, after three days' (Kullūka, Nārāyaṇa and Rāghavānanda).

This verse is quoted in *Aparārka* (p. 907), which supplies the following explanation :—In the case of '*asamskṛta*' —*i. e.*, unmarried—women, the '*bāndhavas*'—*i.e.*, their relations on the husband's side—become pure in three days; but their *sanābhayaḥ*—*i.e.*, relations on the father's side—become pure according to the aforesaid rule. It is because the relations on the father's side are separately mentioned by means of the word '*sanābhayaḥ*' that the generic term '*bāndhavāḥ*' is taken in the special sense of 'relations on the husband's side'. But there can be no such relations in the case of *unmarried* women ; hence the women meant here must be those that have been verbally betrothed, but not yet formally married.—'*Sanābhayaḥ*,' the relations on the father's side, are purified according to the rule that has been laid down in connection with the death of a boy before *Upanayana*,—*i.e.*, the impurity ceases after three days. The analogy between the two cases is based upon the principle that for women 'marriage' takes the place of the *Upanayana* ; so that the *unmarried girl* stands on the same footing as the *uninitiated boy*.

The verse is quoted in *Mitākṣarā* (on 3. 24), to the effect that in the case of girls who have been betrothed, but not married, the relations on the father's side are purified in three days. Here also '*bāndhava*' and '*sanābhi*' are explained as in *Aparārka* ; and it is added that the 'ten-days' rule could not be rightly applied before marriage.'

It is quoted in *Parāsharamādhava* (Āchāra, p. 608), in the same sense, and '*bāndhavāḥ*' is explained as *patisapiṇḍāḥ*, and '*sanābhayaḥ*' as '*pitṛsapiṇḍāḥ*',—and *yathoktēna kalpēna* as the 'three days' rule'.

It is also quoted in *Smṛtitattva* (II, p. 264) in the sense that in the case of girls that have been betrothed, but whose marriage-rites have not been performed, the *sapiṇḍas* of her husband are purified in three days, while the *sapiṇḍas* of her father are purified by the said rule, *i. e.*, by the rule declared in the first half of the verse. It adds that 'betrothal' must be a necessary condition, as before that the unmarried girl can have no relations 'on the husband's side'; and that her father's *sapiṇḍas* to only three degrees are meant, because of the express declaration of Vashiṣṭha that 'for unmarried girls the *sapiṇḍa-relationship* extends to only three degrees.'

This is quoted in *Hāralatā* (p. 49), which adds the following notes:—'*Asamskṛtānām*,' unmarried,—'*bāndhavāḥ*' relations on the husband's side—'*yathoktēna*,' as described in the first line of the verse, *i. e.*, they are purified in three days;—the first half refers to the girl dying after betrothal, as before betrothal, the girl can have no 'relations on the husband's side': her '*sanābhayaḥ*,' *i. e.*, relations on her father's side, also become pure in three days.

VERSE LXXII

(Verse 73 of other commentators.)

This verse is quoted in *Aparārka* (p. 885);—in *Mitākṣarā* (on 3. 16);—in *Madanapārijāta* (p. 415);—in *Smṛtisāroddhāra* (p. 224) as laying down restrictions for the *sapiṇḍas* of the dead;—in *Shuddhi-kaumudī* (p. 142), which has the following notes:—'*Tryaham*,' on the third, seventh and ninth days they should all bathe together, for the benefit of the dead; all the *sapiṇḍas* should not eat meat duing the period of impurity,—'*Kṣitau*', this forbids sleeping on beds;—and in *Hāralatā* (p. 157), which explains '*Kṣāralavaṇa*' as 'all salts with the exception of *saindhava* and *sāmbhari*,'—'they should all bathe together on the third, seventh and ninth days.'

VERSE LXXIV
(Verse 75 of others.)

This verse is quoted in *Nirṇayasindhu* (p. 385), in support of the view that if one cause of impurity should happen during the period of impurity due to another cause, then the former should be regarded as over by the end of the latter.

Vidēsha or *Deshāntara* is thus defined by 'Vṛddha-Manu' quoted in *Aparārka* (p. 905):—'That which is interposed by a great river (a river falling directly into the sea) or by a mountain, or where the language is different.'

It is quoted in *Kṛtysārasamuchchaya* (p. 70);—in *Smṛtisāroddhāra* (p. 232), which explains '*vigatam*' as 'dead' and adds that this rule applies to cases of *birth* also, and that 'ten days' stands for the full period of impurity under normal conditions;—in *Shuddhikaumudī* (p. 36);—and in *Hāralatā* (p. 32) which has the following notes:—'*vidēshastham*' in another country, *i. e.*, from where the news of death cannot come quickly,—'*anirdasham*,' before the end of ten days.

In regard to '*vidēsha*', *Kṛtyasārasamuchchaya* (p. 71) quotes Rudradhara as saying that even though there be no intervening mountains or rivers, if the distance between two countries is more than 60 *yojanas*—*e.g.*, Tirhut and Prayāga,—they are '*vidēsha*' to each other, but not so between Tirhut and Kashi, the distance between which is only 30 *yojanas.*

VERSE LXXV
(Verse 76 of others.)

This verse is quoted in *Mitākṣarā* (on 3. 21) in support of the view that in the case of one hearing of the death of a relative in other countries, after one year of the death, he becomes purified by bathing and making the water-offering;—in *Madanapārijāta* (p. 428), where '*āpaḥ*

sprṣtvā' is explained as 'bathing'; and it adds that this refers to cases of the death of relatives other than the Father or the Mother;—in *Nirṇaysindhu* (p. 385);—in *Hāralatā* (p. 32), which explains the meaning to be that 'after the lapse of ten days and upto one year, the Sapiṇḍas are impure for three days, and after one year, the Sapiṇḍas become pure by mere bathing, but not so the parents of the dead;—in *Kṛtyasārasamuchchaya* (p. 70);—in *Nityāchārapradīpa* (p. 126);—and in *Shuddhikaumudī* (p. 34 and 73), which adds that '*dashāha*' stands for the full period of impurity.

VERSE LXXVI
(Verse 77 of others.)

This verse is quoted in *Aparārka* (p. 904), which explains '*nirdasham*' as 'from which ten days have elapsed;' —in *Mitākṣarā* (on 3. 21);—in *Nirṇayasindhu* (p. 385), in support of the view that for the Father, there is impurity even on hearing of the birth of a son after ten days have elapsed, though there is none for other relations;—in *Vīramitrodaya* (Saṁskāra, p. 188);—in *Madanapārijāta* (p. 427) to the same effect as *Nirṇayasindhu*;—in *Parāshramādhāva* (Āchāra, p. 600), to the same effect;—in *Smṛtitattva* (II, p. 275) to the same effect;—in *Smṛtisāroddhāra* (p. 232), which adds that the mention of '*putra*,' son, makes it clear that the purification applies to the *Father* only;—in *Shuddhikaumudī* (p. 34) which says that '*nirdasham jñātimaraṇam*' stands for 'the lapsing of the period of impurity';—and in *Hāralatā* (p. 32), which adds this explanation:—'If one hears of the death of a Sapiṇḍa after the lapse of ten days, he becomes purified by bathing with clothes on,' and 'on hearing of the birth of his son, after ten days, one becomes pure by mere bathing,' it adds that the 'purification meant here is only the cessation of untouchability'.

VERSE LXXVII
(Verse 78 of others.)

This verse is quoted in *Aparārka* (p. 905), which notes that '*dēshāntarastha*,' 'in a distant country,' qualifies both the '*bāla*' and the '*asapiṇḍa*';—again on p. 909, where the '*pṛthakpiṇḍa*' is explained as the 'non-sapiṇḍa'; and the '*bāla*' as 'one whose naming has not been done';—in *Hāralatā* (p. 33), which explains '*dēshāntarastha*' etc., to mean that 'on hearing of the death of a Sapiṇḍa after the lapse of ten days, those for whom the normal period of impurity is one day only, becomes purified immediately, by bathing only;—and in *Dānakriyākaumudī* (p. 25).

The verse is quoted also in *Smṛtitattva* (II, p. 274).

VERSE LXXVIII
(Verse 79 of others.)

This verse is quoted in *Nirṇayasindhu* (p. 386), which notes that the period of 'ten days' here mentioned stands for all periods of impurity as laid down in the several cases,—and not for that of 'ten days' only;—and again on p. 388.

It is quoted in *Parāsharamādhava* (Āchāra, p. 622);—in *Smṛtitattva* (II, p. 237), in the sense that when there is a commingling of two causes of impurity, the later one lapses with the earlier;—again on p. 244 to the same effect—*i. e.*, the period of impurity due to a later cause becomes contracted within the limits of that due to a previous cause;—and again on p. 247 to the same effect;—and in *Hāralatā* (p. 61), which says that the qualification '*punaḥ*', 'again' applies to *death* only, and draws the following conclusion:—'If during the ten days of impurity due to a death, another death or a birth should occur, then the impurity ceases after the end of the said ten days due to the former death;' it goes on to say that such is not the case if *death* occur during the period of impurity due to a *birth*, as the impurity

due to death is more serious than that due to birth, and hence cannot merge into the latter.

VERSE LXXIX
(Verse 80 of others.)

This verse is quoted in *Aparārka* (p. 187), and again on p. 912, where it is added that the rule herein laid down is meant for the case where the pupil does *not* perform the *antyēṣṭi* for the Teacher; in a case where he does perform it, it involves an impurity extending over full ten days, as declared above, under verse 64.

It is quoted in *Mitākṣarā* (on 3. 24), which also makes the same remark as *Aparārka*;—in *Nirṇaya-sindhu* (p. 380);—in *Madanapārijāta* (p. 431);—in *Hāralatā* (p. 76), which explains the second half as—'on the death of the Teacher's son, from whom one has not read anything, the impurity lasts for one day and night, and so also on the death of the Teacher's wife, other than the one for whom Gautama has prescribed an impurity of three days';—in *Shuddhimayūkha* (p. 37);—and in *Kṛtyasārasamuchchaya* (p. 63).

VERSE LXXX
(Verse 81 of others.)

'*Upasampannē*'—(*a*) 'who lives with one out of friendship or on business' or (*b*) 'endowed with good character' (Medhātithi);—(*c*) 'neighbour' (Nārāyaṇa);—(*d*) 'dead' (suggested but rejected by Medhātithi).

This verse is quoted in *Mitākṣarā* (on 3. 24), which adds the following notes:—'*Upasampanna*' means either 'related by friendship or neighbourliness' or 'possessed of good character';—the '*mātula*' includes the maternal cousin and other relations of that kind, and the '*bāndhava*' stands for one's own '*bāndhava*' as also those of his father and mother;—

in ***Nityāchārapradīpa*** (p. 129), which explains '*upasampanna*' as 'living in one's own house', *i.e.*, if a Vedic scholar living in one's house happens to die etc.

It is quoted in *Parāsharamādhava* (Āchāra, p. 610), which explains '*Shrotriya*' as standing for one who has learnt the same rescensional text as the person himself,—'*Upasampanna*' as one who is endowed with friendliness or neighbourliness;—in ***Madanapārijāta*** (p. 431), as laying down the rule relating to the case of the highly qualified *Shrotriya*, or such near relations as the maternal uncle and the like; it explains '*upasampanna*' as one endowed with friendliness or with good qualities;—and in *Hāralatā* (p. 76), which adds the explanation:—'on the death of a Vedic Scholar belonging to another family in one's own house,—or on that of a Vedic Scholar who is *a near* '*neighbour* ('*upasampanna*) etc.'—and in the case of the mother's uterine brother, if the death takes place in another place, the impurity lasts for two days and one night,—'*Shiṣya*', one who, though initiated by some one else, has learnt, from one a portion of the Veda or the subsidiary sciences—in this case also the impurity lasts for two days and one night,—'*ṛtvik*' one who has officiated at one's sacrifices,—'bāndhava', blood relation.

VERSE LXXXI
(Verse 82 of others.)

'*Anūchānē tathā gurau*'—'A *guru* who expounds the Veda along with the subsidiary sciences' (Govindarājā, Kullūka and Rāghavānanda);—'the *guru and* the person capable of expounding the Veda' (Nārāyaṇa);—Medhātithi construes '*anūchānē*' with '*ashrotriyē*', and explains it to mean 'one who, though not learned in the Veda, is yet conversant with the subsidiary sciences';—Nandana (and also 'others' in Medhātithi) read '*agurau*', and explains '*anūchānē agurau*' 'one who is learned in the Vedas and its subsidiaries, but is not one's *guru*'.

This verse is quoted in *Aparārka* (p. 215), which explains '*Sajyotiḥ*' as that *impurity* which lasts 'as long as the light', of the sun, or of the stars;—in *Mitākṣarā*, which also explains the meaning to be that the impurity lasts as long as the light; *i. e.*, if death has occurred during the day, then it lasts till sunset, while if it has occurred during the night, then as long as the stars are visible;—in *Parāsharamādhava* (Āchāra, p. 613), which offers the same explanation, and in the same words, as Mitākṣarā;—in *Madanapārijāta* (p. 435), which explains the term '*Sajyotiḥ*' as 'lasting as long as the light', and adds—'during the day, it lasts till sunset, and during the night, till sunrise';—and in *Hāralatā* (p. 76), which adds the following explanation:—That Kṣattriya king in whose territories one lives, if such a king, who is not a Vedic Scholar, dies, then the impurity is '*Sajyotiṣ*', *i. e.*, if the death occurs during the day, it lasts as long as the sun is visible, and if it occurs during the night, then as long as the stars are visible,—if the said king is an expounder of the Veda, the impurity lasts the whole day and night,—'anūchāna' is one who has studied the Veda and is capable of expounding it,—similarly if the '*guru*' dies, the impurity lasts the whole day and night, '*guru*' is one who has taught a little of the subsidiary sciences.

VERSE LXXXII
(Verse 83 of others.)

This verse is quoted in *Smṛtitattva* (II, p. 245) as laying down the period of impurity for each several caste;—in *Gadādharapaddhati* (Kāla, p.288);—in *Kṛtyasārasamuchchaya* (p. 64);—in *Nityāchārapradīpa* (p. 115);—in *Dānakriyākaumudī* (p. 21);—in *Shuddhikaumudī* (p. 6), which says that the meaning is that on the death of a *Sapiṇḍa* who is over six years and two months of age,—for the survivor who is ignorant of the Veda and has not set up the fires, but has passed through all the sacramental rites,

the impurity in the case of the Brāhmaṇa lasts for ten days;—it adds that if death occurs before sunrise, then the preceding day is to be counted among the ten,—if the survivor is an Agnihotri or Vedic scholar, it is over in a single day;—and in *Hāralatā* (pp. 4 and 9).

VERSE LXXXIII
(Verse 84 of others.)

'*Pratyūhēnnāgniṣu kriyāḥ*'—Medhātithi has been misrepresented here, not only by Buhler, but by Kullūka also. There is nothing in Medhātithi to show that *Sandhyopāsana* should be omitted for ten days. Nor is there any difference in the interpretation of Medhātithi and that of Kullūka and others. (See *Translation.*)

'*Sanābhayaḥ*'—'*Sapiṇḍa*' (Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda);—'*Sahodara*', 'uterine brother' (Nandana).

This verse is quoted in *Aparārka* (p. 891), which adds the following notes:—With a view to remaining idle, without having to perform his religious duties, one should not prolong the days of impurity; nor should he abandon those necessary acts that are prescribed to be performed in the *shrauta* fires,—*e.g.*, the Agnihotra offerings; the meaning is that all those should be done even during the days of impurity;—the second half is added in anticipation of the objection that "in view of the rule whereby *impure* men are not entitled to the performance of religious acts, it would be right to abandon the acts during the period of impurity." What is meant is that it is quite true that the *impure* man should not perform religious acts; but on the strength of the special texts (like the present one) bearing upon certain well defined acts, one would be justified in concluding that he is *not* 'impure', so far as the performance of these acts is concerned.—The use of *Atmanēpada* form '*kurvāṇaḥ*' makes it clear that the actual *performer* of the religious

acts is *not impure*—even though the person dead or born be a very near relation of his,—in fact he is quite pure. Inasmuch as this absence of impurity refers to the *performer* himself, it follows that so far as officiating at the performance of other persons is concerned, the near relations of the dead or the born must be regarded as *impure* and unqualified.

It is quoted in *Mitākṣarā* (on 3. 17), in support of the view that there is no impurity regarding the performance of those religious acts that are compulsory, the voluntary ones, however, which are done for the purpose of gaining reward, should not be performed during impurity;—and it adds that since the text specifically mentions the acts done 'in the fires', it follows that the 'five great sacrifices,' which are not done in *fire*, should cease during impurity.

It is quoted in *Smṛtitattva* (II, p. 254) as affording justification for the coalescing of 'impurities' due to more than one cause;—in *Hāralatā* (pp. 7 and 25), which notes that the expression '*tat karma*' implies that the impurity means incapacity to perform such acts as Fire-kindling, gifts, Homa and so forth, and adds the following notes:—'*aghāhāni*', days of impurity, those should not be prolonged by the Agnihotrin, for whom its curtailment is justified by distinct texts; and he should never observe the full period of ten days,—even during the curtailed period, he should not entirely stop the offerings into the Fires, he should have this done through Brāhmaṇas belonging to other *gotras* and hence not suffering from the same disabilities,—and the reason for this lies in the fact that in the performance of the said acts of disablity does not attach even to the *Sapiṇḍa*,—what to say of persons of other *gotras*?

It is quoted also in *Gadādharapaddhati* (Kāla, p. 278), which explains '*sanābhayaḥ*' as *Sapiṇḍa*,—'*tatkarma*' as *officiating as a priest*,—the disability due to impurity does not attach to him, if no person of other *gotras* is available for the work,—such is the implication of the particle '*api*'.

VERSE LXXXIV

(Verse 85 of others.)

'*Tatspṛṣṭinam*'—'One who has touched these, *i.e.*, the *Divākīrti* and the rest' (Medhātithi, Nārāyaṇa and Nandana); 'one who has touched a corpse' ('others' in Medhātithi, Govindarāja, Kullūka and Rāghavānanda).

This verse is quoted in *Aparārka* (p. 921), which adds the following :—Even though through its proximity to the term '*shava*', '*tatspṛṣṭinam*' would appear to mean 'one who has touched a *shava*', yet inasmuch as the *Divākīrti*' and others mentioned before also belong, like the corpse, to the category of 'unclean things', it is only right that one who touches the person that has touched *all those* should bathe. This agrees with Medhātithi.

It is quoted in *Mitākṣarā* (on 3. 30) to the effect that even when between the man and an unclean thing, there interposes a *living thing* (like the man who has touched the unclean things) the man has to bathe.

It is quoted in *Madanapārijāta* (p. 258) to the effect that the man who touches one who has touched the *Divākīrti* and the rest, should bathe; *i.e.*, the touch of an unclean thing defiles also when it is indirect, being interposed by a living object (like the man touching the Divākīrti &c.).

It is quoted in *Vīramitrodaya* (Āhnika, p. 202), which explains *Divākīrti* as 'Chaṇḍāla';—and in *Vidhānapārijāta* (p. 54), which reproduces the note made by *Madanapārijāta*.

It is quoted in *Parāsharamādhava* (Āchāra, p. 257), which explains '*divākīrti*' as 'Chaṇḍāla';—in *Hēmādri* (Shrāddha, p. 796);—in *Shuddhikaumudī* (p. 327), which explains '*divākīrti*' as 'chaṇḍāla';—in *Āchāramayūkha* (p. 42);—and in *Prāyashchittavivēka* (pp. 159 and 468), which explains '*tatspṛṣṭin*' as 'one who has touched a dead body'.

VERSE LXXXV

(Verse 86 of others.)

Kullūka and others take the verse as referring to the case where a man happens to see an unclean thing after having done *āchamana* (preparatory to some religious act).—Medhātithi and Govindarāja take it as referring to the case already noted in the foregoing verse,—*i. e.*, the meaning being that 'whenever one happens to *see* any of the unclean things just enumerated, he shall do *āchmana* and then recite the verses prescribed.'

This verse is quoted in *Aparārka* (p. 1198);—and in *Hēmādri* (Shrāddha, p. 796).

VERSE LXXXVI

(Verse 87 of others.)

This verse is quoted in *Aparārka* (p. 924), which notes that what is meant is the combination of all the three—(1) *āchamana*, (2) touching of the cow, and (*c*) looking at the sun; and that this pertains to the case of touching the bone *unintentionally*; for intentional touching, there is impurity for three days (when fat is adhering to the bone), and one day (when the bone is dry).

It is quoted in *Mitākṣarā* (on 3. 30), which remarks that this refers to the bone of a twice-born person;—in *Smṛtitattva* (II, p. 293), which, explains '*ālabhya*' as 'having touched,' and adds that this refers to the *unintentional* touching of the bone;—in *Madanapārijāta* (p. 257), which adds that 'this refers to twice-born persons';—in *Vīramitrodaya* (Āhnika, p. 214);—in *Hēmādri* (Shrāddha, p. 796);—in *Shuddhikaumudī*, (p. 329), which explains '*ālabhya*' as 'having touched';—in *Nṛsimhaprasāda* (Āhnika, p. 16 b);—and in *Prāyashchittavivēka* (p. 485), which says that this refers to cases of unintentional touching

VERSE LXXXVII

(Verse 88 of others).

This rule does not apply to the case of the mother (Medhātithi),— father and mother (Govindarāja),— father, mother and āchārya (Kullūka).

This verse is quoted in *Aparārka* (p. 876), which adds the following notes:—'*ādiṣṭī*' is the 'Religious Student,' —'*āvratasya samāpanāt*' means 'till the *Samāvartana* ceremony has been performed';—in *Mitākṣarā* (on 3. 5) which adds that the Religious Student is called '*ādiṣṭī*' by reason of his receiving such *ādiṣṭa*, *ādēsha*, injunction, as 'Thou art a Religious Student, drink water, do your duty' and so forth;—that this refers to the death of persons other than the Father and others.

It is quoted in *Madanapārijāta*, (p. 405) as pertaining to cases other than the death of the 'mother and others;'—it explains '*ādiṣṭī*' as 'Religious Student,' but adds that some people explain the term as 'one who is undergoing expiatory penance.' The second half means that on the expiration of the '*vrata*,' he shall make the water-offering and remain impure for three days.

It is quoted in *Nirṇayansindhu* (pp. 195 and 392) to the effect that after the *Samāvartana* ceremony has been performed, the Religious Student shall observe an 'impurity' for three days, for the death of persons that may have occurred during his studentship;—in *Gadādharapaddhati* (Kāla, p. 313), which explains '*ādiṣṭī*' as the Religious Student;—in *Hāralatā* (p. 201), which has the following note: — '*ādiṣṭa*' stands for the observances prescribed in connection with Vedic study, and '*ādiṣṭī*' stands for the Religious Student, as also for other persons that may be keeping certain observances; so long as the course of the observance has not been finished, the man should not offer

the death-oblations even to his Preceptor;—in *Samskāraratnamālā*, (p. 295), which says that *Mitākṣarā* has explained '*ādiṣṭī*' as the Religious Student;—and in *Smṛtisāroddhāra* (p. 216).

VERSE LXXXVIII

(Verse 89 of others.)

This verse is quoted in *Aparārka* (p. 877);—in *Madanapārijāta* (p. 406), which adds the following notes:—'*Vṛthājātāḥ*' are those who do not perform the 'Five Great Sacrifices';—'*Saṅkarajātāḥ*' are those born of castes mixed in the reverse order;—in *Smṛtisāroddhāra* (p. 217), which reads '*nivāpo na vidhīyatē*' for the last foot and explains '*nivāpaḥ*' as *Shrāddha-Tarpaṇa*',—in *Shuddhikaumudī*, (p. 80), which explains '*Vṛthāsaṅkarajāta*' as born of a lower caste father and higher caste mother;—and in *Hāralatā* (p. 202), which has the same explanation and adds that such persons are precluded from all religious acts; it adds the following remarks—Those born of higher caste father and lower caste mothers are not called '*Vṛthāsaṅkarajāta*', as these persons are permitted to perform all religious acts to which their mother's caste is entitled,—'*ātmatyāgin*' are those who have committed suicide by hanging or poison or some such means, or those who have renounced the duties of their caste.

VERSE LXXXIX

(Verse 90 of others.)

This verse is quoted in *Hāralatā*, which has the following notes:—'*Pāṣaṇḍamāshṛtāḥ*' applies to both men and women;—'*Kāmatashcharantyaḥ*' are those who have had intercourse with numberless men,—for all those there are no after-death offerings;—and in *Shuddhikaumudī* (p. 80).

VERSE. XC

(Verse 91 of others.)

This verse is quoted in *Parāsharamādhava* (Āchara, p. 633) to the effect that there is nothing wrong in the Religious Student carrying the dead body of the persons named here;—and in *Nirṇayasindhu* (p. 391);—in *Hāralatā* (p. 201) to the effect that when there are no other persons available for carrying the dead body of the Teacher and the rest and perform their cremation, then the person who has undertaken vows and observances may do the needful, and this does not interfere with his observances,—it explains '*āchārya*' as the person who has done the initiation and taught the entire Veda, the '*upādhyāya*' is one who has taught a portion of the Veda or the Subsidiary Sciences, and '*guru*' is the person who expounds the Veda and the Sciences;—and in *Samskāraratnamālā* (p. 294).

VERSE XCI

(Verse 92 of others.)

This verse is quoted in *Aparārka* (p. 870), which adds that the word '*Nirharaṇīyāḥ*' is to be supplied after '*dvijātayaḥ*';—and that '*Yathāyogam*' (for which it reads '*Yathāvarṇam*') means that the castes are to be taken in the reverse order; *i.e.*, Brāhmaṇa through the *eastern* the Kṣattriya through the northern and the Vaishya through the western gate,—this on the strength of a text quoted from the *Adityapurāṇa.*

It is quoted in *Parāsharamādhava* (Āchāra, p. 634);—in *Nirṇayasindhu* (p. 414);—in *Shuddhikaumudī* (p. 111);—in *Smṛtisāroddhāra* (p. 216),—and in *Hāralatā* (p. 119), which notes that the castes are mentioned in the reverse order because the subject spoken of is an extremely inauspicious one, and by adopting this order the writer avoids the use of the epithet 'dead' directly in

connection with the higher castes;—it explains '*Yathāyogam*' as 'in the inverse order, *i. e.*, the Vaishya, the Kṣattriya and the Brāhmaṇa respectively'.

VERSE XCII

(Verse 93 of others.)

This verse is quoted in Parāsharamādhava (Āchāra, p. 616).

VERSE XCIII

(Verse 94 of others.)

This verse is quoted in *Mitākṣarā* (on 3. 27), in support of the view, that the rule that 'no impurity attaches to the king' holds only with regard to such acts of making gifts, receiving and honouring people and hearing suits as are essential for the safety of the people ; and it does not apply to the performance of the 'Five Great Sacrifices' and other religious acts.

It is quoted in *Parāsharamādhava* (Āchāra, p. 616);—in *Shuddhikaumudī* (p. 70), which explains '*māhātmika sthāna*' as the *seat of judgment*, in connection with which there can be no impurity;—and in *Hāralatā* (p. 110) which explains the meaning to be 'for the king who is occupying *the position of God, the Lord of all things*, '*māhātmikasthāna*', there is immediate purification,—not so for one who has lost his kingdom ; as the ground for the immediate cessation of impurity lies in the fact that he occupies the judgment seat when he comes to the work of administering justice and protecting the people.'

VERSE XCIV

(Verse 95 of others.)

'*Dimbāhava*'—a riot, or a fight without weapons (Medhātithi;—'infants' (Nandana).

This verse is quoted in *Aparārka* (p. 916), as laying down additional cases for 'immediate purity'; it explains '*dimbāhava*' as 'weaponless fight';—in *Gadādharapaddhati* (Kāla, p. 317), which takes '*āhavahata*' 'killed in battle' and remarks that this refers to persons who have been killed 'when fleeing from battle', as otherwise there would be no justification for the offerings to the dead described in the Mahābhārata.

VERSE XCVI

(Verse 96 of others.)

Buhler wrongly attributes to Medhātithi the reading *lokēshaprabhāpyayau*; the reading really adopted by Medhātithi is *lokēbhyaḥ prabhāvāpyayau.*

VERSE XCVII

(Verse 98 of others.)

'*Yajñaḥ*'—'The Jyotiṣṭoma and other similar sacrifices' (Medhātithi);—'the funeral sacrifice' (Nārāyaṇa).

This verse is quoted in *Mitākṣarā* (on 3. 20), in support of the view that in the case of people dying in battle, there is 'immediate purity';—in *Madanapārijāta* (p. 393), which explains '*yajñaḥ*' as 'the offering of the funeral ball and so forth,'—and '*Santiṣṭhatē*' as 'completed';—in *Nirṇayasindhu* (p. 381), which explains '*yajñaḥ*' as 'antyakarma,' 'the funeral rite', which is all done at the same time;—in *Shuddhikaumudī* (p. 71) which explains '*kṣatradharmahatasya*' as 'killed in the forefront of battle'—'*yajñaḥ*' as 'Agniṣṭoma and the like,'—and '*santiṣṭhatē*' as 'becomes meritorious';—and in *Smṛtisāroddhāra* (p. 229) which explains '*yajñaḥ*' as 'the ball-offering and the like',—and '*Santiṣṭhatē*' as 'becomes accomplished'.

VERSE XCVIII
(Verse 99 of others.)

'*Apaḥ spṛṣṭvā*'.—'Having touched water; *i. e.*, having bathed' (Medhātithi, Kullūka and Nārāyaṇa);—'washed hands' (Govindarāja).

This verse is quoted in *Mitākṣarā* (on 3. 29), which adds the following explanation:—'*Kṛtakriyaḥ*' should be construed with each of the four terms, '*vipraḥ*', '*kṣattriyaḥ*', '*vaishyaḥ*' and '*shūdraḥ*'; the meaning being—'the Brāhmaṇa, having passed through the period of impurity, having performd the rites, and having bathed, becomes pure by touching water with his hands;' the term '*spṛṣṭvā*' is to be taken in its literal sense of *touching*, and not in that of either *bathing* or *sipping water*; as it is only the former that would be compatible with the 'conveyance and weapons';—it suggests also another explanation:—'*kṛtakriyaḥ*', 'after having duly made the offerings of water and other things during the period of impurity, the Brāhmaṇa becomes pure by touching water, this being a substitute for the bathing which is ordained for ending all forms of impurity; and the *kṣattriya* becomes pure by touching the conveyance and weapons and so forth.'

This verse is quoted in *Nirṇayasindhu* (p. 427);—in *Smṛtitattva* (p. 278), which says that 'according to *Mitākṣarā*, '*kṛtakriyaḥ*' means 'having bathed at the end of the period of impurity,'—also in II, p. 337 where it refers to the same opinion of *Mitākṣarā* and quotes *Hāralatā* as explaining the term to mean 'having performed the rites of the tenth day;'—in *Shuddhikaumudī* (p. 154), which explains '*kṛtakriyaḥ*' as 'who has finished the rites of the tenth day';—in *Hāralatā* (p. 194) which explains '*kṛtakriyaḥ*' as 'who has completed the rites of the tenth day', and '*apaḥ spṛṣṭvā*' as standing for the mere *touching of water*, and not for *bathing*, '*pratoda*' as 'what is known as *pāñchnī*, '*rashmi*' as the yoking-rope and '*yaṣṭi*' as

the 'bamboo stick and so forth';—and in *Smṛtisāroddhāra* (p. 226), which explains '*kṛtakriyaḥ*' as one 'who has performed' the bath and other ceremonies at the end of the period of impurity.

VERSE C

(Verse 101 of others.)

This verse is quoted in *Mitākṣarā* (on 3. 14), which deduces the following conclusions from this and the next verse:—If, through affection for the dead, one after having carried the dead body, lives in the house and takes his food there, then he remains impure for ten days;—if he remains in the house but takes no food there, the impurity lasts for three days;—if he only carries the body, but neither remains in the house nor takes food here, then the impurity lasts for one day only;—in *Shuddhimayūkha* (p. 17);—in *Smṛtisāroddhāra* (p. 220);—in *Shuddhikaumudī* (p. 59), which explains '*bandhuvat*' as 'through affection', and adds that if it is done merely as a meritorious act, then there is mere bathing.

It is quoted in *Madanapārijāta* (p. 413), which notes that the rule pertains to the carrying of the dead body of a person belonging to the same caste as oneself;—in *Parāsharamādhava* (Āchāra, p. 631), which deduces the same conclusions as *Mitākṣarā*, and adds that it refers to the dead of the Brāhmaṇa's own caste; for those of different castes, the rule is laid down by Gautama, that the impurity is to be regulated according to the rules pertaining to that caste;—and in *Smṛtitattva* (II, p. 293), which explains '*bandhuvat*' to mean 'through affection', and deduces the same conclusions as *Mitākṣarā*, and adds that in the case of 'relations' if one carries the dead body only with a view to acquiring spiritual merit, the man remains impure for *three days*, even though he may not live in the house or take his food there.

It is quoted in *Aparārka* (p. 883), which adds that from the rest of the verse it is clear that what is said here applies only to that case where one does not take his food in the house of the dead;—in *Hāralatā* (p. 82), which has the following notes:—'*nirhṛtya*,' 'having carried and burnt,'—'*bandhuvat*,' through affectionate regard;—this implies that if it is done by way of helping a helpless person, then this rule is not applicable,—'*māturāptān*,' uterine brother or sister or maternal uncle and so forth;—and in *Gadādharapaddhati* (Kāla, p. 320) which adds that this rule applies to ages other than the Kali.

VERSE CI

(Verse 102 of others.)

This verse is quoted along with the preceding one in *Mitākṣarā* (on 3. 14);—in *Madanapārijāta* (p. 413);—in *Parāsharamādhava* (Āchāra, p. 632);—in *Smṛtitattva* (II, p. 294);—in *Aparārka* (p. 883), which adds that the term '*dashāha*' stands for 'the full period of impurity laid down for each caste';—in *Shuddhikaumudī* (p. 59), which says that the rule that 'if the man does *not* live in the house, he becomes pure in one day' implies that if he lives in the house, it will take *three* days;—in *Hāralatā* (p. 82), which adds this explanation—'If one does not sleep or eat in the house of a person under impurity, he is impure for one day and night, and if he lives in the house but does not eat there, then for three days';—in *Gadādharapaddhati* (Kāla, p. 320), which says this refers to ages other than the *Kali*;—in *Shuddhimayūkha* (p. 17), which interprets the rule to mean 'if one carries the body, lives in the house, but does not eat, then it takes three days, and if he lives in the house and also takes food, it takes ten days';—and in *Smṛtisāroddhāra* (p. 220) which says that this applies to cases where the man is of the same caste as the dead person.

VERSE CII

(Verse 103 of others.)

This verse is quoted in *Mitākṣarā* (on 3. 26), which explains '*jñāti*' as 'mother's sapiṇḍa';—in *Aparārka* (p. 918), which adds that this applies to one who follows the dead body intentionally, and not to one who happens to go with it by mere chance;—and in *Vīramitrodaya* (Āhnika, p. 212).

This verse is quoted in *Shuddhimayūkha* (p. 22), which explains '*jñāti*' as 'one belonging to the same caste,' *not* a *sapiṇḍa*, and adds that 'eating of butter' means fasting.

It is quoted in *Smṛtisāroddhāra* (p. 225), which explains '*jñāti*' as 'mother's sapiṇḍa';—in *Nityāchārapradīpa* (p. 332);—in *Hāralatā* (p. 86) which has the following notes:—'*Prētam*,' a Brāhmaṇa dead,—if one intentionally follows he becomes pure by touching fire and eating not butter, this is what is meant, and *not* that the impurity ceases on this alone, because even without following the dead body, the death of a relative involves an impurity for ten days; the following of a non-relative ('ajñāti') however involves only the touching of fire and eating of butter, and no further impurity.

VERSE CIII

(Verse 104 of others.)

According to Nārāyaṇa this rule is meant for Brāhmaṇas only; but Medhātithi says that the '*vipra*' is mentioned only by way of illustration; the rule applies to all the three higher castes.

This verse is quoted in *Mitākṣarā* (on 3. 20);—in *Parāsharamādhava* (Āchāra, p. 634), which reproduces the remark made in *Mitākṣarā* that the phrase '*svēṣu tiṣṭhatsu*' is superfluous, in view of the assertion (in the second half) that the touching of the body by the lower castes is

'*asvargya*,' which would imply that the body should not be so touched, irrespective of the presence or absence of the dead person's 'own people';—and in *Shuddhimayūkha* (p. 17).

It is quoted in *Madanapārijāta* (p. 395), which also adds the same remark;—and in *Hāralatā* (p. 120) which says—'*svēṣu tiṣṭhatsu*' means that if possible the dead body of a Brāhmaṇa should be crrried by Brāhmaṇas alone, in the absence of Brāhmaṇas by Kṣattriyas, even by Vaishyas in the absence of Kṣattriyas, and by Shūdras only when there are no Vaishyas—'*asvargyā*,' this also refers to cases where twice-born persons are available.

VERSE CIV

(Verse 105 of others.)

This verse is quoted in *Hēmādri* (Shrāddha, p. 792);—in *Smṛtisāroddhāra* (p. 249);—and in *Nṛsimhaprasāda* (Shrāddha, p. 16 b).

VERSE CV

(Verse 106 of others.)

This verse is quoted in *Hēmādri* (Shrāddha, p. 792);—in *Smṛtisāroddhāra* (p. 249);—and in *Nṛsimhaprasāda* (Shrāddha, p. 13 b).

VERSE CVI

(Verse 107 of others.)

This verse is quoted in *Hēmādri* (Shrāddha, p. 792);—in *Smṛtisāroddhāra* (p. 249);—in *Nṛsimhaprasāda* (Shrāddha, p. 13 b);—and in *Shuddhikaumudī* (p. 360).

VERSE CVII

(Verse 108 of others.)

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 536), which adds the following notes:—Some people have understood the last quarter of the verse to mean that it is the Brāhmaṇa only, not the Kṣattriya or the Vaishya, that is entitled to 'Renunciation'; and in support of this there are several *Shruti* and *Smṛti* texts.—Others however have held that all the four stages are meant for all the twice-born persons; and the texts that prohibit Renunciation for the *non-Brāhmaṇa* should be understood as prohibiting only the wearing of the dull red garment and the taking of the staff (which have been laid down in connection with the life of the Renunciate).

The verse is also quoted in *Parāsharamādhava* (Prāyashchitta, p. 116), in support of the view that the woman's sin of evil intentions is removed by her menstruation —in *Smṛtisāroddhāra* (p. 249);—in *Hēmādri* (Shrāddha, p. 792);—and in *Nṛsimhaprasāda* (Shrāddha, p. 13 b).

VERSE CVIII

(Verse 109 of others.)

This verse is quoted in *Smṛtisāroddhāra* (p. 249);—and in *Nṛsimhaprasāda* (Shrāddha, p. 13 b).

VERSE CIX

(Verse 110 of others.)

This verse is quoted in *Hēmādri* (Shrāddha, p. 805).

VERSE CX

(Verse 111 of others.)

This verse is quoted in *Aparārka* (p. 255), which explains '*taijasāni*' as 'gold and the rest;'—in *Mitākṣarā*

(on 1. 183), which remarks that this pertains to vessels that are soiled;—that there is to be option between 'ash' and 'clay,' but either of these has to be combined with 'water,'—in *Nṛsimhaprasāda* (Shrāddha, p. 15 b);—in *Hēmādri* (Shrāddha, p. 805);—and in *Shuddhikaumudī* (p. 305).

It is quoted in *Parāsharamādhava* (Prāyashchitta, p. 134), which remarks that this pertains to soiled vessels;—in *Smṛtitattva* (p. 432) to the effect that eating out of a stone dish is permitted;—and in *Nityāchārapradīpa* (p. 96).

VERSE CXI
(Verse 112 of others.)

This verse is quoted in *Madanapārijāta* (p. 446), which explains '*anupaskṛtam*' as '*not chased, i. e.,* the chasings whereof do not retain any such unclean thing as wine, food leavings and so forth';—in *Hēmādri* (Shrāddha, p. 805);—in *Parāsharamādhava* (Prāyashchitta, p. 134), which explains '*anupaskṛtam*' as 'unsoiled,' and '*abjam*' as 'the conch and such things';—in *Nṛsimhaprasāda*, (Shrāddha, p. 15 b);—in *Aparārka*, (p. 254), which explains '*anupaskṛtam*' as 'the chasings wherein are not filled with copper or other metals';—in *Mitākṣarā*, (on 1. 193), which explains '*anupaskṛtam*' as '*akhātapūritam*' (the term used by Medhātithi), *i. e.*, 'the chasings in which are not filled in';—in *Nityāchārapradīpa*, (p. 96), which explains '*nirlēpam*' as absolutely unsoiled;—and in *Shuddhikaumudī*, (p. 305), which explains '*abja*' as 'conches, shells and the like,'—'*cha*' as including glass-vessels, and '*anupaskṛtam*' as 'not chased or otherwise modified.'

VERSE CXII
(Verse 113 of others.)

This verse is quoted in *Nṛsimhaprasāda* (Shrāddha, p. 15 b);—in *Hēmādri*, (Shrāddha, p. 802);—and in *Nṛsimhaprasāda* (Shrāddha, p. 15 a).

VERSE CXIII

(Verse 114 of others.)

This verse is quoted in *Mitākṣarā* (on 1. 190);—in *Hēmādri* (Shrāddha, p. 805);—and in *Shuddhi-kaumudī*, (p. 305), which explains '*Kṣāra*' as 'ashes'—'*amlodaka*' as the juice of lemon and such things, this latter goes with 'tāmra' and 'kṣārodaka' with rest,—*washing* goes with all,—'*yathārham*' sufficient to remove dirt and soiling.

VERSE CXIV

(Verse 115 of others.)

'*Utpavanam*'—'Throwing away of a portion' (Medhātithi);—'pouring another liquid into the vessel to overflowing, so that some of the original contents flow out' ('others' in Medhātithi);—'passing through it of two blades of kusha-grass' (Kullūka, Govindarāja and Rāghavānanda);— 'straining through cloth' (Nārāyaṇa).

This verse quoted in *Mitākṣarā* (on 1. 190), which explains '*utpavanam*' as 'pouring over a piece of cloth so that foreign source of impurity may be strained out';—and in *Smṛtitattva* (II p. 297) which, reading *utplavanam*', explains it as removing the insect or such other foreign substances by straining the liquid through cloth';—in *Hēmādri* (Shrāddha, p. 805);—and in *Nṛsiṁhaprasāda*, (Shrāddha, p. 16 a).

VERSE CXV

(Verse 116 of others.)

This verse is quoted in *Hēmādri* (Shrāddha, p. 805);—and in *Shuddhikaumudī*, (p. 310), which explains '*graha*' as 'a particular vessel used at sacrifices.'

VERSE CXVI

(Verse 117 of others.)

This verse is quoted in *Hemādri* (Shrāddha, p. 805);—and in *Shuddhikaumudī* (p. 310), which explains '*charūṇām*' as 'things smeared with boiled rice,'—'*Sruk sruva* and other vessels' as smeared with oily substances,—'*sphya*' as 'a particular kind of ladle used at sacrifices.'

VERSE CXVII

(Verse 118 of others.)

This verse is quoted in *Mitākṣarā* (on 1. 184), which adds that when a lager portion of the heap is defiled, then the whole lot should be washed; while if a smaller portion only is defiled, then that small quantity should be washed;—in *Madanapārijāta* (p. 453), which adds that what is indicated by '*bahūnām*' 'large quantities', is that quantity which is more than what can be carried by one man;—in *Parāsharamādhava* (Prāyashchitta, p. 136);—in *Smṛtitattva* (II, p. 297);—in *Hemādri* (Shrāddha, p. 805);—in *Nṛsimhaprasāda* (Shrāddha, p. 166);—in *Shuddhikaumudī* (p. 310);—and in *Smṛtisāroddhāra*, (p. 248), which notes that '*bahutva*', 'largeness of quantity', is to be determined by the consideration of what can be carried by one or more men.

VERSE CXVIII

(Verse 119 of others.)

'*Vaidalānām*'—'Objects made of the bark of trees and such things' (Medhātithi and Govindarāja);—'made of split bamboo' (Kullūka).

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 139);—in *Hemādri* (Shrāddha, p. 805);—and in *Shuddhikaumudī* (p. 311) which explains '*Vaidalāṇām*' as 'things made of split bamboo', which are purified like cloth,

—and '*dhānyavat*' as 'large quantities by sprinkling water and small quantities by washing'.

VERSE CXIX

(Verse 120 of others.)

'*Amshupaṭṭa*'—'Cloth made of thinned bark' (Govindarājā, Nandana and Nārāyaṇa);—'women's garments made of fine cloth' (Kullūka and Rāghavānanda).

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 138), which describes '*āvika*' as '*kambala*, blanket',—'*kaushēya*' as 'silk',—'*amshupaṭṭa*' as *netrapaṭa* —'*ariṣṭa*' as 'the fruit of the Putrajīva berry',—'*kutapa*' as 'a particular kind of blanket made of the wool of goats common *in the regions of Avantī* (Ujjain) (or var: lec: *in mountainous regions*);—and in *Hēmādri* (Shrāddha, p. 805).

VERSE CXX

(Verse 121 of others.)

This verse is quoted in *Aparārka* (p. 260);—in *Nityāchārapradīpa* (p. 99);—in *Parāsharamādhava* Prāyashchitta, p. 138);—and in *Hēmādri* (Shrāddha, p. 805).

VERSE CXXI

(Verse 122 of others.)

This verse is quoted in *Hēmādri* (Shrāddha, p. 805;—in *Nityāchārapradīpa* (p. 100);—in *Shuddhikaumudī* (pp. 311 and 306);—and in *Kṛtyasārasamuchchaya* (p. 83), which explains '*upāñjanam*' as 'smearing'.

VERSE CXXII

(Verse 123 of others.)

[मद्यैर्मूत्रैः &c.—which forms verse 123 in Kullūka (and also in Buhler and Burnell)—is not treated as Manu's text by

Medhātithi and Govindarāja,—both of them quoting it as from Vashiṣṭha (3-59).—It is quoted, however, as 'Manu' in *Aparārka* (p. 263);—in *Mitākṣarā* (on 1. 191);—in *Madanapārijāta* (p. 449) to the effect that, if an earthenware pot happen to be defiled by the contact of the things mentioned it should be thrown away;—in *Shuddhikaumudī* (p. 306);—and in *Smṛtisāroddhāra* (p. 244)].

VERSE CXXII

(Verse 124 of others.)

This verse is quoted in *Hemādri* (Shrāddha, p. 821).

VERSE CXXIII

(Verse 125 of others.)

'*Avadhūtam*'—'blown upon with the mouth, or blown upon with a peice of cloth' (Medhātithi);—'dusted with cloth' (Govindarāja);—'moved by the wind from a cloth, the foot or the like' (Nārāyaṇa);—'defiled by the dust of a broom or of the air moved by the wings of a bird' (Nandana).

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 105), which explains '*avadhūtam*' as 'touched by the dust raised by the shaking of a cloth',—'*avakṣutam*' as 'touched by drops of saliva dropped in sneezing';—it adds that if the food has contained hair or insects during cooking, then it must be thrown away.

It is quoted in *Madanapārijāta* (p. 458), which adds that the 'bird' here meant is one that is among the *eatable* ones; it explains '*avadhūtam*' as 'that over which cloth has been shaken' or 'that which has been repeatedly picked up and thrown down by birds',—'*avakṣutam*, that 'over which some one has sneezed';—'*mṛd*', 'mud', includes 'ash' and 'water' also. It also adds that if the

food has been cooked along with hair or an insect, it has to be thrown away; it has to be purified by clay, ash or water only if the hair or insect has fallen into it after it has been cooked.

It is quoted in *Hēmādri* (Shrāddha, p. 827);—in *Nṛsimhaprasāda* (Shrāddha, p. 15 b);—in *Shudhikaumudī* (p. 314), which says that '*pakṣijagdham*' means, according to Kullūka, 'eaten by an edible bird',—'*avadhūtam*' means 'breathed upon', and '*avakṣutam*' as 'sneezed upon';—in *Shuddhimayūkha* (p. 2), which explains '*avadhūtam*' as 'over which cloth has been dusted';—and in *Smṛtisāroddhāra* (p. 244) which gives the same explanation of '*avadhūtam*' and says that '*mṛtkṣēpaṇam*' includes *water-sprinkling* also.

VERSE CXXIV

(Verse 126 of others.)

This verse has been quoted in *Aparārka* (p. 36);—in *Mitākṣarā* (on 1.185) as laying down purification in general;—in *Madanapārijāta* (p. 47);—in *Vīramitrodaya* (Āhnika, p. 44) as laying down 'the removal of smell and stains' as the purpose of 'purification';—in *Parāsharamādhava* (Āchāra p. 217);—in *Parāsharamādhava* (Prāyashchitta, p. 148), which deduces the conclusion that the article is to be regarded as pure so long as the 'defilement', though present, has not been detected,—in *Hēmādri* (Shrāddha, p. 818);—in *Nityāchārapradīpa* (p. 102);—in *Āchāramayūkha* (p. 13);—in *Smṛtisāroddhāra* (p. 266);—and in *Yatidharmasaṅgraha* (p. 52).

VERSE CXXV

(Verse 127 of others.)

This is quoted in *Madanapārijāta* (p. 469) as laying down the means of satisfaction where defilement is only suspected;— in *Smṛtitattva* (p. 454), which adds the following

note:—'*adṛṣṭam*' is 'that which has never been known to be suspected of defilement',—'*vāchā prashasyatē*'—when a thing has been suspected of being defiled, if the Brāhmaṇas declare 'may this be pure', it has to be regarded as pure;—such being the explanation, it adds, provided by *Dīpakalikā* and Kullūka Bhaṭṭa;—in *Hēmādri* (Shrāddha, p. 818);—in *Nityāchāra-pradīpa* (p. 102) which explains '*adṛṣṭam*', as 'not perceived to be defiled', *i. e.*, where no defilement is known to exist by any means of knowledge,—'*nirṇiktam*', washed, when supected of being defiled,—'*Vāchā etc.*' if even after washing, there is some compunction, this is removed when the thing is commended;—in *Prāyashchittavivēka* (p 292);—and in *Shuddhikaumudī* (p. 459) which says that '*brāhmaṇa*' stands for all the four castes.

VERSE CXXVI

(Verse 128 of others.)

This verse is quoted in *Aparārka* (p. 272);—in *Hēmādri* (Shrāddha, p. 618);—in *Parāsharamādhava* (Prāyashchitta, p. 119);—in *Shuddhikaumudī* (pp. 297 and 341), which says that '*rūpa etc.*' means that one should shun that water which has an evil smell, bad colour and bad taste; the natural colour and taste of water are white and sweet, and though there is no natural smell, yet of transferred smell only the agreeable one is to be accepted, hence the meaning is that water should be used only when it is either odourless or has an agreeable odour;—in *Nṛsimhaprasāda* (Shrāddha, p. 14 b);—and in *Kṛtyasārasamuchchaya* (p. 81).

VERSE CXXVII

(Verse 129 of others.)

This verse is quoted in *Madanapārijāta* (p. 468), which notes that '*brahmachārigatam bhaikṣyam*' stands

for all that is permitted by way of 'alms';—in *Hēmādri* (Shrāddha, p. 838);—in *Shuddhikaumudī* (p. 355), which explains '*nityam shuddhaḥ*' as 'even without washing, an article made by an artisan may be used',—'*kāru*' means 'artisan',—'*paṇyam*' is 'merchandise', 'spread out' at the place of sale;—among these, however, cooked food is an exception;—in *Nṛsimhaprasāda* (Shrāddha, p. 17a);—and in *Smṛtisāroddhāra* (p. 250), which says that '*brahmachāri*' stands for '*bhikṣu* in general.'

VERSE CXXVIII

(Verse 130 of others.)

This verse is quoted in *Hēmādri* (Shrāddha, p. 835);—in *Shuddhikaumudī* (p. 355), which says the meaning is that the woman's mouth is clean, for the purpose of kissing;—and in *Kṛtyasārasamuchchaya* (p. 84) which says 'women' means 'one's own wife', and that '*prasravē*' means 'in drinking the milk of the cow.'

VERSE CXXIX

(Verse 131 of others.)

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 146);—in *Madanapārijāta* (p. 468), which explains '*kravyāt*' as the 'Shyēna and the rest',—and '*dasyu*' as 'fowlers';—in *Hēmādri* (Shrāddha, p. 835);—in *Shuddhikaumudī* (p. 356);—and in *Shuddhimayūkha* (p. 3), which explains that what is said regarding dogs refers to its killing at a hunt; and there also it refers to only such animals as have their flesh permitted for eating.

VERSE CXXX

(Verse 132 of others.)

This verse is quoted in *Madanapārijāta* (p. 50);—in *Vīramitrodaya* (Āhnika, p. 103), which explains '*khāni*' as 'cavities' and adds that (though there are only *two* cavities below the navel) the text uses the plural '*tāni*' by regarding the male and female generative organs as distinct;—in *Kṛtyasārasamuchchaya* (p. 85), which explains '*khāni*' as 'holes', '*mēdhyāni*' as 'clean', and '*adhaḥ*' as 'below the navel';—in *Hēmādri* (Shrāddha, p. 842);—and in *Shuddhikaumudī* (p. 359), which explains '*mēdhyāni*' as 'touchable', and '*amēdhyāni*' as 'untouchable' and '*dēhachyuta-mala*' as standing for the nails and other excrescences, which also are 'untouchable'.

VERSE CXXXI

(Verse 133 of others.)

'*Vipruṣaḥ.*'—'Drops of water, invisible, but perceptible by touch only' (Medhātithi and Govindarāja);—'drops of saliva coming out of the mouth' (Kullūka, Rāghavānanda and Nārāyaṇa).

This verse is quoted in *Madanapārijāta* (p. 469), which adds the following notes:—'*makṣikā*' includes all those insects whose touch cannot be avoided;—'*vipruṣaḥ*' are those drops whose form is invisible;—'*chhāyā*'—other than what is expressly forbidden;—'*rajaḥ*' other than what is expressly forbidden.

It is quoted in *Smṛtitattva* (p. 296).

This verse is quoted in *Nṛsimhaprasāda* (Shrāddha, p. 17a);—in *Hēmādri* (Shrāddha, p. 838);—and in *Shuddhikaumudī* (pp. 350 and 358), which says that '*chhāyā*' stands for the shadow cast by persons *other than the chaṇḍāla.*

VERSE CXXXII

(Verse 134 of others.)

This verse is quoted in *Aparārka* (p. 271), which explains '*arthavat*' as 'as much as may be needed for removing the smell and stains,' and adds that in the case of the latter six of the twelve 'impurities' (enumerated in the next verse) the use of clay is optional;—in *Madanapārijāta* (p. 51), which adds that after the passing of urine and fœces, washing with water is '*arthavat*,' 'useful';—in *Vīramitrodaya* (Āhnika, p. 45), which explains '*arthavat*' as 'fulfilling the purposes of removing the smell and stains';—and again on p. 104, to say that Manu should be understood to mean that *out* of the case of the twelve 'impurities,' in some both water and clay should be used, while in some either of the two only;—and in *Hēmādri* (Shrāddha, p. 794).

VERSE CXXXIII

(Verse 135 of others.)

This verse is quoted in *Aparārka* (p. 271), which explains '*karṇaviṭ*' as 'ear-wax'; and adds that these are 'impure' only when they have gone out of the body, as is indicated by verse 132 above;—in *Mitākṣarā* (on 1. 190);—in *Vīramitrodaya* (Āhnika, p. 103), which adds the following notes:—'*vasā*' is the oily substance in the body; '*asṛk*' is blood; '*majjā*' is the solidified fatty substance within the skull; '*dūṣikā*' is the rheum of the eyes; '*karṇaviṭ*' is ear-wax; the term '*nṛ*' here stands for *human* beings only, and not for all *living beings* (as the root *nṛ*, 'to go,' might imply); if the latter were meant, then the term '*nṛṇām*' would be entirely superfluous;—in *Hēmādri* (Shrāddha, p. 794);—in *Prāyashchittavivēka* (p. 484);—in *Shuddhikaumudī* (p. 347);—in *Āchāramayūkha* (p. 14),—which explains '*dūṣikā*' as *nētramalam*';—and in *Smṛtitattva* (II, p. 303).

VERSE CXXXIV

(Verse 136 of others.)

This verse is quoted in *Aparārka* (p. 36);—in *Nityāchārapradīpa* (p. 255);—in *Parāsharamādhava* (Āchāra, p. 215);—in *Shuddhikaumudī* (p. 334), which explains '*ēkatra*' as 'in the left hand';—in *Smṛtitattva* (p. 330), which explains '*ubhayoḥ*' as 'over the two hands';—in *Vīramitrodaya* (Āhnika, p. 46), which explains '*ēkatra*' as 'over the left hand'; it notes the reading '*vāmakarē*'; and explains '*ubhayoḥ*' as 'over the two hands';—in *Madanapārijāta* (p. 46);—in *Smṛtikaumudī* (p. 57) which explains '*ēkatra*' as '*vāme*,' 'over the left hand';—in *Yatidharmasaṅgraha* (p. 53);—in *Kṛtyasārasamuchchaya* (p. 46), which explains '*ēkatra*' as 'over the left hand' and, '*ubhayoḥ*' as 'over both the hands';—and in *Smṛtisāroddhāra* (p. 266), which says that '*shuddhi*' here stands for *purity*, and not *cleanliness* or freedom from smell &c., as this latter could be secured by even a lesser number of applications.

VERSE CXXXV

(Verse 137 of others.)

This verse is quoted in *Aparārka* (p. 36);—in *Parāsharamādhava* (Āchāra, p. 215);—in *Madanapārijāta* (p. 47);—in *Vīramitrodaya* (Āhnika, p. 52);—in *Nityāchārapradīpa* (p. 257);—in *Āchāramayūkha* (p. 13);—in *Shuddhikaumudī* (p. 336);—and in *Yatidharmasaṅgraha* (p. 53.)

VERSE CXXXVI

(Verse 138 of others.)

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 223), the reading wherein however is different, except in the first quarter;—in *Hēmādri* (Shrāddha, p. 957), which has the

following notes:—'*kṛtvā*', having vacuated,—after evacuating the bladder and bowels one should wash the anus and rinse the mouth, and touch the 'holes', *i.e.*, the sense organs,—'*vēdam etc.*,' while engaged in other ordinary works one should rinse his mouth before reciting the Veda, also when going to take food,—in *Āchāramayūkha* (p. 15):—and in *Nṛsimhaprasāda* (Āhnika, p. 8 b).

VERSE CXXXVII

(Verse 139 of others.)

This verse is quoted in *Aparārka* (p. 40);—in *Madanapārijāta* (p. 53),—and in *Hēmādri* (Shrāddha, p. 992) which explains '*mukham*' as 'lips.'

VERSE CXXXVIII

(Verse 140 of others.)

'*Māsikam vapanam kāryam*' means, according to Nandana, 'shall offer the monthly *Shrāddha*.'

This verse is quoted in *Aparārka* (p. 906), which adds the following notes:—The rule of purity pertaining to the Vaishya means a period of impurity extending over *fifteen* days;—'*Nyāyavartinām*' means devoted to the service of the twice-born, the offering of the Five Great Sacrifices, the supporting of dependents, the loving of wife and so forth.

It is quoted in *Smṛtitattva* (II, p. 111);—in *Vidhānapārijāta* (II, p. 318), which reads '*ārya*' (for 'Vaishya') and explains it as *Vaishya*;—in *Hāralatā* (p. 10), which has the following notes:—That 'Shūdra' is called *Nyāyavartin* who, with a purely religious motive, serves the Brāhmaṇa honestly and earnestly, performs the Five Sacrifices with '*namaḥ*' as the mantra, avoids all forbidden food and forbidden acts,—such a *Shūdra* becomes purified in *Fifteen* days, in the manner of a Vaishya,—he should *shave* every month,—or *vapanam* may mean 'offering of Piṇḍas' *i. e.*, the Shrāddha on

the Moonless Day,—it is only such a Shūdra that is entitled to eat the food-leavings of the Brāhmaṇa,—this curtailment of the period of impurity (from one month to fifteen days) is only for the purpose of the man serving the Brāhmaṇa, and for that of offering the Five Sacrifices and so forth,—in *Varṣakriyākaumudī* (p. 573), which explains *vapanam* as shaving and says that the Shūdra should not keep long hair,—or it may stand for the *Amāvasyā Shrāddha* ;—and in *Prāyashchittavivēka* (p. 352).

VERSE CXXXIX

(Verse 141 of others.)

This verse is quoted in *Shuddhikaumudī* (p. 353), which explains '*mukhyāḥ*' as 'those proceeding from the mouth' and '*Dantāntaraviṣṭitam*' (which is its reading for *Dhiṣṭhitam*) as 'what has entered between the teeth' ;—and in *Hēmādri* (Shrāddha, p. 972), which explains *Dantānta* as between the teeth or in the teeth-cavities and *adhiṣṭhitam* as *attached.*

VERSE CXL.

(Verse 142 of others.)

This verse is quoted in *Aparārka* (p. 276) ;—in *Parāsharamādhava* (Āchāra, p. 228), which notes that *pādau* here include the other limbs also ;—and in *Vīramitrodaya* (Āhnika, p. 113), which adds the following notes :—

The construction is *parān āchāmayataḥ* ;—*bhūmigaiḥ* means 'the drops of water falling on the ground' ;—the use of the term *āchāmayataḥ* implies that if the drops of water fallen from the washings of one man happen to touch others than the one who is helping in the washing,—then those latter do become impure ;—*pādau* includes other parts of the body also, —in *Smṛtisāroddhāra* (p. 251),—in *Hēmādri* (Shrāddha, p. 972), which says that the construction is *parānāchamayataḥ pādau*, and the meaning is that 'when one is pouring water

for another person rinsing his mouth, then if the water dropped by the latter falls upon the feet of the former, it does not make him unclean, because that water is *bhaumikaiḥ samāḥ*, clean as any ordinary water on the ground,—it follows that this refers only to the man who is pouring water for the other; other persons standing by do become unclean by the water-drops falling on their feet,—in *Nityāchārapradīpa* (p. 281);—and in *Shuddhikaumudī* (p. 353).

VERSE CXLI

(Verse 143 of others.)

This verse is quoted in *Aparārka* (p. 264), which notes that this refers to cloth or such other substances being in the hand;—in *Madanapārijāta* (p. 641);—in *Āchāra-mayūkha* (p. 17), which quotes Medhātithi to the effect that this refers to small things in the hand,—such things as can not be kept aside;—in *Vidhānapārijāta* (II, p. 861),—in *Vīramitrodaya* (Āhnika, p. 118), which notes that this refers to the hand being engaged in the holding of things other than articles of food,—says *Kālpataru*;—in *Smṛtisāroddhāra* (pp. 246 and 251),—in *Prāyashchittavivēka* (p. 476), which says that this refers to articles of food;—in *Hēmādri* (Shrāddha, p. 954), which says that according to Medhātithi heavy objects are kept aside, but not small objects, but according to *Smṛtichandrikā* it refers to such clothing and other things as can not be kept aside; or it may mean that sacred vessels may not be kept aside, food and metallic things may be kept aside, and clothes and other things may or may not be kept aside;—in *Nityā-chārapradīpa* (p. 281), which quotes Vishvarupa to the effect that this refers to things other than food and vegetables;—and in *Shuddhikaumudī* (p. 317), which says that the man should keep the thing on his body and rinse his mouth, by which he himself, as also the thing carried, becomes purified;—according to *Ratnākara*, this refers to milk only.

VERSE CXLII

(Verse 144 of others.)

This verse is quoted in *Aparārka* (p. 922); and again on (p. 926), where it explains the meaning to be that 'if one vomits after having eaten food, he must wash';—in *Mitākṣarā* (on 3.30), which adds, like *Aparārka*, that the last clause refers to sexual intercourse during the wife's 'courses';—in *Vīramitrodaya* (Āhnika, p. 106), which notes that '*viriktaḥ*' means 'one who has abnormal purgings,'—and that the meaning is that 'if one vomits after he has taken his food, he should only *wash*, and *not bathe*';—and again on p. 199 where the construction of the second half is explained as '*bhuktvā annam vāntaḥ*,' whence the meaning is that on vomitting immediately after food, there should be *washing only*,—the particle '*ēva*' serving to preclude the *bathing* which is prescribed in the first half of the verse for one who has 'vomitted';—the 'sexual intercourse,' refers to that during the courses;—in *Shuddhi-kaumudī* (p. 331), which explains '*viriktaḥ*' as 'one who has had many motions,' and adds that if one vomits immediately after taking his food, he is simply to rinse his mouth, and for the man who has had sexual intercourse during the wife's 'period,' he is cleansed by bathing;—in *Nityāchārapradīpa* (p. 334), which says that '*vāntaḥ*' is understood after '*bhuktvā annam*,' and adds the same notes;—and in *Hēmādri* (Shrāddha, p. 796).

VERSE CXLIII

(Verse 145 of others.)

Cf. 2. 70.

This verse is quoted in *Aparārka* (p. 1139), which adds that the 'water-sipping' here laid down for lying is to be combined with the repeating of the *Gāyatrī*—the water-sipping removing the uncleanliness and the *Gāyatrī* removing

the sin;—in *Mitākṣarā* (on 1. 196);—in *Vīramitrodaya* (Āhnika, p. 115), which notes that though this verse clearly implies that water-sipping is not done for the purpose of removing impurity, yet it is absolutely necessary, whenever one eats or drinks;—in *Parāsharamādhava* (Āchāra, p. 224);—in *Parāsharamādhava* (Prāyashchitta, p. 423), which says that this refers to unintentional lying;—in *Vīramitrodaya* (Samskāra, p. 523), which adds that '*prayatopi*' means 'though he may have already washed;—and in *Shuddhikaumudī* (p. 349), which explains '*Adhyēṣyamāṇaḥ*' as 'going to read.'

VERSE CXLV

(Verse 147 of others.)

This verse is quoted in *Vivādaratnākara*(p. 427);—in *Madanapārijāta* (p. 192);—and in *Varṣakriyākaumudī* (p. 577).

VERSE CXLVI

(Verse 148 of others.)

This verse is quoted in *Vivādaratnākara* (p. 427): —and in *Parāsharamādhava* (Prāyashchitta, p. 286), which adds that a woman living on terms of intimacy with any one other than her natural guardians should be regarded as 'lost.'

VERSE CXLVII

(Verse 149 of others.)

This verse is quoted in *Vivādaratnākara* (p. 427); —in *Madanapārijāta* (p. 192);—in *Samskāramayūkha* (p. 118);—and in *Nṛsimhaprasāda* (Samskāra, p. 67a).

VERSE CXLVIII

(Verse 150 of others.)

This verse is quoted in *Madanparāijāta* (p. 192);—in *Vivādaratnākara* (p. 427);—in *Varṣakriyākaumudī* (p. 577), which explains '*upaskara*' as 'household implements';—and in *Nṛsimhaprasāda* (Samskāra, p. 67a).

VERSE CXLIX

(Verse 151 of others.)

This verse is quoted in *Varṣakriyākaumudī* (p. 579);—and in *Smṛtichandrikā* (Samskāra, p. 223), which says that the Father and the Brother are the chief persons to give away a girl, and it does not preclude others from giving her away.

VERSE CL

(Verse 152 of others.)

'*Svastyayanam*'—'The recitation of benedictory verses' (Govindarāja and Kullūka);—'the *Puṇyāhavāchana* and the rest' (Nārāyaṇa);—'the recitation of the texts that precede the nuptial *Homa*' (Rāghavānanda and Nandana);—'that whereby welfare is acquired.' (Medhātithi who does *not* connect the word with '*yajñaḥ*').

'*Prajāpateḥ*'—Medhātithi takes this as 'referring to the oblations at marriage to Prajāpati with the mantra *Prajāpatē na tvadētanya &c*' (Ṛgveda 10. 121. 10), laid down in certain Gṛhyasūtras;—Nārāyaṇa holds that '*Prajāpatī*' here stands for Manu, who is the guardian deity of the bride.

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 853), which adds the folloiwng notes:—'*Svastyayana*' means 'the request to Brāhmaṇas for the pronouncing of the benedictory syllable *svasti*,'—'*Prajāpati-yajña* means 'the offering of cooked rice into fire to Prajāpati';—and in *Vyavahāra Bālambhaṭṭī* (p. 529).

It is quoted in *Smṛtitattva*, (p. 130) which adds the following notes :— '*Svastyayanam*' stands for the wearing of gold for the purpose of passing a happy life, or for the request to Brāhmaṇas for pronouncing the syllable *svasti*; and the offering 'to Prajāpati' is that which is made during marriage to Prajāpati as the deity;—the '*svāmyakāraṇa*' is the 'giving', the actual *giving away*, not the mere *betrothal*.

VERSE CLII

(Verse 154 of others.)

Cf. 9. 78 *et. seq.*

This verse is quoted in *Madanapārijāta*, (p. 193); —in *Saṃskāraratnamālā*, (p. 675), which reads '*upachāraiḥ*' (for '*upachāryaḥ*'), and says that '*pūjanīyaḥ*' 'should be honoured', is understood;—in *Nṛsiṃhaprasāda* (Saṃskāra, p. 67a) ;—and in *Varṣakriyākaumudī*, (p. 579).

VERSE CLIII

(Verse 155 of others.)

This verse is quoted in *Gadādharapaddhati* (Kāla, pp. 52 and 129), which says that if she does the fasting with the husband's permission, there is nothing wrong;—in *Saṃskāraratnamālā* (p. 675), which says that this refers to the 'month-fast' and so forth, and not to those in connection with the *Gaurīvrata* and the like;—in *Nṛsiṃhaprasāda* (Saṃskāra, p. 67a) ;—in *Varṣakriyākaumudī*, (p. 579); —in *Purṣārthachintāmaṇi*, (p. 201);—in *Smṛtisāroddhara*, (p. 101);—in *Hēmādri* (Kāla, p. 176);—in *Kālamādhava* (p. 257);—in *Aparārka* (p. 602), which adds that the wife may, with her husband's permission, keep such fasts and observances as are not incompatible with her attendance upon him;—in *Madanapārijāta* (p. 193) ;—and in *Vidhānapārijāta* (II, p. 729) to the effect that religious acts are to be performed by the wife only in association with her husband.

VERSE CLIV

(Verse 156 of others.)

Cf. 9. 64 *et seq*; 9. 29.

This verse is quoted in *Madanapārijāta* (p. 193).

VERSE CLV

(Verse 157 of others.)

This verse is quoted in *Mitākṣarā* (on 2. 127), to the effect that never for her livelihood should the widow seek the shelter of another man;—in *Varṣakriyākaumudī*, (p. 576);—in *Saṃskāramayūkha*, (p. 119);—and in *Vīramitrodaya* (Vyavahāra, p. 186 b).

VERSE CLVI

(Verse 158 of others.)

This verse is quoted in *Mitākṣarā*, (on, 2. 127) as forbidding the widow having recourse to another man for the sake of off-spring.

VERSE CLVII

(Verse 159 of others.)

This verse is quoted in *Mitākṣarā*, (on 2. 127) to the same effect as the preceding verse;—and in *Parāsharamādhava*, (Prāyashchitta, p. 45) as laying down a life of continence for the widow.

VERSE CLVIII

(Verse 160 of others.)

This verse is quoted in *Mitākṣarā* (on 2. 127) to the same effect as the last two verses;—in *Madanapārijāta* (p. 198) to the effect that a woman devoted to her husband need not follow him in death;—'*Sādhvī*' means '*pativratā*'

'one devoted to her husband'; if it meant simply 'chaste', then the phrase '*brahmacharyē vyavasthitā*' would be a needless repetition;—in *Varṣakriyākaumudī* (p. 577); —and in *Nṛsimhaprasāda* (Samskāra, p. 67 b and Vyavahāra, p. 38 a).

VERSE CLIX

(Verse 161 of others.)

This verse is quoted in *Mitākṣarā* (on 2. 127) as deprecating *Niyoga*;—in *Parāsharamādhva* (Prāyashchitta, p. 30);—and in *Nṛsimhaprasāda* (Vyavahāra, p. 38 a).

VERSE CLX

(Verse 162 of others.)

'*Naprajā*'—'Is not her offspring at all' (Medhātithi, Nārāyaṇa and Nandana);—'is not her *lawful* child' (Kullūka and Govindarāja).

VERSE CLXI

(Verse 163 of others.)

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 30);—and in *Vivādaratnākara* (p. 452), which adds that for being called '*Parapūrva*' the only necessary condition is that she should have taken another husband; and not that this husband must be of a lower caste (as the words of the text would seem to imply).

VERSE CLXII

(Verse 164 of others.)

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 30);—in *Virādaratnākara* (p. 437):—and in *Varṣakriyākaumudī* (p. 579).

VERSE CLXIII

(Verse 165 of others.)

It is not right to say that this and the next verse have been 'omitted' by Medhātithi, who says that he has not explained them as they are easy. It is repeated in 9. 29.

This is quoted in *Vivādaratnākara* (p. 436);—and in *Varṣakriyākaumudī* (p. 579).

VERSE CLXIV

(Verse 166 of others.)

This is repeated in 9. 30.

This verse is quoted in *Vivādaratnākara* (p. 436), which adds that what is meant by '*patiloka*' is that heavenly region which she has won for herself by the religious rites she has performed in association with her husband;—and in *Nṛsimhaprasāda* (Samskāra, p. 67a).

VFRSE CLXVI

(Verse 168 of others.)

This verse is quoted in *Nirṇayasindhu* (p. 413) to the effect that if a man with the Fire loses his wife and wishes to marry another, he should cremate his dead wife with the Fire that he had set up with her help;—and in *Samskāraratnamālā* (p. 591).

Adhyaya VI

VERSE I

'*Niyataḥ*'—'Taking a firm resolution' (Govindarāja and Kullūka);—'devoted to the duties, austerities, reciting the Veda and so forth' (Nārāyaṇa).

VERSE II

"Medhātithi notes that the Shiṣṭas insist on the necessity that he who takes to forest-life must have sons and son's sons, and that hence '*apatya*,' 'offspring,' is to be taken in this restricted sense (of ***grandson***, not ***grand-daughter***);—Nārāyaṇa holds that the verse gives three separate grounds for entering the third order, each of which is sufficient in itself; while Medhātithi thinks that the three conditions must exist together—[There is nothing in Medhātithi to indicate this]. 'Others,' mentioned by Medhātithi, took the verse to give a description of the approach of old age, which entitles the house-holder to turn hermit."—Buhler.

Medhātithi mentions,—but with disapproval—another explanation, by which the whole verse serves only to indicate that one should take to the hermit's life neither 'too early' nor 'too late.'

This verse is quoted in ***Mitākṣarā*** to the effect that one should retire to the forest either when he has become decrepit with old age, or has got a grandson;—in ***Parāsharamādhava*** (Āchāra, p. 527);—in ***Saṃskāramayūkha*** (p. 131);—and in *Nṛsiṃhaprasāda* (Saṃskāra, p. 68b).

VERSE III

This verse is quoted in *Mitākṣarā* (on 3. 46);—in *Parāsharamādhava* (Āchāra, p. 527), to the effect that the Hermit should live upon uncultivated food;—in *Kālaviveka* (p. 427) to the effect that sexual intercourse is possible for the Hermit also;—in *Samskāramayūkha* (p. 132);—and in *Nṛsimhaprasāda* (Samskāra, p. 68 b).

VERSE V

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 528).

VERSE VI

'*Chīram*'—'*Vastrakhaṇḍa*, tattered garment' (Medhātithi, and Govindarāja);—'dress of bark' (Nārāyaṇa, Rāghavānanda and Kullūka, to whom last Buhler wrongly attributes the former explanation).

The second half of this verse is quoted in *Mitākṣarā* (on 3. 46).

VERSE VII

This verse is quoted in *Mitākṣarā* (on 3. 45) in support of the view that it is the Hermit's duty to feed guests.

VERSE VIII

'*Dāntaḥ*'—'Self-controlled, free from pride' (Medhātithi and Nārāyaṇa);—'patient with hardships' (Kullūka).

VERSE IX

This verse is quoted in *Mitākṣarā* (on 3. 45) as indicating the purpose for which the Hermit is to carry with him his *Shrauta* Fire;—in *Parāsharamādhava* (Āchāra, p. 528);—and in *Aparārka* (p. 941).

VERSE X

This verse is quoted in *Aparārka* (p. 941), which explains '*ṛkṣēṣṭi*' as the *Nakṣatrēṣṭi*, the sacrifice to the lunar mansions,—and the *Uttarāyaṇa* and *Dakṣiṇāyana* as the two six-monthly sacrifices pertaining to the two solstices;—and in *Parāsharamādhava* (Āchāra, p. 528).

VERSE XI

This verse is quoted in *Mitākṣarā* (on 3. 46), which notes that even though the '*munyanna*' is by nature pure, yet the text has added the epithet '*mēdhya*' with a view to indicate that the grains should be ***fit for being offered at a sacrifice***;—and in *Parāsharamādhava* (Āchāra, p. 528), which explains '*munyanna*' as 'uncultivated grains,' and '*mēdhya*' as 'fit for being offered at sacrifices.'

VERSE XII

Lavaṇam svayam kṛtam'—'Collected from saltmarshes' (Kullūka);—'collected from salt or alkaline elements of trees and the like' (Nārāyaṇa).

This verse is quoted in *Mitākṣarā* (on 3. 46), which explains that the salt is to be collected from salt-marshes.

VERSE XIII

This verse is quoted in *Aparārka* (p. 942);—and the second half in *Mitākṣarā* (on 3. 49) to the effect that clarified butter and such 'oils' should not be used.

VERSE XIV

'*Bhaumāni kavakāni*'—Medhātithi prefers to take the two separately—'*bhaumāni*' being 'the vegetable known among foresters as '*gojihvikā*' and '*kavakāni*' as 'mushrooms';

—Govindarāja, Kullūka and Nārāyaṇa take the two together 'mushrooms growing on the ground.'

This verse is quoted in *Aparārka* (p. 942);—and in *Parāsharamādhava* (Āchāra, p. 529), which explains '*Kavakāni*' as 'mushrooms.'

VERSE XV

'*Ārtaḥ*'—'In distress, *i. e.*, not having anything else to offer to the god's' (Medhātithi);—'tormented by hunger' (Kullūka and Govindarāja);—'ill' (Nārāyaṇa).

This verse is quoted in *Aparārka*, (p. 942);—and in *Parāsharamādhava* (Āchāra, p. 529).

This verse is quoted in *Aparārka* (p. 942), which quotes Laugākṣi enumerating the '*grāmajātāni*'—'*vrīhayo yava-godhūmāvubhau cha tilasarṣapau ikṣuḥ priyaṅgavashchaiva grāmyā oṣadhayaḥ smṛtāḥ.*'

The verse is quoted also in *Parāsharamādhava* (Āchāra, p. 529).

VERSE XVII

This verse is quoted in *Aparārka* (p. 942);—and the first half in *Mitākṣarā* (on 3.49).

VERSE XVIII

This verse is quoted in *Aparārka* (p. 942);—and in *Parāsharamādhava* (Āchāra, p. 529).

VERSE XIX

This verse is quoted in *Aparārka*, (p. 943), which notes that the text provides several options, to be adopted according to the physical strength of the person concerned; and the particular option selected in the beginning should be kept up throughout the life-stage.

The verse is quoted in *Mitākṣarā* verse XXI, which has the same note as *Aparārka.*

VERSE XXI

'*Vaikhānasamatē sthitaḥ*'—This refers to the '*Vaikhānasa-shāstra*', says Medhātithi. The *Vaikhānasa sūtra* (*Trivandrum Sanskrit Series*) is the work most likely referred to.

VERSE XXII

'*Sthānāsanābhyām*'—See note above on 2.248.

This verse is quoted in *Aparārka* (p. 943) ;—and in *Mitākṣarā* (on 3.51) which explains '*prapadaiḥ*' as '*pādāgraiḥ*' (like Medhātithi).

VERSE XXIV

This verse is quoted in *Aparārka* (p. 944) ;—and the second half in *Mitākṣarā* (on 3.52) to the effect that the Hermit should perform severe austerities for the purpose of emaciating his physical frame.

VERSE XXV

'*Yathāvidhi*'—' By swallowing the ashes and so forth ' (Medhātithi, Govindarāja and Kullūka) ;—' by repeating the vedic text, Taittiriya Samhita 2.5.8.8 ' (Nārāyaṇa).

This verse is quoted in *Aparārka* (p. 944), which explains '*nikēta*' as 'home',—'*muni*' as 'observing silence,'—and adds that alms should be begged only in the event of his being unable to obtain wild fruits and roots,—as is clear from what follows in verse 27 below.

It is quoted in *Mitākṣarā* (on 3. 54), which explains '*muniḥ*' as 'observing the vow of silence'; and adds that in the event of his being unable to get roots and fruits, he may beg from the houses of other hermits, just enough to keep himself alive.

It is quoted in *Parāsharamādhava* (Āchāra, p. 531).

VERSE XXVI

The first half of this verse is quoted in *Parāsharamādhava* (Āchāra, p. 531).

VERSE XXVII

This verse is quoted in *Aparārka* (p. 945) as laying down the means of subsistence for the Hermit, in the event of his being unable to obtain fruits and roots.

VERSE XXVIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 531);—and in *Nṛsimhaprasāda* (Samskāra, p. 68 b).

VERSE XXIX

This verse is quoted in *Aparārka* (p. 943), which explains '*dīkṣā*' as 'determination to keep the penances';—and '*samsiddhi*' as 'well-defined cognition';—in *Mitākṣarā* (on 3. 51), which explains '*ātmasamsiddhi*' as 'the attaining of Brahman';—and in *Parāsharamādhava* (Āchāra, p. 531).

VERSE XXX

'*Brāhmaṇaiḥ gṛhasthaiḥ*'—Medhātithi takes the two together, in the sense of 'Brāhmaṇa-householders';—Kullūka and Govindarāja take them separately, in the sense of '(1) sages knowing the Brahman and (2) hermits.'

This verse is quoted in *Aparārka* (p. 943).

VERSE XXXI

'*Yuktaḥ.*'—'Intent on the practice of yoga' (Govindarāja and Kullūka),—'firmly resolved' (Nārāyaṇa and Rāghavānanda).

This verse is quoted in *Aparārka* (p. 945), which adds the following notes:—'*yuktaḥ*' means '*samāhitaḥ*,' 'intent, calm, collected'; this teaching regarding the 'Great Journey' is only by way of an illustration for all such means of self-immolation as burning, drowning and the like.

It is quoted in *Mitākṣarā* (on 3. 55);—and in *Hemādri* (Shrāddha, p. 1660), which explains '*aparājitā*' as 'the north-easterly direction,'—towards that he should go straight on, till his body falls, living upon water and air and with mind duly concentrated and calm.

VERSE XXXII

'*Āsām anyatamayā*'—'The aforesaid austerities as also the *Great Journey*' (Medhātithi); so also 'others.' There is no difference of opinion among the commentators, as Buhler makes out.

Hopkins is wrong in translating '*bhṛguprapāta*' as 'drowning;'—Buhler has understood it rightly to mean 'precipitating himself from a mount.'

This verse is quoted in *Mitākṣarā* (on 3.55), which adds the following notes:—The '*brahmaloka*' here meant is not 'the eternal Brahman', but a particular *region*; otherwise there would be no sense in the adding of the term '*loka*'; also because Liberation (which would be the 'reaching of the eternal Brahman') is not held to be attained without the fourth Life-stage of Renunciation; as is clear from the *Shruti* text (Chhāndogya) which speaks of the first three life-stages as '*puṇyalokāḥ*', 'leading to sacred regions', and of the '*Brahmasamstha*' (Renunciate) alone as attaining immortality.'

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 531);—in *Aparārka* (p. 945), which adds that the 'methods' referred to are those described under verse 23 *et seq.* It adds that all that has been prescribed under the 'duties

of the Religious Student' has to be followed by the Householder, the Hermit and the Renunciate also, in so far as it does not militate against anything that has been prescribed specifically for any of these.

It is quoted in *Nirṇayasindhu* (p. 398).

VERSE XXXIII

'*Saṅga*'—'Attachment to sense-objects' (Kullūka);—'possessions' (Nārāyaṇa).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 532);—in *Vīramitrodaya* (Saṃskāra, p. 562);—and in *Saṃskāramayūkha* (p. 64), which says that the division is to be made on the basis of the life-span of one hundred years.

VERSE XXXV

This verse is quoted in *Mitākṣarā* (on 3. 57), to the effect that until one has begotten offsprings he is not entitled to the life of Renunciation;—in *Vidhānapārijāta* (II, p. 373);—in *Hēmādri* (Kāla, p. 808), which says that '*mokṣa*' here stands for *jṇāna*, knowledge, as is clear from the use of the term '*sēvamānaḥ*'—and in *Yatidharmasaṅgraha* (p. 3) along with the next verse (see below).

VERSE XXXVI

This verse is quoted in *Yatidharmasaṅgraha* (p. 3) along with 35 which has the following notes:—These two verses mean that a man who has not already acquired dispassion towards worldly and celestial things should do all things according to the scriptures and then have recourse to Renunciation,—'*vrajatyadhaḥ*' *i. e.*, lingers in the *satya* and other regions lower than Liberation,—the *Jābāla shruti* justifies Renunciation also for those who have not passed through all the preceding life-stages.

VERSE XXXVIII

The second half of this verse is quoted in *Mitākṣarā* (on 3.57) to the effect that the Brāhmaṇa only is entitled to the life of Renunciation.

The verse is quoted in *Parāsharamādhava* (Āchāra, p. 538), in the sense that when going to enter the stage of Renunciation, the man should perform the Prājāpatya sacrifice in which he should give away all his belongings as the 'sacrificial fee';—and in *Yatidharmasaṅgraha* (p. 13).

VERSE XXXIX

This verse is quoted in *Yatidharmasaṅgraha* (p. 20), which explains '*brahmavēdinaḥ*' (which is its reading for '*brahmavādinaḥ*') as 'knowing the Brahman with properties', which is clear from its being mentioned along with 'effulgent regions' which could have no connection with one who knows the absolute Brahman.

It is quoted also in *Nirṇayasindhu* (p. 460).

VERSE XL

This verse is quoted in *Yatidharmasaṅgraha* (p. 20), according to which this also refers to the knowledge of the Brahman with properties, as no *fear* is possible for one who knows the Absolute Brahman.

VEESE XLI

'*Pavitropachitaḥ*'—'Equipped with the purificatory recitation of sacred texts, and also with such purificatory things as kusha, water-pot and staff; or equipped with purificatory penances';—'provided with such means of purification as the staff, the water-pot and so forth' (Govindarāja, Kullūka and Nandana);—'made eminent during life as a Householder by

such purificatory acts as austerities, Vedic recitals and so forth' (Nārāyaṇa);—'possessed of a rich store of sanctifying knowledge taught in the Upaniṣads.'

'*Muniḥ*'—'Wholly silent' (Govindarāja and Kullūka);—'intent on meditation' (Nārāyaṇa).

'*Samupoḍhēṣu*'—'Offered to him' (Medhātithi, Govindarāja and Kullūka);—'collected in his house' (Nandana);—'fully enjoyed by him' (Nārāyaṇa).

VERSE XLII

This verse is quoted in *Aparārka* (p. 953), which explains '*siddhim na jahāti*' as 'he is not abandoned by success';—and in *Parāsharamādhava* (Āchāra, p. 557), which adds the following explanation:—Coming to the conclusion that when a man moves about alone, without a companion, he is free from any such obstacles as attachment aversion and the like, and thus becomes enabled to attain 'success' in the shape of True Knowledge;—*i. e.*, he acts without shackles towards its attainment; and of that success he is not deprived, *i. e.*, he attains it. If, on the other hand, he moves about with two or three companions, then he becomes liable to attachment and aversion, and by reason of these obstacles, he fails to attain that success.

VERSE XLIII

'*Muniḥ*'—'with the organ of speech controlled' (Medhātithi);—'meditating on Brahman' (Kullūka).

This verse is quoted in *Aparārka* (p. 953).

VERSE XLIV

This verse is quoted in *Aparārka* (p. 953);—and in *Parāsharamādhava* (Āchāra, p. 569).

VERSE XLV

This verse is quoted in *Aparārka* (p. 953), which explains '*nirvēsham*' as 'time limit'—in *Parāsharamādhava* (Āchāra, p. 569);—and in *Nṛsimhaprasāda* (Samskāra, p. 70 a).

VERSE XLVI

This verse is quoted in *Aparārka* (p. 953);—and in *Parāsharamādhava* (Āchāra, p. 569).

VERSE XLVII

This verse is quoted in *Aparārka* (p. 953);—in *Parāsharamādhava* (Āchāra, p. 569);—and in *Yatidharmasaṅgraha* (p. 107).

VERSE XLVIII

'*Saptadvāra*'—(*a*) (1) Dharma-Artha, (2) Dharma-Kāma, (3) Artha-Kāma, (4) Kāma-Artha, (5) Kāma-Dharma, (6) Artha-Dharma, (7) Dharma-Artha-Kāma;—or (*b*) The seven life-breath in the head;—or (*d*) 'the six sense-organs and Buddhi' (Medhātithi);—Kullūka has only (*c*);—'the five senses, mind and Ahaṅkāra' (Nārāyaṇa);—Govindarāja has (*a*) only;—'seven worlds' (mentioned by Kullūka).

This verse is quoted in *Aparārka* (p. 954), which, reading *na vācham samudīrayēt* (for *na vāchamanṛtam vadēt*) explains this much misunderstood second line as—he should not utter words vitiated by (1) desire, (2) anger, (3) greed, (4) delusion, (5) arrogance, (6) jealousy and (7) vanity.

This verse is quoted also in *Parāsharamādhava* (Āchāra, p. 569).

VERSE XLIX

This verse is quoted in *Aparārka* (p. 954);—and in *Parāsharamādhava* (Āchāra, p. 569).

VERSE L

'*Nakṣatrāṅgavidyā*'—'Astrology and Palmistry' (Medhātithi and Kullūka);—'Astrology and the Science of Grammar and other Vedic Subsidiaries' (Nārāyaṇa);—'Astrology' (Govindarāja).

'*Anushāsana*'—'Offering advice' (Medhātithi, Govindarāja, Kullūka, and Rāghavānanda);—'teaching of the Veda' (Nārāyaṇa and Nandana).

'*Vāda*'—'Disputation' (Medhātithi and Nārāyaṇa);—'Exposition of the Shāstras' (Govindarāja and Kullūka);—'Science of Dialectics' (Nandana and Rāghavānanda).

Buhler remarks—"This verse is historically important, as it shows that in ancient as in modern times, ascetics followed worldly pursuits and were the teachers and advisers of the people".

This verse is quoted in *Yatidharmasaṅgraha* (p. 86).

VERSE LI

This verse is quoted in *Mitākṣarā* on (3. 59).

VERSE LII

This verse is quoted in *Aparārka* (p. 954);—in *Parāsharamādhava* (Āchāra, p. 569).

VERSE LIII

This verse is quoted in *Parāsharamādhava*, (Āchāra, p. 567);—in *Mitākṣarā* (on 3. 60), which remarks that the citing of the instance of 'Cups at the sacrifice' indicates that the vessels may be considered *pure* for practical purposes;—in *Aparārka*, (p. 964);—in *Madanapārijāta*, (p. 377);—in *Nṛsimhaprasādā*, (Samskāra, p. 70 b);—and in *Yatidharmasaṅgraha*, (p. 78), which shows that the example of '*chamasa*' indicates that the things are 'clean' only so far as to be used.

VERSE LIV

Hopkins is not right in saying that "Medhātithi has no note on this verse." (See *Translation*).

'*Vaidalam*'—'Made of bamboo and such other things' (Medhātithi);—'made of tree-bark' (Govindarāja).

VERSE LV

This verse is quoted in *Mitākṣarā* (on 3. 59);—in *Parāsharamādhava*, (Āchāra, p. 562);—in *Madanapārijāta*, p. 375);—and in *Yatidharmasaṅgraha* (p. 85).

VERSE LVI

This verse is quoted in *Mitākṣarā* (on 3. 59);—in *Madanapārijāta* (p. 375);—in *Parāsharamādhava* (Āchāra, p. 562);—and in *Saṁskāramayūkha* (p. 135).

VERSE LVII

'*Mātrā*'—'Implements, vessels, staff and so forth' (Medhātithi, Govindarāja and Kullūka);—'portion, mouthful' (Nārāyaṇa and Nandana).

This verse is quoted in *Aparārka*, (p. 963), which explains '*mātrā*' as '*upakaraṇadravyam*, accessories';—and in *Parāsharamādhava* (Āchāra, p. 563), which explains '*mātrā*' etymologically as '*mīyantē iti*', as meaning 'objects'; since he is free from attachment to all objects, therefore he should be neither glad at getting them nor sorry at not getting them.

VERSE LIX

This verse is quoted in *Aparārka*, (p. 954);—in *Parāsharamādhava*, (Āchāra, p. 570);—and in *Yatidharmasaṅgraha* (p. 34).

VERSE LX

This is quoted in *Aparārka* (p. 954);—in *Parāsharamādhava* (Āchāra, p. 370);—and in *Yatidharmasaṅgraha* (p. 34).

VERSE LXI

This verse is quoted in *Aparārka* (p. 968), which explains '*Yamakṣayē*' as 'in Yama's abode';—and in *Yatidharmasaṅgraha* (p. 34).

VERSE LXII

This verse is quoted in *Aparārka* (p. 968);—and in *Yatidharmasaṅgraha* (p. 35).

VERSE LXIII

This verse is quoted in *Aparārka* (p. 968);—and in *Yatidharmasaṅgraha* (p. 35).

VERSE LXIV

This verse is quoted in *Aparārka* (p. 968);—and in *Yatidharmasaṅgraha* (p. 35).

VERSE LXV

This verse is quoted in *Yatidharmasaṅgraha* (p. 35).

VERSE LXVI

Cf. 3.50 and 12.102.

This verse is quoted in *Mitākṣarā* (on 3.65);—and in *Yatidharmasaṅgraha* (p. 35), which reads '*bhūṣitaḥ*' for '*dūṣitaḥ*', explains it as '*adorned* with the staff and other signs of the Renunciate' and says that the

particle '*api*' implies that even when without these, he should meditate upon the identity of the individual and supreme selves.

VERSE LXVIII

Cf. 6.46.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 570.)

VERSE LXX

Cf. 2.74.

This verse is quoted in *Madanapārijāta* (p. 68).

VERSE LXXI

This verse is quoted in *Mitākṣarā* (on 3.62) ;—and in *Vidhānapārijāta* (II. p. 176).

VERSE LXXII

'*Anīshvarān guṇān*'—'The three attributes of the Root Evolvent *i.e.*, Sattva, Rajas and Tamas ; these are *anīshvara*, *i.e.*, dependent (upon the Conscious Being) (Medhātithi);—'qualities of anger, greed etc., which are *anīshvara*, *i.e.*, do not reside in God' (Kullūka and Rāghavānanda) ;—'qualities opposed to virtue, knowledge, dispassion and power' (Govindarāja).

This verse is quoted in *Yatidharmasaṅgraha* (p. 41), which says that what this verse mentions are '*Yama*—*niyama*—*āsana*—*prāṇāyāma*—*pratyāhāra*—*dhāraṇā* and *dhyāna*', all the accessories of Yoga except 'Samādhi,' which have been described in the ordinances as the means of acquiring Right Knowledge.

VERSE LXXIV

This verse is quoted in *Yatidharmasaṅgraha* (p. 42).

VERSE LXXV

'*Vaidikaiḥ karmabhiḥ*'—'the compulsory acts prescribed in the Veda' (Medhātithi, Govindarāja and Kullūka);—'the compulsory *and occasional* acts prescribed in the Veda' (Nārāyaṇa and Nandana).

'*Tat padam*'—'The region of Brahman' (Medhātithi);—'Union with Brahman' (Govindarāja, Kullūka and Rāghavānanda).

VERSE LXXVI

This verse is quoted in *Yatidharmasaṅgraha* (p. 91).

VERSE LXXVII

This verse is quoted in *Yatidharmasaṅgraha* (p. 91).

VERSE LXXIX

Medhātithi has been misunderstood by Buhler (see *Translation*).

This verse is quoted in *Yatidharmasaṅgraha* (p. 41).

VERSE LXXX

This verse is quoted in *Yatidharmasaṅgraha* (p. 48).

VERSE LXXXI

This verse is quoted in *Yatidharmasaṅgraha* (p. 48).

VERSE LXXXII

'*Yadētadabhishabditam*'—'What has been described in the immediately preceding *verses*' (Medhātithi);—'what has been described in the preceding *one verse*' (Kullūka);—'what has been described in all the preceding *chapters*' (Govindarāja and Nandana);—'what can be expressed by words' (Nārāyaṇa).

'*Kriyāphalam*'—'The reward of fulfilling the duties of the Renunciate' (Medhātithi);—'reward of the act of meditation' (Kullūka);—'reward of the performance of rites' (Govindarāja, Nārāyaṇa and Nandana).

Buhler has misunderstood Kullūka, who does not explain '*adhiyajñam*' as '*Brahma-veda*'; he explains it as *yajñam adhikṛtya pravṛttam brahma vedam*'—where '*brahma*' of the text is explained as '*veda*'.

VERSE LXXXVI

"Govindarāja is of the opinion that the persons named above (4.22) are here intended. But from what follows (verses 94, 95) it appears that those Brāhmaṇas are meant who, though solely intent on the acquisition of Supreme Knowledge, and retired from all worldly affairs, continue to reside in their houses; see also 4.257. Govindarāja and Nārāyaṇa assume that they remain Householders, while Kullūka counts them among the ascetics."—*Buhler.*

VERSES LXXXVII-XCIII

"According to the commentators, the following discussion (87-93) is introduced in order to show, (1) that there are four orders only, and that the *Vedasannyāsika* belongs to these, and does not form a fifth order, or stand outside the orders; (2) that as the order of the Householders is most distinguished, it is proper that a man may continue to live in his house under the protection of his son."—Buhler.

VERSE LXXXVII

This verse is quoted in *Puruṣārthachintāmaṇi* (p. 445), which explains '*gṛhasthaprabhavāḥ*' as 'dependent upon the Householder';—in *Samskāramayūkha* (p. 64), which has the same note;—and also in *Smṛtichandrikā* (Samskāra, p. 173).

VERSE LXXXVIII

This verse is quoted in *Smṛtichandrikā* (Samskāra, p. 173), which says that '*kramashaḥ*' indicates that any inversing of the order of the Life-stages is forbidden;—and in *Samskāramayūkha* (p. 64), which has the same note.

VERSE LXXXIX

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 563), which explains the meaning to be as follows:—As a matter of fact we find that all the scriptures lay down in great detail the duties of the Householder; hence this is recognised as superior to the other life-stages;—and in *Smṛtichandrikā* (Samskāra, p. 175).

VERSE XC

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 563);—and in *Smṛtichandrikā* (Samskāra, p. 175).

VERSE XCII

'*Dhṛtiḥ*'—'Fortitude, calmness even on the loss of wealth and such other calamities';—'firmness of purpose in the discharge of duties' (Nārāyaṇa and Nandana).

'*Damaḥ*'—'Humility' (Medhātithi);—'patience under sufferings' (Govindarāja and Nārāyaṇa);—'subjugation of the mind' (Kullūka and Rāghavānanda).

'*Dhīḥ*'—'True knowledge, free from doubts and errors (Medhātithi and Govindarāja);—'knowledge of the true meaning of the shāstras' (Kullūka and Rāghvānanda);—Nārāyaṇa and Nandana, reading '*hrīḥ*', explain it as 'modesty'.

This verse is quoted in *Aparārka* (p. 972), which explains '*shaucham*' as 'purity of mind and body',—'*dhīḥ*' as 'discrimination of right and wrong',—'*dhṛtiḥ*' as 'keeping the mind from going astray',—'*damaḥ*' as 'controlling of the mind by means of the *Kṛchchhra* and other austerties'. It adds that this verse enumerates the duties common to all the four orders;—in *Nṛsiṁhaprasāda* (Saṁskāra, p. 16a); —and in *Smṛtichandrikā* (Saṁskāra, p. 13), which has the following notes;—'*Dhṛti*', firmness,—'*kṣamā*' is non-perturbation of the mind even when wronged,—'*dama*' is control of the 'mind',—'*astēya*' is non-appropriation of what is not given,—'*shaucha*' is cleanliness, both internal and external,—'*indriyanigraha*' is keeping the senses from all forbidden objects,—'*hrī*' (which is its reading for '*dhī*') is cessation from improper acts,—'*vidyā*' is self-knowledge —'*satya*' is saying what is true, which should be *agreeable* also,—'*akrodha*' is freedom from anger.

VERSE XCIV

This verse is quoted in *Aparārka* (p. 973);—and in *Yatidharmasaṅgraha* (p. 5).

VERSE XCVII

Buhler is not right in asserting that "according to Medhātithi the word '*brāhmaṇā*' is not intended to exclude other Aryans (*dvijas*)".—He has evidently been misled by the words in which Medhātithi has set forth an objection to the text using the word 'Brāhmaṇa'. See *Translation.*

The first half of this verse is quoted in ***Mitākṣarā*** (on 3.57) in support of the view that the ***Brāhmaṇa alone*** is entitled to enter the fourth stage of the Renunciate;—in *Vīramitrodaya* (Samskāra, p. 564) to the same effect;—in *Smṛtichandrikā* (Samskāra, p. 176),—which says that '***brāhmaṇa***' here stands for all the twice-born persons;—and in *Samskāramayūkha* (p. 65) which quotes 'my grand-father' to the effect that '***brāhmaṇa***' stands for all twice-born men,—while it itself favours the view that it stands for the ***Brāhmaṇa only***.

Adhyaya VII

VERSE I

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 10), which adds the following notes :—We proceed to consider the exact meaning of the term '*rājan*',—the question for determination being—(A) Is the name 'rājā' applied to any and every one doing the work of 'protecting the people?' (B) or only to one simply belonging to the *Kṣattriya* caste (C) or to that *Kṣattriya* alone who is duly anointed ?—Now in support of (A) we have the following arguments:—In popular usage the name '*rājā*' is applied to any one who owns and performs '*rājya*,' the functions of the *rājā*, king; and these functions are actually performed by the Brāhmaṇa and other castes also. In the *Nirukta* the etymological meaning of '*rājā*' is explained as '*rājatē*,' 'one who shines,' i.e., with royal glory; and this glory results only from the proper 'protection of the people.' The Veda also speaks of *Soma* as 'the *rājā* of Brāhmaṇas,' and again as 'the *rājā* among the Gandharvas';—in all these passages the term stands for the 'lord,' the 'protector of the people.'—In support of (B), the view that the term is applicable to the *Kṣattriya* caste, we have the following arguments :—Manu, having introduced the subject as 'I am going to describe *Rājadharma*' goes on to describe such duties as the protecting of the people and so forth, all of which pertains to the *Kṣattriya*, as is clear from the next verse which speaks of 'protection' as the principal '*rāja-dharma*'; from all which it is clear that it is the *Kṣattriya* alone that is entitled to '*rājya*,' the 'functions of the *Rājā*.'

It is in view of the 'protection of the people' being his duty that the *Kṣattriya* alone is entitled to carry arms and to make a living by arms. Yājñavalkya clearly declares 'protecting of the people' as the 'principal duty *of the Kṣattriya*.' Paṇini also lays down the affix '*ṣyañ*' in the term '*rājya*' in the sense of 'function' of the *rājā*, i. e., the *Kṣattriya*. Anointing also has been prescribed for the *Kṣattriya* only; the texts speak of the 'anointing of the *Rājā*,' which means that the ceremony is to be performed by one who is already a Rājā; and this can be true only of the *Kṣattriya* who alone is a '*rājā*' (i. e., Kṣattriya) even *before being anointed*. Thus the primary denotation of the term resting in the *Kṣattriya* only, whenever it is applied to such Brāhmaṇas and other castes as do the work of the '*rājā*' it should be understood to be used in a secondary or figurative sense.—(C) The third view has been held by Medhātithi and Kullūka, both of whom hold that the term is applicable to 'any man who is equipped with anointment and such other qualifications, and who does the work of protecting the people.' So also Haradatta on Gautamasūtra, and *Mitākṣarā*, the latter applying it to such 'Householder as is equipped with anointment and other qualifications.' On the ground of commonsense also the duties laid down for the '*Rājā*' must be taken as pertaining to every one who has to do the work of 'protecting the people.' If they did not, then what would be there for the guidance of those *non-Kṣattriyas* who happen to be kings of men? *Aparārka* also declares that the duties prescribed pertain to these *non-Kṣattriyas* also; though it holds that the name '*rājā*' is applicable only to that *Kṣattriya* who has been anointed.

Having stated the arguments for the three views, the author declares his own conclusion as that the word '*rājan*' in the present context must apply to *one on whom devolves the duty of protecting the people*;—which is the first of the three views stated above.

See in this connection the *Avēṣṭyadhikaraṇa* (Mīmāṃsā-sūtra, 2. 3. 3.), where the conclusion is that the word '*rājan*' is rightly and directly denotative of the *Kṣattriya*, and as the 'protecting of the people' is prescribed in law-books as the duty of the *Kṣattriya*, this 'protection' has come to be called '*Rājya*' (Kingship) the 'function of the King'; and thus when other castes are found, by chance, to perform this function, they have the title '*rājā*' applied to them only metaphorically.—As for 'anointment', the *Tantravārtika* (Trans. p. 822) remarks that this also is prescribed for the *Kṣattriya* only. (See in this connection *Tantravārtika*, Trans. pp. 815-831, where the whole subject is discussed in detail).

Though such is the conclusion of the Mīmāṃsakas, the commentators on Manu are agreed that in the present context the term '*rājan*' stands for any one who performs such functions of the king as 'protecting the people' and so forth. *Aparārka* combines the two views that it applies to such *Kṣattriyas* as perform the function of protecting the people.

This verse is quoted in *Rājanītiratnākara* (p. 2 b).

VERSE II

'*Saṃskāram*'—'*Upanayana*, Initiation' (Medhātithi, Govindarāja, Kullūka and Nārāyaṇa);—'Sacrament of Coronation' (Nandana).

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 11), in support of the view that it is the *Kṣattriya* alone whose function it is to protect the people; and it adds the following notes:—'*Brahma*' is *Veda*; and the '*saṃskāra*,' 'embellishment,' 'aptitude,' brought about by the learning, proper study and due understanding of the Veda is called '*brāhma*';—or the '*saṃskāra*,' 'initiation,' which is undergone for the purpose of learning the 'Brahma' or Veda, is called the '*brāhma saṃskāra*,' *i.e.*, the *Upanayana*;—'*yathāvidhi*' means 'in accordance with the scriptures;'—this is an adverb

modifying '*prāptēna*'; '*yathānyāyam*' means 'in strict accordance with the law relating to the infliction of punishment, going to be set forth below';—'*parirakṣaṇam*,' 'guarding the weak against oppression by the strong.' This verse shows that the function of *Kingship* belongs primarily to the *Kṣattriya*.

It is quoted in *Nītimayūkha* (p. 1), which explains '*brāhmam samskāram*' as 'the anointing done by the Brāhmaṇas.'

VERSE III

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 391), to the effect that the king is the representative of the strong hand of the Law;—in *Parāsharamādhava* (Vyavahāra, p. 5), to the effect that the King comes down to the earth for the suppression of the thief and other evil-doers;—in *Vīramitrodaya* (Lakṣaṇa, p. 195), as to the effect that the king was created by Brahmā for the purpose of protecting the people;—and in *Vīramitrodaya* (Rājanīti, p. 15), which adds the following notes:—'*Arājakē*' means 'without a king';—in '*sarvataḥ*' the affix '*tasil*' has the sense of the Ablative, and the word means 'from all strong individuals,'—'*abhidrutē*' means 'oppressed,'—'*asya*' means 'of this world';—'*prabhu*' is Brahmā. In some places the reading is '*vidrutē*' (for '*abhidrutē*'), which means 'fallen off from duty'; and in this case the affix in '*sarvataḥ*' will have the force of the Locative.—It then goes on to remark that the reading adopted by Medhātithi is '*chakṣurdharmasya sarvasya*' (in the place of *rakṣārthamasya sarvasya*') under which reading '*bhayāt*' will mean 'through fear of *adharma*,'—'*dharmasya chakṣuḥ*' will be the 'seer,' *i.e.*, the *propagator* 'of Dharma,' i. e., the king who is known as the 'source of Dharma.'

This is quoted in *Rājanītiratnākara* (p. 2 a).

VERSE IV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 392);—in the same work (Vyavahāra, p. 5);—and in *Vīramitrodaya* (Rājanīti, p. 6), which explains that '*anila*' is Vāyu, '*vittēsha*' is Kuvera,—'*mātrā*' means portions',—'*nirhṛtya*' means 'extracting,'—'*shāshvatīḥ*' means 'most essential' or 'most lasting.'—It adds that this verse may be construed with verse 3, the construction being '*mātrā nirhṛtya* (verse 4) *rājānamasṛjat*' (verse 3).

This is quoted along with verses 5 and 6 in *Rājanītiratnākara* (p. 4 a).

VERSE V

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 392);—again in the same work (Vyavahāra, p. 5);—and in *Vīramitrodaya* (Rājanīti, p. 16), which adds the following notes:—'*Eṣām surēndrāṇām*'—'these principal gods, Indra and the rest';—'*mātrābhyaḥ*'—'the king has been created after extracting the most essential portions out of the constituent portions of the said deities; for this reason in glory, he surpasses all beings, i. e. he is superior to all things.

VERSE VI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 392);—in the same work (Vyavahāra, p. 5);—and in *Vīramitrodaya* (Rājanīti, p. 16); which adds the the following explanation:—'By his lustre he burns, like the Sun, the eyes and minds of the people that look at him'; though the verb '*tapati*' is in the simple form, it has the sense of the causal; what is said here is based on the idea that people cannot look the king in the face; this is the purport of the second half of the verse, which means

that 'no one on earth can look the king straight in the face.'—It proceeds—"Medhātithi has remarked that even Brāhmaṇas, who are of superior caste, and who are endowed with Brahmic glory, cannot look him in the face; and he bases this assertion on the words of Gautama (11.7) that 'people should sit below the king who sits on high'. This however is not right, since Gautama has followed up his assertion with the saving clause '*anyē brāhmaṇēbhyaḥ enam manyēran*', so that what the complete *sūtra* of Gautama means is—'while the king is sitting high upon the throne, people should sit below, on the ground,—all except the Brāhmaṇas, and these latter should honour him with benedictions.'

VERSE VII

Cf. 9. 303 *et seq.*

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 392);—in the same work (Vyavahāra, p. 5);—and in *Vīramitrodaya* (Rājanīti, p. 17), which adds the following:—Inasmuch as the king has been created out of their essential portions, he is all these gods;—'*dharmarāṭ*' is Yama; the meaning is that the king is similar to Agni and the other gods, being created out of their portions:—'*prabhāva*' means 'extraordinary power.'

VERSE VIII

This verse occurs also in the *Mahābhārata.*

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 392);—in the same work (Vyavahāra, p. 5);—and in *Vīramitrodaya* (Rājanīti, p. 17), to the effect that by showing disrespect to the king one incurs the same sin that he does by showing disrespect towards the gods.

VERSE IX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 392);—in the same work (Vyavahāra, p. 6);—and in *Vīramitrodaya* (Rājanīti, p. 18), which adds the following notes:—When a man carelessly approaches too near the fire, he himself alone is burnt, not his sons or other relations;—others have explained '*durupasarpiṇam*' as 'one who approaches the fire for the purpose of throwing himself into it, with a view to escape from misery';—better still than both these explanations is the following one:—'When a man, knowing himself to be guilty, proceeds, through bravado, to touch Fire in an ordeal, it is he alone that is burnt by the fire; but the king, becoming angry with him, destroys the man himself as well as his son, brother and other members of the family, along with his cattle and other possessions.' It is thus alone that the two halves of the verse become correlated.

VERSE X

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 392); in the same work (Vyavahāra, p. 6);—and in *Vīramitrodaya* (Rājanīti, p. 18), which adds the following notes:—'*Kāryam*' means 'fitness for being pardoned or punished',—'*shakti*' is 'capacity,—'*dēsha*' means 'remoteness or proximity',—'*kālam*' refers to times of scarcity or opulence;—having considered all this, he assumes various forms;—*i. e.*, in a moment he is pleased, and in a moment displeased; when he finds a man weak, he becomes forgiving and if the man is strong, he uproots him, *i.e.*, he assumes a friendly, inimical or disinterested attitude in accordance with the considerations of state.

VERSE XI

'*Padmā*'—'Carrying a lotus in her hand' (Nārāyaṇa);—'dwelling in the lotus (Rāghavānanda);—'the great, the magnificent' (Medhātithi, Govindarāja and Kullūka).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 392);—and in *Vīramitrodaya* (Rājanīti, p. 18) which adds the following notes:—When a man seeks for fortune, or having an enemy seeks to destroy him,—or seeks for livelihood,—he has recourse to the king;—Medhātithi and others have remarked that the term '*padmā*' being a synonym of '*Shrī*', is added for the purpose of indicating *greatness*; that is to say, the term '*padmā*' is superfluous;—in reality however it is '*padmā*' that stands as a name for the goddess of fortune, Lakṣmī, and the term '*shrīḥ*' stands for 'bodily splendour'; or we may construe the words as follows:—'In whose favours rests Padmā, the goddess of fortune, and in whose valour rest resplendence (*shriḥ*) and victory (*vijayaḥ*).'

VERSE XII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 392);—and in *Vīramitrodaya* (Rājanīti, p. 23), which adds the following notes:—'*Tam*' stands for the *king*,—'*dvēṣṭi* means 'disobeys him',—'*Sa vinashyati*', 'he becomes subjected by the king to death'.

VERSE XIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 392);—and in *Vīramitrodaya* (Rājanīti, p. 23), which adds the following notes:—Inasmuch as the king is the centre of all lustre and power, one should never transgress any lawful and fair commands that his majesty may issue in regard to his minister, priest or other favourites;—such commands for instance as—'To-day should be observed by all the people as a day of rejoicing, there is a marriage in the minister's house, all should be present there, butchers shall kill no animals today, no birds are to be caught, no debtors are to be imprisoned by their creditors' and so forth [these in regard to the

king's favourites.]—Similarly in regard to one whom he dislikes, he may issue such orders as—'none shall associate with him, he should not be permitted to enter any household,' and so forth.—Such rules promulgated by the king should not be disobeyed. In regard to the performance of the *Agnihotra* and such religious acts, however, the king has no right to interfere at all.

This verse is quoted also in *Rājanītiratnākara* (p. 42 b).

VERSE XIV

This verse is quoted in *Parāsharamādhava* (Āchāra, p 393);—in *Vīramitrodaya* (Rājanīti, p. 283), which adds the following notes:—'*Tadartham*' means 'for the accomplishment of the king's purpose'; protecting of the people is the king's duty, and as this protecting cannot be done without punishment, it is punishment itself that is called the 'protection' and it is eulogised by being styled 'Dharma' itself.—It is quoted again on p. 292.

The verse is quoted in *Vivādaratnākara* (p. 646), which adds the following notes:—The merit arising from the protection of the people is the king's '*Artha*' or 'purpose'—for the sake of this the 'Lord', Creator of the people, created punishment, which is '*brahmatējomayam*,' the natural Power of Hiraṇyagarbha, and which is 'Dharma' itself, *i.e.*, the consolidator of Dharma;—both these epithets being purely valedictory;—and in *Vivādachintāmaṇi* (p. 261), which explains '*tadartham dharmam*' as for the purpose of establishing Dharma;—and '*brahmatējomayam*' as 'constituted of the essence of Hiraṇyagarbha';—it adds that this is mere eulogy.

It is quoted also in *Rājanītiratnākara* (p. 37 b).

VERSE XV

'*Bhogāya kalpantē*'—'Become capable of providing enjoyment' (Medhātithi);—'are enabled to enjoy' (Kullūka).

This verse is quoted in *Vivādaratnākara* (p. 646);—in *Vīramitrodaya* (Rājanīti, p. 284), which adds the following notes:—'*Tasya*', 'of the punishment;'—*Question*: "Punishment, a source of fear, should have ended in the Ablative".—The answer to this is that all that is meant to be expressed is *relationship in general* (and not the fact of being a source of fear); that is why we have the Genitive.—It is quoted again on p. 292;—and in *Vivādachintāmaṇi* (p. 261).

VERSE XVI

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 285), which explains '*Shaktim*' as 'capacity to bear';—again on p. 292;—and in *Vivādachintāmaṇi* (p. 261).

VERSE XVII

This verse is quoted in *Vivādaratnākara* (p. 646), which adds the following notes:—*Rājā*, so called because of his *giving satisfaction* (*rañjanāt*),—*puruṣaḥ*, 'equal to the Supreme Being', residing in the hearts of the people;—he is the *nētā*, the 'leader', the propagator of *Dharma*.

It is quoted in *Vīramitrodaya* (Rājanīti, p. 292);—and in *Vivādachintāmaṇi* (p. 261), which has the following notes:—*Rājā*, so called because he keeps the people contented (*prajārañjanāt*),—*puruṣaḥ*, the Supreme Person, because he abides in the heart (*puri shētē*) of the people,—*nētā*, ruler, master,—'*shāsitā*', the propagator of proper righteousness.

VERSE XVIII

This verse is quoted in *Vivādaratnākara* (p. 646), which explains *jāgarti* as 'being awake' in the sense that it serves the purpose of freeing men from all fear of thieves and other mischief-makers;—in *Vīramitrodaya* (Rājanīti, p.

292);—and in *Vivādachintāmaṇi* (p. 261), which says that '*jāgarti*' means that he does the work of quelling thieves, which can be done only by a wakeful and watchful person.

VERSE XIX

This verse is quoted in *Vivādaratnākara* (p. 647), which explains '*svadhṛtaḥ*' (which is its reading for *sa dhṛtaḥ*) as 'deservedly inflicted';—in *Vīramitrodaya* (Rājanīti, p. 292) and also on p. 284;—and in *Vivādachintāmaṇi* (p. 262), which explains '*sudhṛtaḥ*' (which is its reading for *sa dhṛtaḥ*) as 'properly administered,'—'*samīkṣya*' as 'according to the scriptures'.

VERSE XX

This verse is quoted in *Vivādaratnākara* (p. 648), which explains '*daṇḍya*' as 'one who deserves punishment';—in *Vīrāmitrodaya* (Rājanīti, p. 292),—and also on p. 284, where the following explanation is added:—Just as people eat fish after cooking it on the spit, so would the strong injure the weak and take away their riches and other belongings;—and in *Vivādachintāmaṇi* (p. 263), which explains '*daṇḍyēṣu*' as 'those deserving punishment'.

VERSE XXI

This verse is quoted in *Vivādaratnākara* (p. 648), which explains '*adharottaram*' as 'subversion of the natural order of superiority and inferiority;'—in *Vīramitrodaya* (Rājanīti, p. 292);—and in *Vīvādachintāmaṇi* (p. 263), which explains '*adharottaram*' as 'the reversal of all standards of superiority and inferiority.'

VERSE XXII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 286), which adds the explanation that it is difficult to have any one pure by his very nature; in most cases it is only through fear of punishment that people are kept on the right path.—It is quoted again on p. 292;—and in *Vivādachintāmaṇi* (p. 263).

VERSE XXIII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 286), which explains '*bhogāya kalpantē*' as 'remain fixed on their path.'—It is quoted again on p. 292;—and in *Vivādachintāmaṇi* (p. 263).

VERSE XXIV

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 286), which adds the following notes:—'*Duṣyēyuḥ*'—'men of the lower castes would have intercourse with women of the higher ones and thus give birth to improperly *mixed-castes*'; and on this same account 'all bounds of propriety indicated by the scriptures would be broken down.' It is quoted again on p. 293;—and in *Vivādachintāmaṇi* (p. 263), which explains '*vibhrama*' as 'non-infliction' or 'wrong infliction' (of punishment).

VERSE XXV

This verse is quoted in *Vivādaratnākara*, (p. 646), which adds the following explanation:—'In the kingdom where the dark-complexioned red-eyed Personification of Punishment is active, the people prosper,—provided that the administrator, the ruler, judges . rightly';—and in *Vivādachintāmāṇi* (p. 261), which explains '*nētā......pashyati*', 'if the adminis-tator of justice judges rightly.'

VERSE XXVI

This verse is quoted in *Vivādaratnākara* (p. 647) which explains '*samīkṣya kāriṇam*' as 'one who acts after due consideration of the exigencies of time and place.';—and in *Vivādachintāmaṇi* (p. 262), which adds the same explanation of '*samīkṣya kāriṇam*.'

VERSE XXVII

'*Viṣamaḥ*'—'Irascible' (Medhātithi, Govindarāja, Kullūka and Rāghavānanda);—'partial' (Nārāyaṇa).

This verse is quoted in *Vivādaratnākara*, (p. 647), which explains '*samyak*' as 'with due deliberation,'—'*kāmātmā*' as 'one who acts just as he pleases'—and '*Viṣamaḥ*' as 'adopting the wrong course by reason of partiality;'—and in *Vivādachintāmaṇi*' (p. 262), which explains '*Kāmātmā*' as 'if the king acts as he pleases,' and '*Viṣamaḥ*' as 'acting wrongly through partiality or prejudice.'

VERSE XXVIII

This verse is quoted in *Vivādaratnākara* (p. 647) which adds that punishment is called '*sumahattējaḥ*' in the sense that it is extremely sharp;—and in *Vivādachintāmaṇi* (p. 262), which says that '*bāndhava*' here stands for the *son*,—and that '*sumahat tējaḥ*' refers to its forcible character.

VERSE XXIX

This verse is quoted in *Vivādaratnākara* (p. 647), which explains '*tataḥ*' as 'after destroying the king along with his relations';—and in *Vivādachintāmaṇi* (p. 262), which explains '*tataḥ*' as 'after destroying the king and his *bāndhavas*.'

VERSE XXX

This verse is quoted in *Vivādaratnākara* (p. 647), which explains '*mūḍhēna*' as 'devoid of right imagination',—and '*akṛtabuddhinā*' as 'one who has not learnt the scriptures';—and in *Vivādachintāmaṇi* (p. 262), which explains '*mūḍhēna*' as 'lacking imagination,'—and '*akṛtabuddhinā*,' as 'ignorant of the scriptures.'

VERSE XXXI

'*Satyasandhaḥ*'—'Regarding Truth as predominant' (Medhātithi);—'faithful to his promise' (Govindarāja, Kullūka and Rāghavānanda).

This verse is quoted in *Vivādaratnākara* (p. 647);—and in *Vivādachintāmaṇi* (p. 262).

VERSE XXXII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 121).

VERSE XXXVII

'*Viduṣaḥ*'—'Those who know the meaning of the Vedas' (Medhātithi);—'learned in the Sciences of Polity and the like' (Kullūka).

This verse is quoted, along with verses 38 to 42, in *Rājanītiratnākara* (p. 56).

VERSE XXXVIII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 119), which adds the following notes:—'*vṛddhān*' as 'advanced in age, be they Brāhmaṇas or non-Brāhmaṇas';—'*viprān*' and '*vedavidaḥ*' have been already explained;—'*shuchīn*' is 'free from guile';—Medhātithi adds that this

qualification also is one that has not been mentioned elsewhere; but Kullūka Bhaṭṭa holds that all the rest are only qualifications of '*viprān*' [so that Brāhmaṇas alone are meant];—the meaning of the second line is that 'the king is respected also by those reckless, merciless ruffians who are devoid of all virtues, not say by ordinary people."

VERSE XXXIX

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 119), as describing the results proceeding from doing what is prescribed in the preceding verse; it adds the notes that 'even though the king be already well-disciplined, yet he should learn discipline further, for the purpose of securing greater efficiency.'

VERSE XL

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 119).

VERSE XLI

"Vena is often taken as a type of an undisciplined king. He was the son of Sunīthā and father to Pṛthu......Nahuṣa, son of Āyuṣ (the Mahābhārata I and V), was ruined by love and ambition...Sudās was king at the time of the great Vashiṣṭha, and a leader of the Tṛtsu (Ṛgveda VII. 18)... Sumukha is unknown to me. Nimi is said to be a Vidēha king"—Hopkins.

Gharpure notes the following references to the *Mahābhārata*;—(1) Droṇaparva (69);—(2) Shāntiparva (28-137, 58-102);—(3) Ādiparva (63-5, 69-29);—(4) Udyogaparva (101-12);—(5) Bhīṣmaparva (6-14);—(6) Sabhā-parva (8-9). These are meant to refer respectively to the six kings mentioned in the text.

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 119), which notes that Sudāsa was the son of Paijavana.

VERSE XLII

"Pṛthu (*cf.* 9. 44) was the title of several gods as well as kings. The one meant is probably he whose happy reign is described in the 7th and 12th books of the Mahābhārata. Manu needs only an exclamation [Hopkins evidently forgets (1) that the person speaking is not *Manu* himself, and (2) that there have been several Manus]. 'Kubera was god of wealth and Gādhi's son was Vishvāmitra who was born a Kṣattriya."—Hopkins.

Gharpure refers to the Mahābhārata, Shāntiparva (58-107) and Bhāgavata (4-13, 145).

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 120).

VERSE XLIII

This verse is quoted in *Mitākṣarā* (on 1. 310), which, reads '*ātmavidbhyo*' (for '*ātmavidyām*') and hence avoids the confusion felt by the commentators on Manu;—in *Madanapārijāta* (p. 222), which explains '*daṇḍanīti*' as '*Arthashāstra*', 'Science of Polity',—'*vārtā*' as 'agriculture, commerce, cattle-tending and so forth',—and '*trayī*' as 'Ṛk, Yayuṣ and 'Sāman';—in *Vīramitrodaya* (Rājanīti, p. 118), which notes the reading '*vidyām*', in which case, it says, the whole is to be construed with '*adhigachchēt*' of verse 39;—in *Nṛsimhaprasāda* (Āhnika, p. 36a);—and in *Rājanītiratnākara* (p. 6a).

VERSE XLIV

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 118).

VERSE XLV

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 148);—in *Parāsharamādhava* (Āchāra, p. 413) as describing the 'vices' which are to be avoided by the king.

VERSE XLVI

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 148) ;—in *Parāsharamādhava* (Āchāra, p. 413) ;—and in *Smṛtitattva* (p. 716 and again on p. 742), as describing the vices.

VERSE XLVII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 413) ;—in *Vīramitrodaya* (Rājanīti, p. 147), which explains '*parivādaḥ*' as 'describing the defects of other persons,'—'*vṛthāṭyā*' as 'listless wandering,'—and '*tauryatrikam*' as 'dancing, singing and music';—in *Vīramitrodaya* (Lakṣaṇa, p. 198) ;—in *Mitākṣarā* (on 1. 310);—in *Smṛtitattva* (p. 717), which explains '*tauryatrikam*' as 'dancing, singing and music';—and again on p. 742, where '*akṣa*' is explained as 'gambling.'

VERSE XLVIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 413) ;—in *Mitākṣarā* (on 1. 308) ;—in *Smṛtitattva* (p. 717), which explains '*paishunya*' as 'proclaiming the unknown faults of others, malice,'—'*sāhasa*' as 'punishing the guiltless with imprisonment and so forth,'—'*droha*' as 'desire to injure others,' '*īrṣyā*' as 'not brooking the good of others,'—'*asūyā*' as 'finding fault with the good quality in others,'—and '*arthadūṣaṇam*' as 'seizing of property and witholding of what is due';—again on p. 742, where the same explanations are repeated.

It is quoted in *Vīramitrodaya* (Rājanīti, p. 148), which notes that the number 'eight' is made up by '*vākpāruṣyam*' and '*daṇḍajam pāruṣyam*'; and goes on to explain '*paishunyam*' as 'malice, proclaiming such faults of others as are not generally known,'—'*sāhasa*' as 'punishing of the

innocent with imprisonment and so forth,'—'*droha*' as 'injuring the Brāhmaṇa,'—'*īrṣyā*' as 'not bearing the good of others,'—'*asūyā*' as 'picking faults in the good qualities of others,'—'*arthadūsaṇa*' as 'siezing the property of others and witholding what is due to others,'—'*vākpāruṣya*' as 'reviling and so forth,'—and '*daṇḍapāruṣya*' as 'harshness of punishment, *i. e.*, the imposing of heavy fines or corporal punishment, for slight offences.'

VERSE XLIX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 413);—and in *Vīramitrodaya* (Rājanīti, p. 148).

VERSE L

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 413); in *Mitākṣarā* (on 1. 308);—in *Vīramitrodaya* (Rājanīti, p. 148);—and in *Vīramitrodaya* (Lakṣaṇa, p. 198).

VERSE LI

This verse is quoted in *Mitākṣarā* (on 1. 301);—in *Vīramitrodaya* (Lakṣaṇa, p. 198);—in *Vīramitrodaya* (Rājanīti, p. 148);—in *Parāsharamādhava* (Āchāra, p. 413).

VERSE LII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 148).

VERSE LIII

This verse is quoted in *Parāṣharamādhava* (Āchāra, p. 414);—and in *Vīramitrodaya* (Rājanīti, p. 149), which explains '*adhodho vrajati*' as 'falls into hell,' and adds that hells have been described as located in the Nether Regions (that is why they are spoken of as '*adhaḥ*,' 'down below').

VERSE LIV

'*Labdhalakṣān*'—'Experienced' (Medhātithi) ;—'who fail not in their undertakings' (Govindarāja, Nandana and Rāghavānanda) ;—'skilled in the use of weapons.'

'*Suparīkṣitān*'—'Tried through temptations' (Medhātithi); —'tried as to incorruptibiliy' (Nārāyana) ;—'tested by spies' (Govindarāja) ;—'bound to fidelity by oath, by touching the images of gods and such sacred objects (Kullūka and Rāghavānanda).

This verse is quoted in *Mitākṣarā* (on 1. 311) to the effect that the king should appoint seven *or* eight councillors ;—in *Parāsharamādhava* (Āchāra p. 405) ;—in *Vīramitrodaya* (Rājanīti, p. 177), which explains, '*labdhalakṣān*' as '*paridṛṣṭakarmaṇaḥ*', 'who have seen action', *i.e.*, 'experienced' ;—in *Nītimayūkha* (p. 61), which explains '*labdhalakṣān*' as 'clever',—'*maulān*' as 'hereditary' ;— and in *Rājanītiratnākara* (p. 9 b).

VERSE LV

This verse is quoted in *Vīrāmitrodaya* (Rājanīti, p. 177); —and in *Vīrāmitrodaya* (Lakṣana, p. 215).

VERSE LVI

'*Sthānam*'—'Halting' (Nandana).—Buhler misrepresents Medhātithi when he attributes to him the alternative explanation of *sthāna* as 'loss of his Kingdom', in reality Medhātithi says 'stability of the Kingdom' as rightly understood by Hopkins.

This verse is quoted in *Vīrāmitrodaya* (Rājanīti, p. 316), which adds the following notes :—*Taiḥ*, 'with the said councillors,—*chintayēt*, 'the King should deliberate,'— *sandhiḥ*, 'alliances'—*vigrahaḥ*, 'declaration of war',—*sthānam*, 'consisting of the four factors of the army, treasury, capital

city and Kingdom',—'*samudayaḥ*,' 'agriculture, pastures, outposts, traders, cattle, customs, fines and so forth,'—*guptiḥ*, protection of his Kingdom,—*labdhaprashamanam*, 'bestowing of honours and gifts upon temples, hermitages and learned men';—the meaning of the phrase *sāmānyam sandhivigraham* is that 'he should discuss questions of peace and war in general, the detailed and specific details being discussed in connection with the '*ṣāḍguṇya*.'

It is quoted also in *Parāsharamādhava* (Āchāra, p. 405) and in *Rājanītiratnākara*;—(p. 10 b).

VERSE LVII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 178);—in *Parāsharamādhava* (Āchāra, p. 406);—and in *Nītimayūkha* (p. 53).

VERSE LVIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 406);—and in *Vīramitrodaya* (Rājanīti, p. 178).

VERSE LIX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 406);—and in *Vīramitrodaya* (Rājanīti, p. 178).

VERSE LX

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 185);—and in *Nītimayūkha* (p. 53).

VERSE LXI

'*Adhyakṣaprachārē*' (Medhātithi, p. 511, l. 14)—This is the name of one of the chapters in Kautilya's *Arthashāstra*. It is referred to again in the *Bhāṣya* on verse 81 below.

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 185);—and in *Nītimayūkha* (p. 53).

VERSE LXII

'*Karmānta*'—'*Bhakṣya-kārpāsāvāpādayaḥ*', 'Food-stuffs, cotton fabrics, utensils and so forth' or 'sowing of seeds of food-grains and cotton etc.' (Medhātithi, to whom Buhler, on the strength of his own Mss., attributes the explanation 'sugar-mills, distilleries and so forth');—'store-houses of sugar-cane, grains and such things' (Kullūka).

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 187), which adds the following notes:—*Tēṣām*, 'from among the said assistants';—'*arthē*,' 'in the work of collecting revenue'; which is further explained by the term '*ākarakarmānta*';—'*bhīrūn*', 'those who are full of fear of this world as well as of the next.'

It is also quoted in *Aparārka* (p. 581);—and in *Nītimayūkha* (p. 53), which explains '*ākara*' as 'mines of gold and other metals',—'*karmānta*' as '*granaries*',—and '*antar-nivēshana*' as 'the bed-room and other private apartments,' and adds that there should be '*bhīru*', cowards, as brave men might kill the king.

VERSE LXIII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 188), which adds the following notes:—'*Sarvashāstravi-shāradam*', 'expert in several sciences, scriptural as well as temporal';—'*iṅgitam*', 'words and accents indicative of people's intentions',—'*ākāraḥ*', 'joyous or pale expression of the face, indicative of joy or grief';—'*chēṣṭā*', 'such actions as the throwing about of the arms and so forth, which are indicative of anger and other emotions';—the man appointed should know all these.

This verse is quoted also in *Vīramitrodaya* (Lakṣaṇa p. 225);—and in *Rājanītiratnākara* (p. 28 b).

VERSE LXIV

'*Anuraktaḥ*'—'Loyal to the king' (Medhātithi, Govindarāja and Rāghavānanda) ;—'attached to the people' (Kullūka).

This verse is quoted in *Vīramitrodaya* (Lakṣaṇa, p. 225) ;—and in *Vīramitrodaya* (Rājanīti, p. 188), which adds the following notes :—'*Anuraktaḥ,*' 'attached to the people and hence not likely to be disagreeable even to enemy-kings' ;—'*shuchiḥ,*' 'pure in his dealings with women and money';—'*dakṣaḥ,*' 'one who never misses his opportunity to act ;—'*smṛtimān,*' 'not likely to forget either the instructions of his own king or the replies given by the other party';—'*dēshakālavit*', 'capable of altering either his own king's message or the reply given by the other party, or his own operations, in view of the altered conditions of time and place in which he may find himself';—'*vapuṣmān*', 'possessed of excellent physical features','—*vītabhīḥ*', 'who is capable of telling even disagreeable things to the king, if it is likely to be beneficial to the latter's interests.'

VERSE LXV

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 188) ; and in *Rājanītiratnākara* (p. 27 b.)

VERSE LXVI

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 188).

VERSE LXVII

'*Nigudhēṅgitachēṣṭitaiḥ*'—'By his own hidden gestures and actions' (Govindarāja) ;—'through the gestures and actions of the confidential agents of the other party' (Kullūka); —'through men who hide their own significant gestures and actions' (Nandana).

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 188).

VERSE LXVIII

The *Bhāṣya* on this verse has not been seen by us.

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 188).

According to Medhātithi (mentioned by Buhler), the verse refers to the *Ambassador* who should so act as not to bring evil upon his own party; while according to others it refers to the *king*. Kullūka leaves it doubtful.

VERSE LXIX

'*Jāṅgalam*'—"The full definition of *Jāṅgala* is, according to a verse quoted by Govindarāja, Rāghavānanda and Kullūka, as below—'That country is called *Jāṅgala* which has little water and grass, where strong breezes prevail, the heat is great, where rain and the like are abundant."—Buhler.

'*Anāvilam*'—'Where the people are not quarrelsome' (Medhātithi, mentioned by Buhler; though the Bhāṣya on this verse also is not found in any of the printed editions, nor in any of the Mss. consulted by us);—'not subject to epidemic diseases' (Kullūka).

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 197), which quotes the defintion of '*Jāṅgala*' noted above, and adds that the qualification that 'water should be scarce' is meant to indicate that such a place would be less likely to be attacked by the enemy; in the capital itself the supply of water should be abundant. It adds the following explanatory notes on the text:—The place should be fully supplied with '*shasya*', *i. e.*, with rich and fresh supplies of grains from the autumn, winter, spring and rain harvests;—it should be '*āryaprāyam*', *i. e.*, full of virtuous people;—'*anāvila*', *i. e.*, free from all dangers from serpents, tigers and the like,—'*ramya*,' agreeable, pleasant,—'*ānatasāmanta*', 'having all subsidiary kings fully won over by gifts of presents and honors,—and '*svājīvya*', 'where means of

agriculture and trade are easily procurable';—in '*dēshamāvasēt,*' the accusative ending is due to the root '*vas*' being preceded by the preposition '*ā.*'

VERSE LXX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 406), as describing the various kinds of fortification;—in *Mitākṣarā* (on 1. 320) as describing the six kinds of fortification;—in *Vīramitrodaya* (Rājanīti, p. 202);—and in *Vīramitrodaya* (Lakṣana, p. 239), which adds the following explanations:—'*Dhanvadurgam*' is 'the fortification in the midst of a desert', called '*durga*', because of its inaccessibility due to absence of water and other difficulties;—it suggests another explanation of the name—'*dhanvā*' is the name of a tract of land devoid of shelter and water; and a fort that is surrounded by such a tract of land is '*dhanvadurga*': the meaning being that the king should make his fort, and then render its vicinity waterless and shelterless. It notes a third explanation of the name:—'*Dhanvan,*' 'bow,' indicates the '*dhanvin*', 'archer'; hence '*dhanvadurga*' would mean a 'line of defence consisting of men armed with bows and arrows'. This, it says, is not right; as it involves the necessity of having recourse to metaphorical explanation; and also because we have never heard of such a 'fort'; again because such a 'line of defence' could be very easily broken through; and lastly because this would be the same as the '*nṛdurga*' coming later.—'*Naradurga*' is the line of defence consisting of the army; and this consists of elephants, chariots, horses and archers; and as this also would include archers, the separate name '*dhanvadurga*' could not stand for the same sort of defence.—The '*Mahīdurga*' is the 'fort made of bricks and stones on the ground';—some people explain it as a fort consisting only of an unevenly rugged tract of land;—the 'Mahīdurga' has been thus defined in *Aushanasa*

Dhanurveda—'That fort is called *Mahīdurga* which consists of a tract of land, portions of which are very high and others very low; it is equipped with all accessories, well guarded and filled with all means of offence and defence. The '*Jaladurga*' consists of that place which is surrounded by swift and unfordable streams of water.—The '*Vanadurga*' is a tract of land surrounded by impenetrable forests and trees.—'*Baladurga* or *Nṛdurga*' is that line of defence which consists in the dispositions of the army.—The '*Giridurga*' is erected either on the summit of a mountain, or in a tract of land surrounded by hills.

It is quoted in *Nṛsiṃhaprasāda* (Saṃskāra, p. 72 a):—and in *Nītimayūkha* (p. 64), which adds that Kāmaṇdaka mentions the *Airaṇa-durga* also.

VERSE LXXI

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 203), which explains "*bāhuguṇyēna*" as 'by reason of its having many apparent advantages, such as inaccessibility and so forth';—in *Nṛsiṃhaprasāda* (Saṃskāra p. 72 a);—and in *Nītimayūkha* (p. 65), which says that the genitive in '*ētēṣam*' (which is its reading for '*ēṣām hi*)' denotes *selection*.

VERSE LXXII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 202), which adds the following explanations:—From among the first three kinds of fort, wild animals take shelter in the fort consisting of the desert,—'animals living in holes,' *i. e.*, rats take shelter in the fort consisting of the ground, fish take shelter in the 'fort' consisting of unfordable water;—monkeys take shelter in trees, which constitute their fort';—and man takes shelter under men, who constitute his 'fort',—and the gods take shelter on

mountain-peaks, like the Kailāsha. What is meant is that 'just as the gods and others take shelter under the defences of the Kailasha peak and so forth, so should the king take shelter in a fort'.

VERSE LXXIII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 202).

VERSE LXXIV

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 202);—in *Vīramitrodaya* (Lakṣaṇa, p. 238);—in *Nītimayūkha* (p. 65), which says that even if the attack is made by men ten times the number of the garrison, they are repulsed;—and in *Rājanītiratnākara* (p. 20a).

VERSE LXXV

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 204);—in *Vīramitrodaya* (Lakṣaṇa, p. 238);—in *Parāsharamādhava* (Āchāra, p. 407);—in *Nṛsiṁhaprasāda* (Saṁskāra, p. 72a);—and in *Nītimayūkha* (p. 65), which explains '*mantraiḥ*' (v. l. '*yantraiḥ*') as 'persons well versed in the use of incantations for the cure of snake-bite and other ills'.

VERSE LXXVI

'*Sarvartukam*'—'Provided with the produce of all seasons' (Medhātithi, Govindarāja, Kullūka and Rāghavānanda);—'habitable in all seasons' (Nandana and Nārāyaṇa).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 407);—and in *Nītimayūkha* (p. 65), which explains '*sarvartukam*' as 'with gardens containing trees of fruits of all seasons, or stocked with fruits and flowers of all seasons',—and '*sarvavastusamanvitam*' as 'stocked with things needed in several seasons'.

VERSE LXXVII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 407).

VERSE LXXVIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 407);—and in *Rājanītiratnākara* (p. 13 b).

VERSE LXXIX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 407).

VERSE LXXX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 407);—and in *Vīramitrodaya* (Rājanīti, p. 187), which explains '*sāmvatsarikam balim*' as the 'yearly tax',—'*lokē*' as 'among the people',—and '*āshrayaparaḥ*' as 'inclined to provide livings for the poor and the helpless.'

VERSE LXXXI

This verse is quoted in *Aparārka* (p. 581), which explains '*kāryāṇī*' as 'good and bad deeds.'

VERSE LXXXIV

'*Chyavatē*'—'Becomes spoilt' (Medhātithi); Kullūka reads '*vyathatē*' and explains it as 'dries up'; and Rāghavānanda as 'causes pain'.

This verse is quoted in *Rājanītiratnākara* (p. 14a).

VERSE LXXXV

'*Samam*'—'Middling' (Medhātithi);—'neither more nor less than what is described in the scriptures' (Kullūka and Govindarāja);—'equal to the kindness shown' (Nārāyaṇa).

This verse is quoted in *Aparārka* (p. 286).

VERSE LXXXVI

This verse is quoted in *Aparārka* (p. 303), to the effect that the value of a gift varies in proportion to the qualifications of its giver and receiver.

VERSE LXXXVII

This verse is quoted in *Vīramitrodaya* (Rājanīti, (p. 405).

VERSE LXXXVIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 413).

VERSE LXXXIX

This verse is quoted in *Vīramitrodaya* (Rājanīti. p. 405), which explains '*mithaḥ*' as 'vying with each other';—and in *Rājanītiratnākara* (p. 28 a).

VERSE XC

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 405), which explains '*digdhaiḥ*' as 'poisoned'.

VERSE XCI

'*Sthalārūḍham*'—'Who is standing on the other ground' (Medhātithi, Kullūka and Rāghavānanda);—'one who, in flight, has climbed on an eminence' (Nārāyaṇa).

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 406); and in *Nītimayūkha* (p. 80).

VERSE XCII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 406);—and in *Nītimayūkha* (p. 80).

VERSE XCIII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 406);—and in *Nītimayūkha* (p. 81).

VERSE XCIV

Nowhere in Medhātithi do we find any indication of the explanation that is attributed to him by Hopkins.

This verse is quoted in *Nītimayūkha* (p. 80).

VERSE XCV

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 408).

VERSE XCVI

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 409), which adds the following explanations:—'*Sarvadravyāṇi*' stands for 'clothes and other things',—'*kupya*' for 'copper and metals other than gold and silver'.

VERSE XCVII

'*Indro vai vṛtram &c.*' (Medhātithi, p. 522, l. 19).—This quotation is from the Aitarēya Brāhmaṇa, III. 21—(Buhler).

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 409), which explains '*apṛthagjitam*' as 'what has been won by the soldiers collectively.'

VERSE XLIX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 413);—and in *Vīramitrodaya* (Rājanīti, p. 131).

VERSE C

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 131).

VERSE CII

'*Nityamudyatadaṇḍaḥ syāt*'—'Should keep his army fit by constant exercise' (Medhātithi, Govindarāja and Kullūka);—'should be always ready to strike (Nārāyaṇa and Nandana).

This verse is quoted in *Vīramitrodaya*, '(Rājanīti, pp. 133-134), which adds the following notes:—'*Udyatadaṇḍaḥ*,'—'daṇḍa' here stands for the training and exercise of the elephants, horses and other compliments of the army; and this should be '*udyata*', ever active, ready;—or '*daṇḍa*' may stand for 'punishment of the wicked,' and this should be '*udyata*', always inflicted in time.—'*Vivṛtapauruṣaḥ*'—he whose '*pauruṣa*' *manliness*, *i.e.*, superiority in the knowledge and use of weapons, is '*vivṛta*,' *displayed*;—'*sambṛtasamvāryaḥ*'—he whose secrets, *i. e.*, councils, appearances and operations, are kept unknown to others.

VERSE CIII

This verse is quoted in *Vīramitrodaya*, (Rājanīti, p. 134) which explains '*udvijatē*' as 'becomes afraid', which means that his glory becomes proclaimed.

VERSE CIV

Buhler remarks that "Medhātithi reads *atandritaḥ*," but there is nothing in *Bhāṣya* to indicate this.

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 134), which explains '*amāyayā*' as 'without guile', '*vartēta*,' as 'should behave *i. e.*, towards his counsellors and others;—' and in *Parāsharamādhava* (Āchāra, p. 413).

VERSE CV

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 117), which adds the following explanation:—He should try his best to keep his weak points from being known by the enemy, and yet he himself should find out the weak points of the enemy, such as disaffection among the people and so forth; just as the tortoise hides within its body its head and other limbs, in the same manner should he always keep won over to his side, by bestowing gifts and honours, his own ministers and other officers of state; and if, by chance, some disaffection should happen to arise among his people, he should take remedial measures at once.

VERSE CVII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 404).

VERSE CVIII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 404), to the effect that force should be employed only when all other means have failed.

VERSE CIX

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 279).

VERSE CX

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 253) which explains '*nirdātā*' as 'he who weeds out grass and other things growing in a cultivated field,'—and '*Kakṣam*' as 'weeds.'

VERSE CXI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 409);—and in *Vīramitrodaya* (Rājanīti, p. 254).

VERSE CXII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 409);—and in *Vīramitrodaya* (Rājanīti, p. 254).

VERSE CXIII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 248), which explains '*saṅgraha*' as 'protecting, consolidation, making one's own.'

VEESE CXIV

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 248), which supplies the following explanation:—In the midst of two hundred, or three hundred, or five hundred villages, he should establish an outpost, containing a detachment of infantry and others;—if we read '*rāṣṭrasya saṅgraham*' (in place of '*rāṣṭrasya guptayē*) the meaning would be that he should establish a *saṅgraha*, *i. e.*, a 'guard' consisting of a '*gulma*' an outpost, and '*avasthita*' supervised by honest officers.—The option regarding the extent of each charge is based upon the diversity in the strength of robbers and other mischief-makers in varying areas.

VERSE CXV

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 248).

VERSE CXVI

"This rule refers to offences with which the persons who report them are unable to deal (according to Medhātithi, Govindarāja, Kullūka and Rāghavānanda); Nārāyaṇa thinks that chiefly refusals to pay the revenue or disputes on such matters are meant."—Buhler.

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 250).

VERSE CXVII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 250).

VERSE CXVIII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 250), which explains the meaning to be that the 'lord of the village' should receive for his living only the food, drink and fuel and such other things as are due to be presented to the king,—and not the annual rent;—this annual rent being realised by the king himself through a trusted official.

VERSE CXIX

'*Kulam*'—'A portion of the village, known in some places as *ghaṭṭa*, and in others as '*uṣṭa*';—'as much land as can be cultivated with two ploughs' (Kullūka);—'as much as is cultivated by one cultivator' (Nandana).

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 251), which adds the following notes:—'*Kulam*' is a portion of the village, called '*pādukā*,' says *Kalpataru*:—others however hold that it stands for as much land as can be cultivated by two ploughs. That much of land he should have for his livelihood.

VERSE CXX

'*Pṛthakkāryāṇi*'—'Quarrels among each other' (Nārāyaṇa);—'the separate affairs of the villagers' (Nandana).

'*Snigdhaḥ*'—'Impartial' (Medhātithi);—'loyal to the king' (Kullūka).

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 249), which explains '*pṛthakkāryāṇi*' as 'quarrels among themselves';—it notes that if we adopted the reading '*pṛthakkāyāni*,' the meaning would be 'matters on which there is a difference of opinion among them.'

VERSE CXXI

'*Graham*'—'The planet Mars' (Medhātithi);—'Planet, Venus and others' (Kullūka);—'the Sun' (Govindarāja);—'the Moon' (Nārāyaṇa).

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 249), which adds the following notes:—'*Uchchaissthānam*' means 'highly placed in the matter of birth and so forth,'—or 'having a highly placed seat',—'*ghorarūpam*' means 'awe-inspiring.'

VERSE CXXII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 250), which adds the following notes:—'*Anuparikrāmāt*' *i.e.*, wherever the lawful people are being oppressed by unlawful people, he should strengthen the former with his own forces; —'*vṛttam*' means 'behaviour';—'*pariṇayēt* means 'report'; '*tachcharaiḥ*,' 'through the king's agents.'

VERSE CXXIII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 253);—and in *Vivādaratnākara* (p. 367).

VERSE CXXIV

This verse is quoted in *Vivādaratnākara* (p. 367), which explains '*kāryikēbhyaḥ*' as 'men who have business, suitors.'

VERSE CXXV

This verse is quoted in *Vīramitrodaya* (Rājanīti, pp. 251-252).

VERSE CXXVI

'*Paṇa*'—See 8. 136.

Droṇa'—'Four *āḍhakas*, *i.e.*, 10 seers' (Medhātithi and Kullūka);—'512 *palas*' (Govindarāja).

"Govindarāja and Kullūka state that the highest servants shall receive six times as much grain and clothes as the lowest, and the middle class servants three times as much as the lowest."—Buhler.

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 252), which adds the following notes:—'*Avakṛṣṭasya*' 'of domestic servants';—'*vētanam*,' fooding,—'*āchhādaḥ*', 'two pieces of clothing',—'*droṇaḥ*,' 'four '*Āḍhakas*';—and in *Shuddhikaumudī* (p. 240).

VERSE CXXVII

'*Yogakṣēmam*'—'Charges incurred for security of property against royalty and thieves and robbers' (Medhātithi);—'net profits (*yoga*) and charges for securing the goods against robbers &c.' (Kullūka).

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 259), which adds the following notes:—What has been paid for the cloth, salt and other articles of merchandise? What are likely to be the profits from selling them? From what distance has all this been brought? What quantity of food and vegetables and condiments have been spent by the man in importing the goods? How much he has lost over the charges incurred in securing his goods against robbers and other dangers of the journey? What is the profit he is actually making? What is he spending over the guarding of his merchandise against robbers and thieves?—the King should take into consideration all this and then fix the taxes payable by the traders.

This verse is quoted also in *Parāsharamādhava* (Āchāra, p. 404).

VERSE CXXVIII

The order of verses 128 and 129 of Medhātithi is reversed in the other commentaries and hence by Buhler and Burnell.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 404);—and in *Vīramitrodaya* (Rājanīti, p. 260), which adds the following notes:—'*Adanti*,' 'eat';—'*ādyam*,' 'what is fit for eating, *i.e.*, blood, milk and honey';—'*vāryoko-vatsa-ṣaṭpadāḥ*,' 'the leech, the calf and the bee';—in the same manner should the king draw from his kingdom only a small amount of annual revenue, so that the principal capital of the people may not be affected.

VERSE CXXIX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 404);—and in *Vīramitrodaya* (Rājanīti, p. 260), which adds the following explanation:—The king should impose taxes in such a manner that he himself gets some reward for what he does in the shape of securing safety to life and property, and also the transactors of business—the cultivator, the trader and others—also obtain a fair return for the work that they do, in the shape of tilling the soil, trading and so forth;—again on p. 264, to the effect that the taxes may be enhanced or reduced in consideration of the loss or gain actually accruing to the people concerned.

VERSE CXXX

The second half of this verse is quoted in *Vīramitrodaya* (Rājanīti, p. 262), which remarks that the option laid down is in view of the varying fertility of the soil and the consequent greater or less labour involved in cultivation; it explains '*dhānya*' as standing for *Vrīhi*, *Yava* and so forth and adds that what is here mentioned is to be realised only from cultivators.

VERSES CXXXI—CXXXII

These two verses are quoted in *Vīramitrodaya* (Rājanīti, p. 161), which adds the following notes:—'*Dru*' is *tree*, —'*māmsa*,' flesh of the goat and other animals,—'*madhu*,' honey, '*sarpiḥ*,' clarified butter, '*gandha*,' sandal-wood and the like,—'*oṣadhi*,' *guḍūchi* and the rest,—'*rasa*,' salt and the like,—'*puṣpa*,' Champaka and the rest,—'*mūlāni*,' the *Haridrā* and so forth,—'*patra*,' the palm-leaf and the like.

VERSE CXXXIII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 261);—and in *Parāsharamādhava* (Āchāra, p. 408).

VERSE CXXXIV

This verse is quoted in *Mitākṣarā* (on 3. 44);—in *Parāsharamādhava* (Āchāra, p. 408);—and in *Vīramitrodaya* (Rājanīti, p. 141), which remarks that though this verse mentions the 'Brāhmaṇa' in general, yet from what follows in the next verse it is clear that what the text means is to speak of only the *learned* Brāhmaṇa.

VERSE CXXXV

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 141) as indicating that it is incumbent on the king to see that no *learned* Brāhmaṇa in his kingdom suffers from hunger;—and in *Parāsharamādhava* (Āchāra, p. 408).

VERSE CXXXVI

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 141);—and again on p. 272.

VERSE CXXXVIII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 274), which adds that the service herein mentioned being the only tax payable by them, no other tax should be imposed upon these men.

VERSE CXXXIX

This verse is quoted in *Vīramitrodayā* (Rājanīti, p. 275), which explains '*ātmamūlochchhēda*' as 'not realising revenues and taxes,' and '*paramūlochchhēda*' as 'realising more revenue and taxes than what is proper.'

VERSE CXL

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 134).

VERSE CXLI

Buhler attributes the reading '*Shāntam*', for '*prājñam*', to Medhātithi; but there is nothing in *Bhāṣya* itself to justify this conclusion.

VERSE CXLII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 414).

VERSE CXLIII

This verse is quoted in *Vivādaratnākara* (p. 294), which explains '*hriyantē*' as 'are robbed'; and adds that the Genitive in '*sampashyataḥ*' denotes *disregard*.

VERSE CXLV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 409);—in *Vīramitrodaya* (Rājanīti, p. 155);—in *Nṛsimhaprasāda* (Samskāra, p. 740);—and in *Smṛtichandrikā* (Vyavahāra, p. 43).

VERSE CXLVI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 410);—in *Vīramitrodaya* (Rājanīti, p. 159), which explains '*tatra*' as 'in the Court';—and in *Smṛtichandrikā* (Vyavahāra, p. 61).

VERSE CXLVII

'*Niḥshalākē*'—'Free from grass or such other places of concealment' (Medhātithi, Govindarāja and Nandana); —'solitary' (Kullūka, Nārāyaṇa and Rāghavānanda).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 410);—in *Vīramitrodaya* (Rājanīti, p. 159) as laying down the place for holding the Council: it explains '*Niḥshalākē*' as 'solitary place;'—in *Nṛsimhaprasāda* (Samskāra, p. 72 b); —and in *Rājanītiratnākara* (p. 22 a).

VERSE CXLVIII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 308); —and in *Rājanītiratnākara* (p. 22 b).

VERSE CXLIX

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 309), which adds the following notes:—'*Jaḍa*' is 'one who is devoid of intelligence, idiot,'—'*tairyagyonāḥ*',—'parrots, starlings and the like,'—'*vayotigāḥ*,' 'very old persons,'— '*Mlēchchha*', stands for 'persons whose language is not intelligible';—for '*Mlēchchho*', another reading is '*klībo*.'

It is quoted in *Rājanītiratnākara* (p. 22 b).

VERSE CL

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 309), which explains '*Ādṛta*' as 'suspicious.'

VERSE CLI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 410);—and in *Vīramitrodaya* (Rājanīti, p. 159) as laying down the time for holding the Council;—and again on p. 317).

VERSE CLII

The second half of this verse is quoted in *Parāsharamādhava* (Āchāra, p. 410);—the entire verse in *Vīramitrodaya* (Rājanīti, p. 159),—and again on p. 317, where the following notes are added—'*Teṣām*' stands for 'Dharma'—Artha—Kāma', among whom, in most cases, there is conflict;—'*samupārjanam*' means 'attainment, in the proper manner, *i.e.*, the attainment of one or the other out of the three, without detriment to the other two factors.'

VERSE CLIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 410);—and in *Vīramitrodaya* (Rājanīti, p. 159):—again on p. 317, where '*praṇidhi*' is explained as 'spy.'

VERSE CLIV

'*Aṣṭavidham karma*'—Medhātithi offers three explanations:—(A)—(1) Conciliation, (2) Division, (3) Force, (4) Presents, (5) Attempting the undone, (6) Completing what is done, (7) Bettering what is completed, (8) Consolidating the fruits of the operation;—(B) (1) Trading routes, (2) Bridge-making, (3) Fortification, (4) Strengthening of forts, (5) Elephant-catching, (6) Mining, (7) Settling unpopulated tracts, and (8) Clearing forests;—(C)—(1) Revenue-collection, (2) Expenditure, (3) Dismissing undesirable servants, (4) Prohibiting of wrong, (5) Deciding difficult points, (6) Inspection of judicial affairs, (7) Inflicting of punishments,

(8) prescribing purificatory penances.—Of these (B) is adopted by Nandana, and (C) by Govindarājā, Kullūka, Nārāyaṇa and Rāghavānanda.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 411), which explains that the 'eightfold business' has been described by Ushanas, and it quotes the verses cited by Medhātithi, to which it adds the note that '*shuddhi*' is 'expiatory penance.' It proceeds to explain *pañchavarga* as standing for (1) *kāpālika*, beggar (2) *dāmbhika*, the hypocrite, (3) *gṛhapati*, the householder (4) *vaidēhaka*, and (5) the disguised hermit; it goes on to point out that it may stand for—(1) The commencement of an operation, (2) the supply of men, (3) supply of material, (4) precautionary measures and (5) success.

It is quoted in *Vīramitrodaya* (Rājanīti, p. 159), where also the verses of Ushanas are quoted, to which the following explanatory notes are added:—'*Ādānam*'—*i. e.*, of taxes and other dues,—'*visarga*', 'making gifts of wealth,'—'*praiṣa*' is the activity of the Minister and others relating to temporal and spiritual matters,—'*niṣēdhaḥ*', prohibiting of inimical acts,—'*anuvachana*',' the king's orders regarding doubtful points'—and '*shuddhi*' is 'expiatory penance.'—It explains '*pañchavarga*' as consisting of—(1) allies, (2) means of success, (3) apportionment of time and place, (4) prevention of trouble and (5) success.

It is quoted again in the same work, on page 317, where also the same verses from Ushanas are quoted, but with a fuller explanatory note:—'*Ādānam*' is 'collection of revenue and other dues',—'*visarga*' is 'the giving away of prizes and other presents',—'*prēṣa*' is the deputing of servants (v. l. *praiṣa*) and others,—'*arthavachana*' is 'taking of measures for amassing wealth',—some works read, for '*arthavachanam*', '*anuvachanam*', which means 'the king's orders on doubtful points',—'*shuddhi*' regarding Punishments, consists in their being inflicted in accordance with law; and that regarding the 'Self' consists in expiatory penances.—Next it quotes

Medhātithi's first explanation (A) of the 'eightfold business'; and then proceeds to explain '*pañchavarga*' (of the text) as meaning the 'group consisting of five spies', as follows:—(1) Those trustworthy persons who are experts in geography, arts, languages and so forth, (2) those disguised as dwarfs, foresters, dumb and deaf, insane or blind, (3) dancers, musicians, and singers, (4) Ascetics and so forth. It then quotes the other explanation of '*pañchavarga*' as consisting of allies and the rest (see above). '*Aparāgaḥ*' (of the text) means 'disaffection'; the sense being that the king should make it his business to learn everything regarding the affection and disaffection that there may be among Ministers, Priests, the Commander-in-Chief, the Heir Apparent, the Porter and others.

VERSE CLV

Cf. Kāmandakīya Nītisāra, 8. 14, 18.

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 320), which adds the following notes:—In the 'circle' of kings, there are four kinds of kings—(1) The king seeking conquest (2) the three kinds of enemy—the natural enemy, the artificial enemy and the neighbouring state, (3) the middle state, which is capable of defeating either of the two parties to a conflict, taken singly (4) the neutral, who is capable of smashing any one of the above three.

This verse is quoted in *Rājanītiratnākara* (p. 36a).

VERSE CLVI

"The eight other constituents are, according to Kāmandakī 8. 16—17, (*a*) in front beyond the foe's territory—(1) a friend, (2) the foe's friend, (3) the friend's friend (4) the foe's friends, friend;—(*b*) in the rear—(1) he who attacks in the rear, (2) he who restrains the latter, (3) and (4) the supporters of these two."—Buhler.

The first half of this verse is quoted in *Vīramitrodaya* (Rājanīti, p. 320), where also the above eight are mentioned.

VERSE CLVII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 323), which enumerates the 72 as consisting of the (1) conquering king, (2) his minister, (3) his kingdom, (4) his fortress, (5) his treasury, (6) his army;—and so with each of the other eleven states of the 'Circle'; this *twelve* times *six* makes 72.

VERSE CLVIII

The second half of this verse is quoted in *Parāsharamādhava* (Āchāra, p. 411);—and the first half in *Vīramitrodaya* (Rājanīti, p. 321).

VERSE CLIX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 411);—in *Vīramitrodaya* (Rājanīti, p. 323), which adds the following notes:—'*Abhisandadhyāt*' means 'should win over to his side';—and in *Nṛsimhaprasāda* (Samskāra, p. 72 b).

VERSE CLX

See *Kāmandaka* (11. 27).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 411);—and in *Vīramitrodaya* (Rājanīti, p. 324), which adds the following notes:—'*Sandhi*' is 'alliance, entering into a compact, such as we shall help each other with elephants, horses and so forth,—'*vigraha*' is 'war',—'*yāna*' is 'marching against the enemy',—'*āsana*' is 'staying within one's own territories, not minding the war that may have been declared,'—'*dvaidhībhāva*' is 'dividing one's own forces into two parts',—and in *Nṛsimhaprasāda* (Samskāra, p. 72b).

VERSE CLXI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 411),—and in *Vīramitrodaya* (Rājanīti, p. 324), which explains '*Samshraya*' as 'seeking the shelter of a more powerful king, when hard-pressed by the enemy.'

VERSE CLXII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 325), which adds the following notes :—'*Sandhi*,' 'alliance', is of two kinds—(1) the compact that 'both of us should march against a common enemy', and (2) the compact that 'you march this way, I march the other way';—'War' also is of two kinds—(1) declared by one's self against an enemy, and (2) undertaken for helping an ally attacked by an enemy;—'Marching' also is of two kinds—(1) singly, and (2) conjointly with an ally; 'Halting' also is of two kinds—(1) done on account of weakness and (2) done for the purpose of waiting to help an ally;—'Division of forces' is of two kinds—(1) the king remaining with half the force in the fort and the Commander-in-chief going out to meet the enemy and (2) the reverse arrangement;—'Seeking protection' also is of two kinds—(1) done for the rescuing of what has been lost and (2) done for awaiting future aggression.

VERSE CLXIII

Nārāyaṇa and Nandana take the term '*tadā tvāyatisamyuktaḥ*' as referring to two different cases,—'yielding either (*a*) immediate or (*b*) future advantages.'

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 325) to the effect that the two kinds of 'alliance' spoken of above (see preceding note) are each again of two kinds, as leading to (*a*) immediate advantage or (*b*) future advantage.

VERSE CLXIV

'*Akālē*'—This is taken by Medhātithi with the second clause and by Govindarājā with the first.

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 325) to the effect that 'war' is of two kinds—(1) That undertaken for some special purpose of one's own—this being done either in the proper season, such as during the months of November or December, or even out of season; and (2) that undertaken for helping an ally who has been attacked by an enemy.

VERSE CLXV

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 326), as setting forth the two kinds of 'marching'—(*a*) alone or (*b*) accompanied by the ally.

VERSE CLXVI

'*Daivāt pūrvakṛtēna*'—'In consequence of imprudence during present life,—and in consequence of acts committed during previous existences' (Medhātithi, Govindarāja and Kullūka);—'by an enemy made formerly' (Nārāyaṇa).

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 326).

VERSE CLXVII

"The text really mentions only one method of 'Division.' Hence Medhātithi thinks that, in order to obtain the two kinds required, it must be understood that the measure may be resorted to either for one's sake or for the sake of somebody else.—Nārāyaṇa makes the two methods out by supposing that in the one case the army stops in front of the enemy under the command of a general, while the king marches with a portion of his forces, and that in the other case the contrary

takes place.—Govindarāja quotes Kāmandaki, 11.24, where a different meaning, 'duplicity' is attributed to the term '*dvaidhībhāva.*"—Buhler.

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 326) which explains '*sthitiḥ*' as '*dvidhākṛtya sthitiḥ*' 'taking up a position with forces divided,' and adopts the explanation attributed (in the above note) to Nārāyaṇa;—and in *Rājanītiratnākara* (p. 24 b).

VERSE CLXVIII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 326), as describing the two kinds of 'Refuge'—(*a*) that taken for the purpose of regaining of what has been lost to the enemy, and (*b*) that taken for the averting of future trouble.

VERSE CLXIX

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 326), which adds the following notes:—'*āyatyam*,' 'in the future,'—'*ādhikyam*,' 'superiority of force,'—'*tadātvē*,' 'at the time.'

VERSE CLXX

Cf. Kāmandaka, 8. 4.

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 327).

VERSE CLXXI

Cf. Kāmandaka, 10. 26.

This verse is quoted in *Vīramitrodaya,* (Rājanīti, p. 327).

VERSE CLXXII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 327).

VERSE CLXXIII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 327).

VERSE CLXXIV

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 328).

VERSE CLXXV

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 328).

VERSE CLXXVI

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 328) ;—and in *Nītimayūkha* (p. 58).

VERSE CLXXVII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 328) ;—and in *Nītimayūkha* (p. 58).

VERSE CLXXVIII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 328).

VERSE CLXXIX

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 328).

VERSE CLXXX

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 328).

VERSE CXXXI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 400);—in *Vīramitrodaya* (Rājanīti, p. 330);—and in *Nṛsimhaprasāda* (Samskāra, p. 72b).

VERSE CLXXXII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 400);—in *Vīramitrodaya* (Rājanīti, p. 330);—in *Smṛtitattva* (p. 713); and again on p. 742, to the effect that if the king's business is urgent, he may proceed on an expedition at any time;—in *Nṛsimhaprasāda* (Samskāra, p. 72b):—and in *Rājanītiratnākara* (p. 26a).

VERSE CLXXXIII

Cf. Kāmandaka, 11. 3.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 401);—in *Vīramitrodaya* (Rājanīti, p. 330), to the effect that the 'enemy's difficulty' being itself laid down as affording the best opportunity for marching against him, there is no room for any other consideration;—and in *Smṛtitattva* (p. 742) to the same effect.

VERSE CLXXXIV

'*Upagṛhyāspadam*'—'Having won over the disaffected servants of the enemy' (Govindarāja, Kullūka and Rāghavānanda);—'having established a camp in the enemy's country' (Nārāyaṇa).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 401);—and in *Vīramitrodaya* (Rājanīti, p. 396), which adds the following notes—'*mūlē*', 'at the base, in his own kingdom'—'*vidhānam*', 'measures for defending, such as garrisoning and so forth.'

VERSE CLXXXV

'*Ṣaḍvidham balam*'—'(1) Elephants, (2) horses, (3) chariots, (4) foot-soldiers, (5) army-treasury, (6) labourers; or (1) the *maula* (2) *bhṛtya*, (3) *shrēṇī*, (4) *mitra*, (5) *amitra* and (6) *āṭāvika*; (Medhātithi);—the latter enumeration is found in Kāmandaka, 16. 6, which is adopted by Nandana.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 401);—and in *Vīramitrodaya* (Rājanīti, p. 396), which explains '*ṣaḍvidham balam*' as consisting of the *maula*, the *bhṛtaka* and so forth,'—and '*Sāmparāyika-kalpēna*' as 'in accordance with the rules of war'.

VERSE CLXXXVI

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 397).

VERSE CLXXXVII

See Kāmandaka, 19, for the various kinds of tactical disposition of the forces.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 401);—in *Vīramitrodaya* (Rājanīti, p. 400), which adds that full descriptions of the several *Vyūhas* the reader will find in *Lakṣaṇaprakāsha*;—and in *Rājanītiratnākara* (p. 26 a).

VERSE CLXXXVIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 402);—and in *Vīramitrodaya* (Rājanīti, p. 400).

VERSE CLXXXIX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 402);—and in *Vīramitrodaya* (Rājanīti, p. 400).

VERSE CXC

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 402);—and in *Vīramitrodaya* (Rājanīti, p. 401).

VERSE CXCI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 402):—and in *Vīramitrodaya* (Rājanīti, p. 404).

VERSE CXCII

'*Sthalē*'—'Ground free from stones, trees, creepers, pits etc.,' (Medhātithi, Govindarāja and Kullūka);—'hilly ground' (Nārāyaṇa).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 402);—and in *Vīramitrodaya* (Rājanīti, p. 405).

VERSE CXCIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 402);—and in *Vīramitrodaya* (Rājanīti, p. 405).

VERSE CXCIV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 402);—in *Vīramitrodaya* (Rājanīti, p. 405);—and in *Rājanītiratnākara* (p. 27 a).

VERSE CXCV

This verse is quoted in *Mitākṣarā* (on 1.342), in support of the view that before a country has been entirely subjected, the conqueror should do nothing for the sake of the people of that country;—in *Parāsharamādhava* (Āchāra, p. 402);—and in *Vīramitrodaya* (Rājanīti, p. 403).

VERSE CXCVI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 402);—and in *Vīramitrodaya* (Rājanīti, p. 403).

VERSE CXCVII

The second half of this verse is quoted in *Smṛtitattva* (p. 742);—the entire verse in *Parāsharamādhava* (Āchāra, p. 402);—and in *Vīramitrodaya* (Rājanīti, p. 404), which explains '*upajapēt*' as 'should create dissension, alienate.'

VERSE CXCVIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 403);—in *Vīramitrodaya* (Rājanīti, p. 404);—and in *Smṛtitattva* (p. 742).

VERSE CXCIX

This verse is quoted in *Smṛtitattva* (p. 742);—in *Parāsharamādhava* (Āchāra, p. 403);—and in *Vīramitrodaya* (Rājanīti, p. 404).

VERSE CC

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 403);—in *Vīramitrodaya* (Rājanīti, p. 404);—and in *Smṛtitattva* (p. 742), which reading '*samyattaḥ*' (for '*sampannaḥ*'), explains it as 'with due effort'.

VERSE CCI

'*Parihāra*'—'Exemptions from taxes and custom-dues etc.' (Medhātithi);—'gifts to the gods and Brāhmaṇas' (Govindarāja and Kullūka);—'gifts of clothes and ornaments to the inhabitants' (Rāghavānanda).

"The term '*parihāra*' occurs very frequently in the inscriptions (see *e. g.*, Arch. Reports of Western India, Vol. IV, p. 104 ***et.*** *seq*), and means 'exemption from taxes and payments as well as other immunities'. These *parihāras* were regularly attached to all grants to Brāhmaṇas or temples"—Buhler.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 403);—in *Vīramitrodaya* (Rājanīti, p. 409), which adds the following notes:—'*Jitvā*,' 'having conquered the enemy's territories',—'*devān dhārmikān brāhmaṇān*'—*i. e.*, those inhabiting the conquered country—'*sampūjayēt*',—'he should worship', *i. e.*, offer them lands, gold, presents and honours';—'*parihārān*' means 'explanations of his own action in conquering the country, such as it was not through greed for conquest that I have conquered this kingdom, this king of yours wronged me deeply, that is why I have couquered him—thereby showing that he is not to blame;—or '*parihāra*' may mean 'gifts', such proclamations, for instance, as 'all the gold and wealth that I have won I present to the Brāhmaṇas';—similary he should proclaim such amnesty as 'all those who, through loyalty to their late king, acted against me, only did their duty, and they need not fear any retaliation from me'.

It is quoted in *Nṛsimhaprasāda* (Samskāra, p. 73 a).

VERSE CCII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 403);—and in *Vīramitrodaya* (Rājanīti, p. 410), which adds the following notes:—'*Tēṣām*,' 'of the minister and other office-bearers of the late king,'—'*chikīrṣitam*,' 'wish,'—'*samam*,' 'unanimous,'—'*viditvā*,' 'having ascertained,'—'*tadvamshyam*,' 'one born of the same family as the king killed in battle',—'*sthāpayēt*,' 'should install him in the place of the late king,'—'*Samyakriyām*,' 'a compact to the effect that henceforward you shall behave towards me in such and such a manner';—and in *Nṛsimhaprasāda* (Samskāra, p. 73 a).

VERSE CCIII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 410), which adds the following notes:—'*Tēṣām*,' 'of the other king,'—'*yathoditān*,' 'as handed down by his family-traditions,'—'*dharmān*,' 'practices, customs,'—these he should make the '*pramāṇāni*', the *authority*, by way of oath, *i. e.*, he should administer the oath in such words as—'if you act contrary to this compact of yours, you fall off from such and such high morality and custom handed down by your family-traditions.'—It suggests also another explanation of the verse as as follows—'*Teṣām*,' 'of the former king'—'*yathoditān dharmān*,' 'the administrative measures taken for the grant of livings to Brāhmaṇas, ministers and others,'—these he should '*pramāṇani kurvīta*,' 'declare to be inviolable.'

It is quoted in *Nṛsimhaprasāda* (Samskāra, p. 73 b).

VERSE CCIV

This verse is quoted in *Vīramitrodaya*, (Rājanīti, p. 410), which adds the following notes:—'*Abhīpsitānām*,' 'required by, the king selected from among the family of the late king, and by his ministers,'— '*arthānām*,' 'of things,'—'*ādānam*,' 'the taking away,'—which is '*apriyakaram*,'—'disagreeable,'—and '*dānam*', 'giving away'—which is '*priyakārakam*' to them;—in as much as it is only if he were fully equipped with the necessary elephants, horses and wealth that the new king could hope to be safe against other kings, the presentation of such things at the time of installation is '*kālē yuktam*,' 'highly opportune,'—and hence '*prashasyatē*,' 'is commended.'

VERSE CCV

'*Kriyā*'—'Action, for attaining success' (Govindarāja and Kullūka);— 'remedial action' (Nārāyaṇa);— 'effort' (Rāghavānanda).

'*Mānuṣē vidyatē kriyā*'—'It is only when there is human effort, that fate becomes operative' (Nandana).

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 312).

VERSE CCVI

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 412), which adds the following notes :—The particle '*vā*' indicates that what the verse is speaking of is the alternative to war ;—'*prayatnato yuktaḥ,*' 'having become fully equipped with all the equipments, such as sending the ambassador and so forth, necessary for marching on the conquering expedition,'—'*saha*, 'with the enemy,'—'*sandhim kṛtvā,*' 'having made peace' ;—'*sampashyan,*' 'rightly discerning,' the '*triple result*' in the shape of 'friend, gold and territory', and hence making peace on the acquisition of any one of these three, he should 'depart', return to his own kingdom.

VERSE CCVII

This verse is quoted in *Vīramitrodaya*, (Rājanīti, p. 412), which adds the following notes :—'*Maṇḍalē*' 'in the circle of twelve enemies' ;—the '*pārṣṇigrāha*', is the enemy whose territory lies immediately in the rear of the king who is marching on an expedition against a state in his front; —'*ākranda*' is the king whose territory lies behind that of the said *pārṣṇigraha,*—'*samprēkṣya*', 'having duly examined the strength and weakness of both these';—'*mitrāt*', 'from the king against whom he was marching and with whom he has made peace ;'—'*amitrāt*', 'from the enemy against whom he was marching and who has not made peace with him',—the king undertaking the expedition shall obtain the point of his expedition—in the shape either of victory over the enemy, or one of the 'three results' of peace, in the shape of 'friend, gold and territory.'

VERSE CCVIII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 277);—and in *Rājanītiratnākara* (p. 29 a).

VERSE CCIX

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 277).

VERSE CCX

This verse is quoted in *Smṛtitattva* (p. 743), as describing the 'dangerous enemy';—in *Vīramitrodaya* (Lakṣaṇa, p. 218);—and in *Vīramitrodaya* (Rājanīti, p. 323).

VERSE CCXI

'*Sthaulalakṣyam*'—'Great liberality' (Kullūka, Nārāyaṇa, Rāghavānanda and Nandana);—Kullūka asserts that both Govindarāja and Medhātithi explain the term as being 'not sharp-sighted.' As regards Medhātithi, whose explanation Buhler could not decipher, his words are—'*Sthūlalakṣaḥ prabhūtasyāpi arthameṣām sarvakālam kṣamate*, which means that the man who is '*sthūlalakṣa*' looks with equanimity upon the ever-increasing prosperity of these (*i. e.*, other kings). This may imply *absence of sharp-sightedness.*—Hopkins says "Medhātīthi and Govindarāja erroneously interpret as *subtility*". While Govindarāja is said by Buhler to explain the term to mean '*sūkṣmadars-hitvam*'; but this is evidently wrong; as the *initial* '*a*' Buhler has failed to notice in the manuscript.

This verse is quoted in *Vīramitṛodaya* (Rājanīti, p. 323).

VERSE CCXII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 412).

VERSE CCXIII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 413).

VERSE CCXIV

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 413), which explains '*Samyuktān*' as 'arisen together',—'*viyuktān*', as 'arisen separately,' and '*nayēt*' as 'should employ.'

VERSE CCXV

'*Upētāram*'—'The employer of the means, i.e. the king himself' (Medhātithi, Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda);—'the king's minister' (Nandana).

'*Āṣhritya*'—'Undertaking' (Medhātithi);—'depending upon' (Govindarāja and Kullūka);—'pondering over' (Nārāyaṇa and Raghavānanda).

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 413), which explains '*upētāram*' as 'the employer of the means, *i.e.*, the king himself,'—and '*upēyam*' as 'one who is to be won by the means employed, *i. e.*, the enemy'—again, on p. 319, where also the explanations are repeated;—and in *Nītimayūkha* (p. 50).

VERSE CCXVI

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 160).

VERSE CCXVII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 160).

VERSE CCXVIII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 161), which explains '*nējayēt*' (which is its reading for '*shodhayēt*') as 'should wash.'

VERSE CCXIX

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 161);—and in *Nītimayūkha* (p. 51).

VERSE CCXX

This verse is quoted in *Vīramitrodaya* (p. 51).

VERSE CCXXI

This verse is quoted in *Mitākṣarā* (on 1.328);—in *Madanapārijāta* (p. 224);—in *Vīramitrodaya* (Rājanīti, p. 167);—in *Nītimayūkha* (p. 51);—and in *Nṛsimhaprasāda* (Āhnika, p. 36a).

VERSE CCXXII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 167);—and in *Nītimayūkha* (p. 51).

VERSE CCXXIII

'*Rahasyākhyāyinām*'—'Of the ministers and others making secret reports' (Nārāyaṇa);—'of the citizens who may have come to make secret reports' (Medhātithi).

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 167);—in *Nītimayūkha* (p. 53);—and in *Nṛsimhaprasāda* (Āhnika, p. 36a).

VERSE CCXXIV

This verse is quoted in *Mitākṣarā* (on 1.329);—in *Vīramitrodaya* (Rājanīti, p. 168);—and in *Nītimayūkha* (p. 53).

VERSE CCXXV

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 168);—and in *Nītimayūkha* (p. 53).

VERSE CCXXVI

This verse is quoted in *Mitākṣarā* (on 1.330);—and in *Vīramitrodaya* (Rājanīti, p. 169), which explains '*ētat sarvam*' as 'protection of the people and so forth'.

Adhyaya VIII

VERSE I

This verse is quoted in *Aparārka* (p. 600), which explains '*mantrajñaḥ*' as '*arthashāstrajñaḥ*', 'learned in the Science of Polity', and deduces the sense that the person who tries cases should act up to the principles of the Science of Polity, in so far as they are not incompatible with the Dharmashāstra, the Ethical Science.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 18), to the effect that having entered the court, the king shall carry on the work, in association with learned men and with councillors ;—in *Vyavahāramayūkha* (page 2) ;—in *Nṛsimhaprasāda* (Vyavahāra, p. 1b) :—in *Kṛtyakalpataru* (3a), which has the following notes—'*Vyavahārān*', points of dispute between the plaintiff and the defendant,—'*didṛkṣuḥ*', with a view to determine,—'*pṛthivīpatiḥ,*' includes *non-Kṣattriyas* also,—'*mantrajñaiḥ*', persons conversant with the method of doing business in due accordance with the exigencies of time and place,—this qualifies '*brāhmaṇaiḥ*', ignorant Brāhmaṇas being prone to give hasty advice and thereby create trouble,—'*mantribhiḥ*' stands for experienced councillors ;—and in *Vīramitrodaya* (Vyavahāra, p. 4a).

VERSE II

'*Raising his right arm*'—See 4.58.

This verse is quoted in *Aparārka* (p. 600) ;—the second half in *Vyavahāramayūkha* (p. 2) ;—in *Parāsharamādhava* (Vyavahāra, p. 18) ;—in *Nṛsimhaprasāda* (p. 2a) ;—in *Smṛtichandrikā* (Vyavahāra, p. 52), which says that

'seated or standing' is meant to preclude ***lying down*** and ***walking*** ;—in *Kṛtyakalpataru* (3a), which has the following notes :—' *Vinīta* ' is calm and dignified '—' *pāṇimudyamya*', taking the hand out of the upper wrapper, *i. e.*, having gathered together his clothes,—' *pashyēt* ' determine, decide,—' *kāryāṇi*,' non-payment of debt and so forth ;—and in *Vīramitrodaya* (Vyavahāra, p. 40).

VERSE III

'*Vināpi sākṣibhiḥ etc.*'—(Medhātithi, p. 793, l. 24)—This is a clear reference to Yājñavalkya (Vyavahāra, 89).

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 18), and again on p. 31, in support of the view that the king shall decide cases relating to all the eighteen points of dispute, on the basis of local customs and also of ordeals and other methods prescribed by the scriptures ;—in *Nṛsimhaprasāda* (Vyavahāra, p. 2a) ;—in *Smṛtichandrikā* (Vyavahāra, p. 57) ;—in *Kṛtyakalpataru* (3a), which has the following notes :—' *Dēshadṛṣṭa hētu* ' are those special means of coming to a decision which are effective in the place concerned,—of the custom obtaining among the people of the North and those of the Central land, of feeding the person who comes to ask for the hand of a girl, which *feeding* means a distinct promise to marry the girl,—' *shāstradṛṣṭa hētu* ' stands for ***witnesses and the rest*** ;—and in *Vīramitrodaya* (Vyavahāra, p. 4a).

VERSE IV

This verse is quoted in *Mitākṣarā* (on 2. 5) ;—in *Nṛsimhaprasāda* (Vyavahāra, p. 3 b) ;—in *Vyavahāramayūkha* (p. 1) which explains '*anapākarma* ' *as* '*non-delivery*' ;—in *Aparārka* (p. 596) ;—in *Vivādachintāmaṇi* (p. 1) ;—in *Smṛtisāroddhāra* (p. 325);—in *Nṛsimhaprasāda* (Vyavahāra, p. 3 *b*) ;—in *Kṛtyaklapataru* (12b) ;—and in *Vīramitrodaya* (Vyavahāra, p. 89b).

VERSE V

This verse is quoted in *Aparārka* (p, 596);—in *Mitākṣarā* (on 2. 5);—in *Vyavahāramayūkha* (p. 1), which explains '*anushayaḥ*' as '*pashchāttāpaḥ*', 'revoking'; —in *Vivādachintāmaṇi* (p. 1.)—in *Smṛtisāroddhāra* (p. 325);—in *Nṛsimhaprasāda* (Vyavahāra, p. 3b);—in *Kṛtyakalpataru* (12b); —and in *Vīramitrodaya* (Vyavahāra, 896).

VERSE VI

This verse is quoted in *Aparārka* (p, 596);—in *Vyavahāramayūkha* (p. 1);—in *Mitākṣarā* (on 2. 5);—in *Vivādachintāmaṇi* (p. 1);—in *Smṛtisāroddhāra* (p. 325); —in *Nṛsimhaprasāda* (Vyavahāra, p. 3b);—in *Kṛtyakalpataru* (12 b) ;—and in *Vīramitrodaya* (Vyavahāra, 89 b).

VERSE VII

'*Vyavahārasthitau*'—'Giving rise to law-suits' (Govindarāja);—'in deciding law-suits' (Nārāyaṇa).

This verse is quoted in *Mitākṣarā* (on 2. 5);—in *Vyavahāramayūkha* (p. 1), which explains '*dyūta*' as 'gambling with inanimate objects' and '*samāhvayaḥ*' as 'gambling with animals,' and notes that though theft, adultery, defamation and assault are all only forms of 'crime' ('*Sāhasa*') yet they have been mentioned separately, also, on the analogy of such expressions as '*Gobalīvarda*.'

It is quoted in *Aparārka* (p. 596), which explains '*padāni*' as '*sthāna*, '*viṣāya*', 'subjects;'—in *Vivādachintāmaṇi* (p. 1) ;—in *Smṛtisāroddhāra* (p. 325);—in *Nṛṣimhaprasāda* (Vyavahāra, p. 3 b) ;—in *Kṛtyakalpataru*' (12b) ;—and in *Vīramitrodaya* (Vyavahāra, 89b.)

On verses 1-7 *Vīramitrodaya* (Vyavahāra, p. 4a) has the following notes:—'*Vyavahārān*,' business described above,—'*pārthivaḥ*,' the anointed Kṣattriya;—the term '*nṛpaḥ*' implies that what is here enjoined applies also to those who, though not themselves kings, are appointed by the king to work for him;—'seated or standing' may be options to be determined by the king's capacity, or by the respectability or otherwise of the parties appearing before him;—the raising of the right arm is for calling the attention of suitors; the dress etc. are to be humble, so that the parties may not be confounded by his gorgeous attire;—'*pratyaham*' shows that cases should be tried every day;—'*dēshadṛṣṭa*' are those customs and arguments that may have local application, such as the customs regarding the betrothal of girls (described above) among 'northerners.'

VERSE VIII

This verse is quoted in *Aparārka* (p. 596);—and in *Kṛtyakalpataru* (12b).

VERSE IX

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 21), which adds that the Brāhmaṇa so appointed is called the '*Prāḍvivāka*,' 'judge,' who is to try the suits exactly in the same manner as has been laid down for the king. It adds a text from Nārada explaining the name '*Prāḍvivāka*': —'The *Prāḍvivāka* is so called because *he puts questions* (prāṭ) upon the subject-matter of the suit and *investigates it* (vivāka).—It is quoted also in *Smṛtichandrikā* (Vyavahāra, p. 36);—in *Kṛtyakalpataru* (8a);—and in *Vīramitrodaya* (Vyavahāra, p. 10b).

VERSE X

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 21);—in *Smṛtichandrikā* (Vyavahāra, p. 37);—in *Kṛtyakalpataru* (8a);—in *Vīramitrodaya* (Vyavahāra, 10 b);—and in *Rājanītiratnākara* (p. 15 b).

VERSE XI

This verse is quoted in *Smṛtitāttva* (II, p. 199), to the effect that the court becomes a true 'Court,' only by reason of the presence of the duly qualified Brāhmaṇa-judge appointed by the king;—in *Smṛtichandrikā* (Vyavahāra, p. 46), which explains '*prakṛtaḥ*' as the *appointed* judge;—in *Kṛtyakalpataru* (8b);—in *Vīramitrodaya* (Vyavahāra, 36 and 11b), which says that no stress is meant to be laid upon the number *three*, as thenumber may be larger, up to seven; what is meant is that they shall not be less than three;—and in *Rājanītiratnākara* (p. 17a).

VERSE XII

This verse is quoted in *Vīramitrodaya* (Vyavahāra, 5a and 10 b).

VERSE XIII

This verse is quoted in *Aparārka* (p. 604);—in *Mitākṣarā* (on 2. 2), in support of the view that the assessors duly appointed incur sin if they do not check the king in the event of his taking an illegal course; but as regards other people present, these incur sin only if they either speak falsely or suppress the truth,—and not for not checking the king;—and again on 2. 83;—and also in *Vīramitrodaya* (Vyavahāra, p. 12a).

VERSE XV

This verse is quoted in *Nṛsimhaprasāda* (Samskāra, p. 17 a);—in *Hēmādri* (Vrata, p. 15);—in *Smṛtichandrikā* (Vyavahāra, p. 48);—and in *Kṛtyakalpataru* (11 b).

VERSE XVI

This verse is quoted in *Aparārka* (p. 447), in support of the interpretation of '*vṛṣala*' as 'one devoid of *dharma*';—and in *Kṛtyakalpataru* (11 a).

VERSE XVII

This verse is quoted in *Hitopadēsha* 1, 59;—in *Hēmādri* (Vrata, p. 14);—in *Nṛsimhaprasāda* (Samskāra, p. 17 a);—and in *Kṛtyakalpataru* (11 a).

VERSE XVIII

'*Sabhāsadaḥ*'—'People assembled in Court' (Kullūka and Rāghavānanda);—'Judges' (Govindarāja).

This verse is quoted in *Mitākṣarā* (on 2. 305), to the effect that in the case of miscarriage of justice, every one of those persons should be punished;—in *Parāsharamādhava* (Vyavahāra, p. 15);—in *Smṛtitattva* (II, p. 200);—and in *Vīramitrodaya* (Vyavahāra, p. 5a).

VERSE XIX

This verse is quoted in *Aparārka* (p. 604);—in *Parāsharamādhava* (Vyavahāra, p. 26), to the effect that the king becomes absolved from all sin if he shows complete impartiality;—in *Smṛtitattva* (II, p. 200) which adds the following notes:—'*Kartāram*' means the 'speaker', the perjuror,—the term '*rājā*' here stands for the Judge,—'*anēnāḥ*' means 'free from sin';—in *Smṛtichandrikā* (Vyavahāra, p. 48);—and in *Vīramitrodaya* (Vyavahāra, 5a).

VERSE XX

'*Brāhmaṇabruvaḥ*'—'One whose origin is doubtful, but who calls himself a *Brāhmaṇa*' (Kullūka and Rāghavānanda);—'despicable Brāhmaṇa' (Medhātithi and Govindarāja);—'an initiated Brāhmaṇa who does not study the Veda' (Nārāyaṇa).

This verse is quoted in *Aparārka* (p. 601);—in *Parāsharamādhava* (Vyavahāra, p. 22);—in *Smṛtitattva* (II, p.200), which supplies the definition of '*brāhmaṇabruvaḥ*' as 'the Brāhmaṇa who neither studies nor teaches (the Veda)';—in *Kṛtyakalpataru* (9a);—and in *Vīramitrodaya* (Vyavahāra, p. 11a).

VERSE XXI

This verse is quoted in *Aparārka* (p. 601);—in *Kṛtyakalpataru* (9b);—and in *Vīramitrodaya* (Vyavahāra, p. 11a).

VERSE XXII

'*Shūdrabhūyiṣṭham*'—'Where Shūdras form a majority among judges' (Medhātithi);—'where Shūdras, *i. e.*, disbelievers, form the majority of inhabitants' (Kullūka);—'where Shūdras form the majority among holders of high office' (Nandana).

Medhātithi does not explain '*Shūdra*' here as 'unbelievers'; he has been misrepresented by Hopkins.

VERSE XXIII

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 41);—in *Smṛtitattva* (II, p. 200);—in *Nṛsimhaprasāda* (Vyavahāra, pp. 2a and 5b);—in *Smṛtichandrikā* (Vyavahāra, p. 70);—and by Jimūtavāhana (Dāyabhāga, p. 4a).

VERSE XXIV

'*Arthānarthāvubhau buddhvā dharmādharmau cha kēvalau*'—Medhātithi has given three explanations of this (See *Translation*):—'Fully realizing the wordly evils and advantages, but paying due heed to Dharma and Adharma as alone conducive to spiritual results' (Kullūka);—'discriminating the righteous and the unrighteous, and taking up the righteous first' (Nārāyaṇa and Nandana);—'knowing what will please and what displease the people and understanding what is just and what is unjust' (Govindarāja).

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 46), as laying down the order in which the king is to take up the cases, when several come up at the same time;—in *Smṛtichandrikā* (Vyavahāra, p. 80);—in *Kṛtyakalpataru*, (16b);—and in *Vīramitrodaya* (Vyavahāra, p. 19a).

VERSE XXV

'*Iṅgita*—'Perspiring, trembling, horripilation and so forth' (Medhātithi, Govindarāja and Rāghavānanda);—'casting down the eyes &c.' (Kullūka);—'aimlessly moving about the arms &c.' (Nārāyaṇa).

'*Ākāra*'—'Manner' compounded with '*svara-varṇa-iṅgita*' collectively, (Medhātithi and Rāghavānanda);—'aspect, *e.g.*, pallor, horripilation, sweating' (Govindarāja, Kullūka, and Nārāyaṇa) who take the term independently—copulatively compounded with '*svara*' &c.

This verse is quoted in *Aparārka* (p. 620);—in *Smṛtitattva* (p. II, 218), which adds the following notes:—'*Svara*,' such as choking voice,—'*varṇa*,' abnormal pallor and so forth,—'*iṅgita*,' *i. e.*, sweating, trembling and horripilation —'*ākāra*,' disfigurement,—'*chakṣus*,' timid or piteous look,—'*chēṣṭita*,' the manner of standing and moving. It adds that all these, being uncertain indications, have to be regarded as inferior to witnesses and other kinds of direct evidence;—in

Kṛtykalpataru, (21 b), which has the following notes:—'*Vibhāvayēt,*' determine, ascertain,—'*bhāvam,*' motive, intention, '*nṛṇām,*' of the two parties and of the witnesses,—'*ākāra*' transformation in the natural voice and other things,—that of '*svara*' appears in the form of trembling and so forth, that of '*varṇa*' in the shape of paleness and so forth;—and in *Vīramitrodaya* (Vyavahāra, p. 30a), which adds the following notes:—'*Svara*' stands for the choking of the voice and so forth,—'*varṇa*' for the darkness of complexion,' and so forth,—'*iṅgita*' for perspiration, trembling and the like,—'*ākāra*' for the raising of the eye-brows and so forth—'*chakṣu*' for the timid look,—'*chēṣṭita*' for the listless changing of position.

VERSE XXVI

This verse is quoted in *Aparārka* (p. 260);—in *Parāsharamādhava* (Vyavahāra, p. 43);—in *Smṛtichandrikā* (Vyavahāra, p. 112);—in *Kṛtyakalpataru* (22 a), which has the following notes:—'*Iṅgita*' stands for perspiration, thrilling of the hair,—'*vikāra*' of the eye, the look of love or anger,—'*chēṣṭita*', throwing about of the hand and so forth,—'*gatyā*' halting gait and so forth;—'*chēṣṭita*', inconsistent and contradictory statements,—'*vaktra vikāra*', drying of the mouth &c;—and in *Vīramitrodaya* (Vyavahāra, p. 30 b).

VERSE XXVII

This verse is quoted in *Vivādaratnākara* (p. 598), which explains '*Bāladāyāgatam* as 'belonging to a minor" and '*ānupālayēt*' as 'should guard it against co-parceners';—and in *Vivādachintāmaṇi* (p. 244).

VERSE XXVIII

'*Niṣkulāsu*'—'Those women who have no brother-in-law, or uncle to take care of them' (Medhātithi and

Rāghavānanda) ;—‘harlots’ (‘others’ in Medhātithi);—‘those *maidens* whose family is extinct’ (Govindarāja);—‘those who have no Sapiṇḍas’ (Kullūka).

This verse is quoted in *Vivādaratnākara* (p. 512), which adds the following notes :—‘*Vashā*’, barren woman,—‘*aputrā*’, one who has lost her son,—‘*Niṣkulā*’ one who has lost all her paternal and maternal relations.

VERSE XXIX

This verse is quoted in *Mitākṣarā* (on 2.147), in support of the view that except the husband, no co-parcener should lay hands upon the property of women during their life-time ;—in *Aparārka* (p. 752), to the effect that when the woman is *dead*, her relations do have a right to her *Strīdhana* property;—in *Vivādaratnākara* (p. 512); and in *Vyavahāramayūkha* (p. 70).

VERSE XXX

This rule is meant for only such property as does not belong to a Brāhmaṇa—says Nandana.

This verse is quoted in *Aparārka* (p. 778), which notes that the rule (relating to the keeping of the property for three years) pertains to the case of property belonging to Brāhmaṇas with exceptional qualifications;—in *Mitākṣarā* on 2. 33, which notes that the meaning is that for three years, the property must be kept in safe custody ; if the owner turns up before the lapse of one year, the entire property should be handed over to him ; but if he turns up after one year then a portion of the property is to be taken by the king as fee for keeping it ; the proportion being specified below in verse 33; it adds that the last clause permits the king to spend the property after three years, only in the case of the owner not turning up at all.—It is quoted again under 1. 173, where it is noted that the period of three years is meant for the case of the owner being a Brāhmaṇa ‘endowed with learning and character.’

It is quoted in *Madanapārijāta* (p. 226), which notes that this only permits the king to *make use* of the property (not to make it his own). In view of what the *Mitākṣarā* and *Aparārka* have said, it is interesting to note that *Madnapārijāta* reads *'abdam'* and *'abdāt'*, which clearly puts down the period as *one year* only.

It is quoted in *Vyavahāramayūkha* (p. 87), which also notes that the rules refer to the property of a Brāhmaṇa learned in the Veda.

This is quoted in *Vīramitrodaya* (Rājanīti, p. 266), which adds the following notes:—Reading this text along with *Yājñavalkya* (2-33), we take the rule to be that, if the owner turns up before the lapse of one year, the entire property should be made over to him, but if after that, the king should take from it his own share;—for three years he should keep the property in the same condition in which it was found; and after that he is permitted to spend out of it;—and if the owner turns up after three years, then the king should take out of it his own share, which should be equal to that of the owner,—giving the fourth part of the royal share to the man who found the property.

It is quoted in *Nṛsimhaprasāda* (Āhnika, p. 36a and Vyavahāra, p. 27b).

VERSE XXXI

This verse is quoted in *Vivādaratnākara* (p. 347), which adds the following notes'—'*anuyojyaḥ*' 'should be questioned',—'*rūpam*', 'white and so forth',—'*saṅkhyā*,' 'four, five &c',—the term '*ādi*' is meant to include the 'kind' character and such other details regarding lost property.

It is quoted in *Madanapārijāta* (p. 226);—and in *Nṛsimhaprasāda* (Āhnika, p. 36a).

VERSE XXXII

This verse is quoted in *Vivādaratnākara* (p. 347).

VERSE XXXIII

Which particular part of the property is to be taken by the king in any particular case shall depend upon the length of time for which it has been kept by the king (Medhātithi and Rāghavānanda),—or on the trouble involved in keeping it (Medhātithi and Govindarāja),—or on the character of the owner (Kullūka and Nārāyaṇa).

This verse is quoted in *Mitākṣarā* (on 2.33), which concludes that during the first year, the king should hand over to the owner the entire property, keeping nothing for the state,—during the second year he should keep for the state the twelfth part of it,—during the third year, its tenth part,—and during the fourth year and onwards, the sixth part; and in every case the fourth part of the royal share should be given to the man who found the property.—This is again quoted in the same work under 2.173, where also the same explanation is accepted.

It is quoted in *Aparārka* (p. 778), which declares that whether the king shall take the larger or smaller share shall depend upon the trouble involved in the keeping of the property.

It is quoted in *Vyavahāramayūkha* (p. 87), which accepts the explanation given in the *Mitākṣarā*, and adds that the rule that the king should take the whole property after the lapse of three years is meant for those cases where the owner of the property is not known; but in cases where it is known that such and such an article has been forgotten here by this or that man,—the property has to be handed over to him, even though he may turn up after the lapse of three years.

It is quoted in *Vivādaratnākara* (p. 347), which adds the following notes;—'*Praṇaṣṭādhigatāt*' means 'out of the property that was lost, discovered *and kept in custody*;'—the alternatives regarding the portion to be taken by the king

are based upon the amount of trouble involved in the keeping of the property;—this rule is meant for the case of property other than the 'single-hoofed' and the rest mentioned in Yājñavalkya (2. 174).

It is quoted in *Madanapārijāta* (p. 226);—and in *Vīramitrodaya* (Rājanīti, p. 265), which adds the following notes:—'*Praṇaṣṭa*' means 'fallen away from the possession of the owner';—if some such property has been found by the customs-officer or other officers guarding the place, and brought over to the king,—then out of that, if the owner should turn up to claim it during the first year, the king should hand over to him the whole of it,—if during the second year, he should keep for the state the twelfth part of it,—during the third year, the tenth part, and during the fourth year and onwards, the sixth part, adding that the increased share is justified by the increased trouble involved in keeping the property for a longer period.

It is quoted in *Nṛsiṃhaprasāda* (Vyavahāra, p. 27b).

VERSE XXXIV

This verse is quoted in *Vivādaratnākara* (p. 347), which adds the following notes:—'*Praṇaṣṭādhigatam*', 'was first lost and then recovered';—'*yuktaiḥ*', 'carefully devoted to guarding the property', —'*ibhēna*', 'by means of an elephant';—and in *Vivādachintāmaṇi* (p. 149). which notes that the 'guarding' is to be done by the king's officers, and explains '*ibhēna*' as 'by an elephant'.

VERSE XXXV

The amount to be taken depends 'upon the character of the finder' (Medhātithi, Kullūka and Rāghavānanda),—or 'on the caste of the finder' (Nārāyaṇa),—or, 'on the time, place, the caste of the finder and so forth' (Govindarāja).

This verse is quoted in *Aparārka* (p. 641), which adds that the amount of the royalty shall be determined in due accordance with the character (of the claimant, and of the treasure) ;—in *Mitākṣarā* (on 2. 34-35), which notes that the proportion of the royalty is to be determined by considerations of the caste of the claimant, the nature of the place and time and such other details;—in *Vivādaratnākara* (p. 642), which adds the following notes :—'*Nidhi*' here stands for 'treasure buried underground long ago and forgotten',—whether the king shall receive the sixth or twelfth part shall depend upon the virtuous character or otherwise of the person claiming it.

It is quoted in *Vyavahāramayūkha* (p. 88), which appears to take the meaning to be that the king shall take the sixth part for the state, *and also* the twelfth part for the person who discovered the treasure.

It is quoted in *Vīramitrodaya* (Rājanīti, p. 269), which adds that the exact proportion shall depend upon the time and upon the qualifications of the owner of the treasure;—and that this refers to treasure belonging to others than the Brāhmaṇas.

VERSE XXXVI

The amount of the fine depends on the circumstances of the case and the virtues of the offender (Medhātithi),—or only on the virtues of the offender (Govindarāja, Kullūka and Rāghavānanda).

The first half of this verse is quoted in *Aparārka* (p. 641) ;—and the whole verse in *Vivādaratnākara* (p. 642), which adds the following notes :—'*Alpīyasīm kalām*' implies that the fine is to be imposed in such a manner that the entire treasure may not become absorbed,—this being meant for those cases where the exact extent of the entire property is not known.

VERSE XXXVII

'*Pūrvopanihitam*'—'Deposited by ancestors' (Medhātithi, Govindarāja and Nārāyaṇa);—'deposited in former times' (Kullūka).

VERSE XXXIX

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 267), which adds that this verse is supplementary to 38, and notes that the second half, which the king should deposit in his treasury (in terms of verse 38), is to be so kept with the clear purpose of handing it over to the rightful claimant when he turns up.

VERSE XL

This verse is quoted in *Mitākṣarā* (on 2.36), which adds:—(a) If the king recovers the stolen property from the thieves and keeps it for himself, he takes the sin of the thief, (b) if he ignores the theft, then the sins of the people fall upon him; (c) if, having tried his best to recover the stolen property, he fails to do so, he should make good the loss out of his own treasury.

VERSE XLI

'*Jānapada*'—'Of districts' (Medhātithi, and Kullūka Govindarāja);—'of the inhabitants of one and the same village' (Nārāyaṇa).

The customs here referred to are those that are not repugnant to the Scriptures (Medhātithi, Govindarāja, Kullūka and Rāghavānanda).

This verse is quoted in *Smṛtichandrikā* (Vyavahāra, p. 65), which has the following notes:—'*Shrēṇi-dharma*' customs established among such communities as those of the tradesmen and artisans, *e. g.*, 'such and such things are not

to be sold on such a day',—'*Kuladharma*;' e.g., 'in this family the piercing of the ears is to be done in the fifth year';—in *Kṛtyakalpataru* (p. 6 b);—and in *Vīramitrodaya* (Vyavahāra, p. 9 b), which has the following notes:—'*Jātijānapada*', laws relating to tribes, castes and to localities,—'*Shrēṇī*' stands for the corporation of persons belonging to the same profession,—'*Svadharma*', the law promulgated by the king himself.

VERSE XLII

This verse is quoted in *Kṛtyakalpataru* (6 b).

VERSE XLIII

'*Anyēna*'—'By another',—i. e. the plaintiff (Medhātithi),—'the plaintiff or the defendant' (Kullūka).

This verse is quoted in *Mitākṣarā* (on 22·5), where *Bālambhaṭṭī* offers the following explanations of the second half of the verse:—(a) The king should not entertain any suit illegally brought up by any one;—or (b) he shall not ignore a suit brought forward by any one;—(c) (if we adopt the reading '*na chāprāpitam*') 'he shall not admit into the proceedings any facts not presented by either of the two parties to the suit.' The *Subodhinī* reproduces the same explanations.

It is quoted in *Aparārka* (p. 605), which adds the following notes:—'*Kāryam*' here means 'suit,' 'dispute';—any proved fact that may be adduced during the hearing of the suit, the king should not ignore or set aside;—in *Kṛtyakalpataru* (13 b), which explains '*na grasēt*' as 'he should not ignore';—and in *Vīramitrodaya* (Vyavahāra, 15 b).

VERSE XLIV

Cf. 12.104; also the *Mahābhārata* 12.132.21.

'*Padam*'—'Footsteps' (Medhātithi and Govindarāja) —and 'lair' (Kullūka and Rāghavānanda).

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 30);—in *Smṛtichandrikā* (Vyavahāra, p. 56);—and in *Kṛtyakalpataru* (5 a).

VERSE XLV

'*Artham*'—'The value of the suit and the motive behind it' (Medhātithi);—'such suit as deals with things of value, like cattle, gold andt he like' (Kullūka);—'money realisable by fine' (Nārāyaṇa);—'the aim' (Nandana).

'*Atmānam sākshiṇam*'—'Looking upon himself as the witness'; or 'looking upon his own position, and that of the witness adduced' (Medhātithi);—Kullūka and others have the latter explanation only.

'*Dēsham kālam*'—'Considerations of the place and time of the offence committed' (Medhātithi and Rāghavānanda); 'what is befitting the time and place' (Kullūka);—'customs of the country and what is befitting the time' (Nārāyaṇa); 'place of offence and age of the offender' (Govindarāja); 'Heavy and continued residence there' ('others' in Medhātithi).

'*Rūpam*'—'Aspect of the case' (Medhātithi, Kullūka and Nandana);—'looks of the parties' (Narāyaṇa and Rāghavānanda);—'beauty of the celestial damsels' ('others' in Medhātithi),

This verse is quoted in *Kṛtyakalpataru* (p. 5 a), which has the following notes:—'*Satyam pashyēt*', the meaning is that even though the statements of the two parties are not clear enough to justify a decision, yet if, by inference and other means, the king is able to form some decision, he should fix upon that;—'*artham*', gold, cattle and other kinds of property;—'*ātmānam*', he should look upon himself as participating in the effects of the trial;—'*rūpam*', form of the object in dispute, i. e., its importance or otherwise,

VERSE XLVI

According to Medhātithi this verse permits the king to admit the authority of only such local and family customs and practices as are ***not contrary to Shruti and Smṛti,***—Kullūka, Nārāyaṇa and Rāghavānanda, however, take it to mean that he is to accept as authority only such scriptural rules of conduct ***as are not contrary to local and family customs.*** —According to 'others' (mentioned by Medhātithi) what the verse means is that 'whatever virtuous practices the king finds being followed in one country, those he shall introduce in other countries also, if they are not contrary to scriptural texts.'

This verse is quoted in *Smṛtichandrikā* (Saṃskāra, p. 25), which says that family and country customs are to be regarded as right, but only when they are not repugnant to *Shruti* and other authoritative sources of knowledge.

VERSE XLVII

This verse is quoted in *Vivādaratnākara* (p. 76), which adds the following explanation;—'when the debtor has received something,—and the creditor approaches the king for the recovery of that, then the king should have the creditor's dues paid to him by the debtor;—if it is *adhamarṇavibhāvitam*, that is, if it is proved by the creditor that the amount claimed is really due from the debtor';—and in *Kṛtyakalpataru* (80b).

The clear meaning, specially in view of verse 51, appears to be 'if the debt is *admitted by the debtor.*'

VERSE XLVIII

This verse is quoted in *Vivādaratnākara* (p. 67), which explains '*Saṅgṛhya*' as '*vashīkṛtya*, 'compelling';—and in *Kṛtyakalpataru* (78 b).

VERSE XLIX

'*Vyavahārēṇa*'.—'By business-transaction: advancing more money to the debtor with which, as capital, the latter would carry on some trade, with the profits of which he would gradually clear off the older debt also' (Medhātithi);—'by law-suit' (Govindarāja, Kullūka and Nārāyaṇa; noted but rejected by Medhātithi);—'by threatening a suit' (Nandana);—'by forced sale of property' (Rāghavānanda).

Both Buhler and Hopkins represent Medhātithi as explaining this term to mean 'forced labour'. But there is nothing in Medhātithi to show this. What Medhātithi means is quite clear, and it is made clearer by the illustration given by him of '*karṇodaka*'; it is a common practice in India that when water gets into the ear and cannot be easily got out, people pour more water into it, and along with this latter, the former water also flows out.

This verse is quoted in and *Aparārka* (p. 645), which adds the following notes:—'*dharma*' is 'truth',—'*vyavahāra*'. stands for such evidence as is documentary, oral and so forth,—'*chhala*' is *trick*,—'*ācharitam*,' 'custom of the country',—'*balam*' means oppression by starving and so forth.

It is quoted in *Vivādaratnākara* (p. 67);—and in *Mitākṣarā* (on 2.40), which adds the following notes:—'*dharmēṇa*,' *i.e.* 'by truthful persuasion',—'*vyavahārēṇa*', i. e., 'by adducing witnesses, documents and other kinds of evidence',—'*chhalēna*', i. e., borrowing from him ornaments and other things under the pretext of some ceremonies &c. in the family,—'*ācharitēna*', i. e., by starving,—the fifth method being the application of '*bala*', force, in the shape of keeping him chained and so forth;—by these methods is the creditor to recover the money that he had advanced on interest.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 191);—in *Nṛsimhaprasāda* (Vyavahāra, p. 19a);—and in *Kṛtyakalpataru* (78 b).

VERSE L

This verse is quoted in *Vivādaratnākara* (p. 74), which explains the meaning to be that if a creditor adopts any of the five methods mentioned in the preceding verse, he should not be prevented by the king from doing so;—and in *Kṛtyakalpataru* (p. 80 a).

VERSE LI

This verse is quoted in *Vivādaratnākara* (p. 76), which adds the following notes:—'*Apavyayamānam*', 'denying',—'*Karaṇēna*,' 'by evidence, documentary and otherwise',—'*vibhāvitam*', 'faced, convinced';—such a debtor the king shall compel to pay the amount to the creditor;—and by reason of the man having denied what was true, the king shall exact from him a slight fine also.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 153), which adds that this rule is meant for the case where the debtor is a well behaved Brāhmaṇa;—in *Vyavahāratattva* (p. 61);—and in *Kṛtyakalpataru* (p. 80 b).

VERSE LII

'*Dēsham*'—There is no difference in the meaning assigned to the word by Medhātithi and Kullūka,—both taking it in the sense of 'witness'; the meaning 'place', attributed to Medhatithi, is however found in Nandana. In his interpretation of Medhātithi, Buhler has been misled by the explanation that Medhātithi has provided by another reading. (See *Translation*).

This verse is quoted in *Kṛtyakalpataru* (24 b), which adds the following explanation:—When on being questioned in court by the king or the judge, the debtor denies all transaction with the creditor, then the latter who

is the plaintiff, should name the witnesses and cite other proofs in the form of written documents and so forth:—and in *Vīramitrodaya* (Vyavahāra, 29 b), which explains *'dēsham'* as 'witness', expounding it as *'disati artham yathādrṣṭam'* and quotes Medhātithi's explanation on *'karaṇam'* also, which it explains as 'other proofs'; it remarks that Medhātithi reads '*kāraṇam vā samuddishēt.*'

VERSE LIII

Medhātithi is again misrepresented by Buhler; he does not read *'apadēshyam'*, the reading adopted by him being *'adēsham'*. Nārāyaṇa also reads the same, not *'apadēshyam.'*—Nandana reads *'adēyam'*, not *'apadēshyam.'* Buhler has apparently confused verse 53 with 54, where Medhātithi reads *'apadēsham'* for *'apadēshyam.'*

This verse is quoted in *Smṛtichandrikā* (Vyavahāra, p. 108), which has the following explanation—'One who cites an impossible witness, or having cited a possible one, says that he has not cited him, or one who does not perceive inconsistencies in his own statement, is to be non-suited;'—in *Kṛtyakalpataru* (p. 22 b), which has the following notes:—'*Adēsham*' (which is its reading for *'adēshyam'*), a place where the parties have never met;—'*adharottarān arthān*', "former and latter"—*'vigītān'*, contradictory;—and in *Vīramitrodaya* (Vyavahāra, p. 31 b), which adds the following notes:—*'Adēshyām dishati'*, 'says what is irrelevant or indecorous,—he who having said something says he did not say it'—'who does not comprehend the inconsistencies in his own past and present statements'.

VERSE LIV

'Praṇihitam'—'Duly stated by himself' (Kullūka and Nandana);—'stated by himself in the plaint' (Govindarāja); 'duly ascertained' (Rāghavānanda and Nārāyaṇa).

This verse is quoted in *Kṛtyakalpataru* which has the following notes:—'*Apadishya*', having put forward, —'*apadēsham*', pretext,—'*apadhāvati*',—retracts,—'*samyak praṇihitam artham*,' what has been stated clearly and definitely,—'*pṛṣṭaḥ*', questioned as to what he has to say as against the statement of the other party, or what proofs he has in support of his own statement;—and in *Vīramitrodaya* (Vyavahāra, 31 b), which has the following explanations:—'He who slinks away from the court under some pretext'.—'who does not pay heed—by answering,—to what has been said by others, even though fully comprehending what has been said';—it quotes Medhātithi as reading '*adēsham*' and reproduces his several explanations.

VERSE LV

This verse is quoted in *Kṛtyakalpataru* (22 b), which has the following notes:—'*Asambhāṣyē*' 'in a place where no conversation should be held,'—'*niṣpatēt*,' 'should go away without mentioning his destination';—and in *Vīramitrodaya* (Vyavahāra, 31b).

VERSE LVI

'*Pūrvāparam*'—'The plaint and its answer' (Medhātithi);—'the proof and the matter to be proved' (Kullūka);—'what should be said first and what afterwards' (Nārāyaṇa and Nandana).

This verse is quoted in *Kṛtyakalpataru* (22 b) which says that '*brūhi*', 'speak out' has to be reiterated for the sake of firmness;—and in *Vīramitrodaya* (Vyavahāra, 31b).

VERSE LVII

This verse is quoted in *Kṛtyakalpataru* (22b), which explains '*dharmasthaḥ*' as 'one who is occupying the judgment seat';—and in *Vīramitrodaya* (Vyavahāra, 31 b),

which explains the construction as—'*mā*,' *mām*, '*gnātāraḥ*,' persons knowing that what I state is true, &c., &c., as being, according to Medhātithi, but goes on to add, that according to the Āchārya,' '*mēti*' stands for '*mē-iti*,' the *sandhi* being explained as a Vedic anomaly. It notes the reading, '*Santi jñātāra ityuktvā*,' as found in *Kalpataru*, but rejects it as an unauthorised reading.

VERSE LVIII

This verse is quoted in *Kṛtyakalpataru* (22b).

VERSE LIX

Verses 59-61 are not omitted by Medhātithi, as wrongly asserted by Hopkins.

This verse is quoted in *Vivādaratnākara* (p. 77), which adds the following explanation:—When the defendant, through dishonest motives, denies the claim,—or when the plaintiff prefers a false claim,—both those are dishonest dealers, and they should be punished with a fine, which is the double of the amount of the claim;—in *Vivādachintāmaṇi* (p. 34), which says that this rule refers to cases where the culprit is very wealthy;—and in *Kṛtyakalpataru* (80b).

VERSE LXI

This verse is quoted in *Vyavahāra-Bālambhaṭṭī* (p. 256); —and in *Smṛtichandrikā* (Vyavahāra, p. 173).

VERSE LXII

'*Maulāḥ*'—'Natives of the place' (Medhātithi);—'heads of families or friends.'

This verse is quoted in *Aparārka* (p. 665);—and in *Vyavahāra-Bālambhaṭṭī* (p. 256).

VERSE LXIII

This verse is quoted in *Vyavahāra-Bālambhaṭṭī* (p. 256 and 281);—and in *Smṛtichandrikā* (Vyavahāra, p. 177).

VERSE LXIV

'*Arthasambandhinaḥ*'—'Persons having money-dealings with either of the two parties' (Medhātithi, Govindarāja, Kullūka and Rāghavānanda);— 'having an interest in the suit' (Nārāyaṇa and Medhātithi, alternatively); 'who have received benefits from the parties' (Nandana).

'*Sahāyāḥ*'—'Sureties and the like' (Medhātithi);— 'Servants' (Kullūka and Nārāyaṇa).

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 66); —in *Vyavahāra-Bālambhaṭṭī*, (p. 281);— in *Nṛsimhaprasāda* (Vyavahāra, p. 10a);—in *Kṛtyakalpataru* (29 b); —and in *Vīramitrodaya* (Vyavahāra, 49a), which says that these texts set forth those qualities, which make a man unreliable as a witness, and it reproduces Medhātithi's explanations of the words.

VERSE LXV

'*Kushīlava*'—'Actors, dancers singers and so forth' (Medhātithi);—'actors' (Nārāyaṇa);—'actors and so forth' (Govindarāja and Kullūka);—'singers' (Nandana).

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 66);—in *Nṛsimhaprasāda* (Vyavahāra, p. 10 a);— in *Vyavahāra-Bālambhaṭṭī* (p. 281);— in *Smṛtichandrikā*, (Vyavahāra, p. 177); — in *Kṛtyakalpataru* (30b);—and in *Vīramitrodaya* (Vyavahāra, 49 b), which reproduces Medhātithi's, explanation.

VERSE LXVI

'*Vaktavyaḥ*'—'Son or pupil or such others as can be ordered about' (Medhātithi and Rāmachandra);—'one whose

body is disfigured by leprosy or such other diseases' (Medhātithi, alternative) ;—'despised by reason of misconduct' (Nārāyaṇa, Kullūka, Rāghavānanda and Nandana).

'*Dasyu*'—'Servant receiving wages' (Medhātithi, Govindarāja and Rāghavānanda) ;—'cruel man' (Medhātithi, alternative, Kullūka and Rāghavānanda) ; 'low-caste man' (Nandana) ;— 'murderer' (Rāmachandra).

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 66)—in *Nṛsimhaprasāda* (Vyavahāra, p. 10a) ;— in *Vyavahāra-Bālambhaṭṭī* (p. 281) ;—in *Smṛitichandrikā* (Vyavahāra, p. 177) ;—in *Kṛtyakalpataru* (30 b), which explains '*adhyadhīnaḥ*' as one who is held in bondage ;— and in *Vīramitrodaya* (Vyavahāra, 49b), which reproduces Medhātithi's explanations.

VERSE LXVII

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 66) ;—in *Nṛsimhaprasāda* (Vyavahāra, p. 10a) ;— in *Vyavahāra-Bālambhaṭṭī* (p. 281) ;—in *Smṛtichandrikā* (Vyavahāra, p. 177) ;—in *Kṛtyakalpataru* (30 b) ;—and in *Vīramitrodaya* (Vyavahāra, 49 b).

VERSE LXVIII

'*Sadṛshāḥ*'—'Inhabitants of the same place, of the same caste, same occupations, same qualifications' (Medhatithi);— 'of the same caste' (Kullūka) ;—'of the same caste and equally virtuous' (Govindarāja).

This verse is quoted in *Aparārka* (p. 665) ;—in *Mitākṣarā* (on 2.68) ;—in *Smṛtitattva* (II, p. 214) ;— in *Nṛsimhaprasāda* (Vyavahāra, p. 9b) ;—in *Kṛtyakalpataru*, 30 b) ;—and in *Vīramitrodaya* (Vyavahāra, 47 a).

VERSE LXIX

This verse is quoted in *Aparārka* (p. 671), which adds that '*anubhāvi*' means an *eye-witness*, one who has actually seen the occurrence;—in *Smṛtitattva* (II, p. 214);—in *Smṛtichandrikā* (Vyavahāra, p. 181), which explains '*anubhāvi*' as 'one conversant with the facts of the case';—in *Kṛtyakalpataru* (3a), which explains '*anubhāvi*' as 'one who has had *anubhāva*, experience';—and in *Vīramitrodaya* (Vyavahāra, 51a), which has the same explanation of '*anubhāvi*.'

VERSE LXX

This rule refers to the cases contemplated in the preceding verse (Govindarāja and Kullūka),—'to the last of these cases only' (Nārāyaṇa).

This verse is quoted in *Aparārka* (p. 671), which adds that the women and others mentioned here to be admissible as witnesses should be understood to be only such as are free from the disqualifications of being prejudiced or wickedly inclined and so forth.

It is quoted in *Smṛtitattva* (II, p. 214);—in *Parāsharamādhava* (Vyavahāra, p. 70);—in *Smṛtichandrikā* (Vyavahāra, p. 181);—and in *Kṛtyakalpataru* (32a).

VERSE LXXI

Nandana is misrepresented by Hopkins.

This verse is quoted in *Smṛtichandrikā* (Vyavahāra, p. 196), which explains '*Utsiktamanasām*' as 'impatient';—and in *Kṛtyakalpataru* (32b).

VERSE LXXII

This verse is quoted in *Kṛtyakalpataru* (32a);—and in *Vīramitrodaya* (Vyavahāra, 50b).

VERSE LXXIII

'*Dvijottamān*'—Brāhmaṇas' (Govindarāja and Nārāyaṇa ;—' righteous Brāhmaṇas' (Kullūka and Raghavānanda).

This verse is quoted in *Smṛtichandrikā* (Vyavahāra, p. 211) ;—and in *Kṛtyakalpataru* (32a).

VERSE LXXIV

This verse is quoted in *Vyavahāratattva* (p. 26) ;—in *Kṛtyakalpataru* (27a), which says that '*samakṣhadarshana*' and '*shravaṇa*' stand for all forms of valid knowledge, hence the meaning is that that man is a *witness* who possesses a right knowledge of the subject-matter of the enquiry ;—and in *Vīramitrodaya* (Vyavahāra, 44b).

VERSE LXXV

'*Samsadi*'—' In the Court' (Medhātithi) ;—' in an assembly of Brāhmaṇas' (Govindarāja).

'*Svargāt hīyatē*'—' Falls off from heaven which he may have earned by meritorious acts' (Medhātithi, Govindarāja. Kullūka and Nandana) ;—' even after passing through hell, he cannot get into heaven' (Nārāyaṇa).

This verse is quoted in *Smṛtichandrikā* (Vyavahāra, p. 200) ;—and in *Kṛtyakalpataru* (38a).

VERSE LXXVI

'*Anibaddhaḥ*'—' Not entered as a witness in the document' (Medhātithi),' —but accidentally present at the transaction' (Kullūka, Nārāyaṇa and Nandana).

This verse is quoted in *Vyavahāratattva* (p. 26) ;—in *Kṛtyakalpataru* (28a) ;—and in *Vīramitrodaya* (Vyavahāra, 46a), which explains '*anibaddhaḥ*' as ' not cited or entered.'

VERSE LXXVII

This verse is quoted in *Smṛtitattva* (II, p. 213), which adds the following notes :—'*Eko' lubdhastu sākṣī'* is the reading adopted by Kullūka Bhaṭṭa ; the other reading—'*ēko lubdhastvasākṣī* '—adopted by Jīmūtavāhana, is not right ; because as a matter of fact, even several *avaricious men* would be *asākṣī*, and hence there would be no point in the term '*ēkaḥ*.' But admitting this reading, the verse could be taken as not admitting the evidence of *one* 'avaricious man', and thereby admitting that of *one* man who is free from avarice, even though he be ignorant of law. It is for this reason that Vishvarūpa and others have explained the meaning to be that when accepted by both parties, even a single man may be admitted as witness, and they have not laid stress upon the condition that he should be 'conversant with law ;—'*Doshaiḥ* ' stands for *theft* and so forth.

This verse is quoted in *Kṛtyakalpataru* (32a).

VERSE LXXVIII

'*Svabhāvēna* '—'Quite naturally '—' not out of compassion' (Medhātithi, who says nothing regarding 'depending on women' as Buhler wrongly puts it),—'not out of fear and the like' (Kullūka) ;—' the reliability or otherwise of the witness is to be ascertained after due consideration of his *Svabhāva*, character, and not from the manner of his giving evidence ' ('others ' in Medhātithi),—' without hesitation, quickly ' (Nārāyaṇa) ;—' in accordance with truth ' (Govindarāja and Nandana).

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 80) ;—and in *Vyavahāra-Bālambhaṭṭī* (p. 282).

VERSE LXXIX

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 75) ;—in *Vyavahāramayūkha* (p 18) ;—in

Smṛtichndrikā (Vyavahāra, p. 198) ;—and in *Kṛtyakalpataru* (33b), which explains '*sabhāntaḥ*' as 'in court', and '*anuyuñjīta*' as 'should question.'

VERSE LXXX

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 75) ;—in *Vyavahāramayūkha* (p. 18) ;—and in *Kṛtyakalpataru* (33 b).

VERSE LXXXI

Hopkins is again wrong in saying that "this verse is omitted by Nandana."

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 75) ;—in *Kṛtyakalpataru* (33 b) ;—and in *Vīramitrodaya* (Vyavahāra, p. 53 b).

VERSE LXXXII

"Dropsy is a disease specially attributed to Varuṇa (see Ṛgveda 7. 89. 1, and the story of Sunahshēpha, Aitarēya Brāhmaṇa 7. 15). The fetters of Varuṇa are mentioned as the punishment of liars in the Atharva Veda, 4. 16. 6."—Buhler.

This verse is quoted in *Smṛtichandrikā* (Vyavahāra, p. 199) ;—in *Kṛtyakalpataru* (33 b), which explains '*shatam-ājātīḥ*' as 'during a hundred lives';—and in *Vīramitrodaya* (Vyavahāra, 53 b).

VERSE LXXXIV

This verse is quoted in *Smṛtichandrikā* (Vyavahāra, p. 199) ;—in *Kṛtyakalpataru* (33 b),—and in *Vīramitrodaya* (Vyavahāra, 53 b).

VERSE LXXXV

This verse is quoted in *Smṛtichandrikā* (Vyavahāra, p. 199) ;—in *Kṛtyakalpataru* (33 b),—and in *Vīramitrodaya* (Vyavahāra, p. 53 b).

VERSE LXXXVI

This verse is quoted in *Smṛtichandrikā* (Vyavahāra. p. 200) ;—in *Kṛtyakalpataru* (33 b),—and in *Vīramitrodaya* (Vyavahāra, p. 53 b).

VERSE LXXXVII

This verse is quoted in *Aparārka* (p. 673) ;—in *Parāsharamādhava* (Vyavahāra, p. 78) ;—in *Vyvahāramayūkha* (p. 18) ;—in *Vyavahāratattva* (p. 32) ;—in *Smṛtichandrikā* (Vyavahāra, p. 203) ;—and in *Kṛtyakalpataru* (33 b).

VERSE LXXXVIII

'*Gobījakañchanaiḥ*'—'Threatening him with the guilt of all offences committed against kine and the rest' (Medhātithi) ;—'with the guilt of the theft of kine etc.' (Govindarāja, Kullūka and Rāghavānanda) ;—'with the loss of his kine etc.' (Nārāyaṇa) ;—'by making him touch the cow and other things' (Nandana).

This verse is quoted in *Aparārka* (p. 674) ;—and in *Parāsharamādhava* (Vyavahāra, p. 78), where however the first half is read as सत्येन शापयेद्विप्रं क्षत्रियं वाहनायुधैः;—in *Smṛtitattva* (II, p. 215), which adds :—The Vaishya is to be admonished with the words:—'those sins would accrue to you which are involved in stealing the cow etc. if you tell a lie', and the Shūdra with the words—'all kinds of sins would fall on you etc. etc.';—in *Smṛtichandrikā* (Vyavahāra, p. 204) ;—and in *Kṛtyakalpataru* (33 b).

VERSE LXXXIX

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 78) ;—in *Smṛtitattva* (II, p. 215) ;—in *Smṛtichandrikā* (Vyavahāra, p. 204) ;—and in *Kṛtyakalpataru* (35 a).

VERSE XC

Cf. 3. 230 and 11. 122.

This verse is quoted in *Aparārka* (p. 674) ;—in *Parāsharamādhava* (Vyavahāra, p. 78) ;—in *Smṛtichandrikā* (Vyavahāra, p. 204) ;—and in *Kṛtyakalpataru* (35 a).

VERSE XCI

Cf. The Mahābhārata 1.74.28.

This verse is quoted in *Aparārka* (p. 674);—and in *Smṛtichandrikā* (Vyavahāra, p. 204).

VERSE XCII

This verse is quoted in *Aparārka* (p. 674);—and in *Smṛtichandrikā* (Vyavahāra, p. 204), which explains '*Kūrun*' as 'Kurukṣetra.'

VERSE XCIII

Hopkins remarks that '*gṛham*' is the reading of Medhātithi (for '*Kulam*'). But there is nothing in the *Bhāṣya* to show this.

This verse is quoted in *Aparārka* (p. 674);—in *Smṛtichandrikā* (Vyavahāra, p. 204);—and in *Kṛtyakalpataru* (35 a).

VERSE XCIV

This verse is quoted in *Kṛtyakalpataru* (35 a);—in *Aparārka* (p. 674) ;—and in *Smṛtichandrikā* (Vyavahāra, p. 204) .

VERSE XCV

This verse is quoted in *Smṛtichandrikā* (Vyavahāra, p. 205), which says that according to some

people, this and the preceding two verses are to be addressed to witnesses of the lower order only; hence in ordinary cases, after '*kurūn gamaḥ*', the exhortation should begin with '*yāvato bāndhavān* &c.' (verse 97);—these exhortations are to be addressed to Shūdras and to poverty-stricken twice-born persons also;—and in *Kṛtyakalpataru* (35 b).

VERSE XCVI

This verse is quoted in *Aparārka* (p. 674);—and in *Kṛtyakalpataru* (35 b).

VERSE XCVII

'*Hanti*'—'Destroys—i. e., leads to hell' (Medhātithi on 98, and Nārāyaṇa and Kullūka);—'makes to fall from heaven, or makes to be born among lower animals' (Rāghavānanda);—'incurs the guilt of killing them' (Kullūka, alternative).

'*Saumya*'—Addressed to Bhṛgu (Medhātithi), but later on under 99, he rejects the view and says that it must be taken as addressed to the witness giving evidence.

This verse is quoted in *Aparārka* (p. 674);—in *Smṛtichandrikā* (Vyavahāra, p. 205);—and in *Kṛtyakalpataru* (35 b).

VERSE XCVIII

This verse is quoted in *Aparārka* (p. 674);—in *Smṛtisāroddhāra* (p. 336);—in *Smṛtichandrikā* (Saṃskāra, p. 220), which says that '*pañcha*', 'five', qualifies '*bandhavān*' 'relations,' who have been mentioned in the preceding verse;—in *Smṛtichandrikā* (Vyavahāra, p. 205);—and in *Kṛtyakalpataru* (35 b).

VERSE XCIX

'*Sarvam hanti*'—'Destroys everything—*i. e.*, incurs the guilt of killing *all animate beings*' (Kullūka and Govindarāja) ;—'destroys even more than a thousand beings' (Nārāyaṇa) ;—'destroys the entire universe' (Nandana).

VERSE C

This verse is quoted in *Smṛtichandrikā* (Vyavahāra, p. 205),—and in *Kṛtyakalpataru*.

VERSE CI

'*Añjasā*'—'Without hesitation or shilly-shallying', (Medhātithi) ;—'truly' (Govindarāja and Kullūka) ;—'quickly' (Nārāyaṇa).

This verse is quoted in *Aparārka* (p. 674) ;—in *Smṛtichandrikā* (Vyavahāra, p. 205), which explains '*añjasā*' as 'with a clear heart';—and in *Kṛtyakalpataru* (35 b).

VERSE CII

This verse is quoted in *Aparārka* (p. 674), and again on p. 681, as indicating that in certain eventualities even a Brāhmaṇa may be condemned to death ;—in *Vyavahāramayūkha* (p. 19) ;—in *Vīramitrodaya* (Rajanīti, p. 268), which refers to *Aparārka* and adds that the term '*viprāni*' here stands for the illiterate Brhāmaṇa who does cattle-tending &c., as also for such Kṣattriyas and Vaishyas as are addicted to degraded vocations ;—in *Hēmādri* (Dāna, p. 35 and Shrāddha, p. 359) ;—in *Prāyaschittavivēka* (p. 384) ;—in *Smṛtichandrikā* (Vyavahāra, p. 205).

VERSE CIII

Buhler wrongly says that Nandana omits this verse; Hopkins is equally inaccurate in saying that Nandana places this verse after 104.

This verse is quoted in *Kṛtyakalpataru* (38 a).

VERSE CIV

This verse is quoted in *Prāyashchittavivēka* (p. 432), which says that this is to be regarded as mere *arthavāda*, as expiatory rites are prescribed for this lying also;—in *Smṛtichandrikā* (Vyavahāra, p. 207), as an exception to the general rule regarding deposing truthfully;—in *Kṛtyakalpataru* (38 a);—and in *Vīramitrodaya* (Vyavahāra, p. 58 a), which explains that this verse makes *silence*, or even *lying*, better than telling the truth, under the circumstances.

VERSE CV

'*Kapiñjalaiḥ*' (Medhātithi, p. 937, l. 11)—This refers to a case dealt with in Mīmāmsā-sūtra, where it is said that whenever the plural number is used, we should understand it to mean *three*; for instance, when 'Kapiñjala birds' are spoken of as to be sacrificed. Medhātithi says that this principle should not be applied to the present case of the plural in '*Charubhiḥ*'.

Nandana does not read the verse differently as asserted by Hopkins.

This verse is quoted in *Aparārka* (p. 682), which adds that the plural number in '*Charubhiḥ*' is due to the plurality of the persons referred to here—'*tē*', 'they';—in *Prāyashchittavivēka* (p. 432), which says that this refers to the three higher castes only.

It is quoted in *Parāsharamādhava* (Prāyashchitta, p. 390);—in *Smṛtitattva* (II, p. 355), which adds that '*Vāgdēvatā*' here must be taken as standing for *Sarasvatī*, the terms '*Vāk*' and '*Sarasvatī*' being synonymous, specially as it is only thus that the offering shall be consistent with its name '*Sacrifice to Sarasvatī*'; it proceeds to add that the pronoun '*tē*' here stands for those witnesses who tell a lie for saving a Brāhmaṇa or a Kṣattriya from death;—in *Smṛtichandrikā* (Vyavahāra, p. 207); and in *Kṛtyakalpataru* (38 b).

VERSE CVI

'*Kūṣmaṇḍaiḥ*'—*i. e.* Vājasanēya Samhitā. 20 14-16, or *Taittirīya Āraṇyaka*, 10. 3-5.

This verse is quoted in *Aparārka* (p. 682), which adds that '*uditi*' refers to the opening word of the mantra '*Uduttamamvaruṇa pāshamasmat &c.*' (Ṛgveda, 1. 24. 15);—in Parāsharamādhava (Prāyashchitta, p. 390);—in *Smṛtichandrikā* (Vyavahāra, p. 207);—and in *Kṛtyakalpataru* (38 b).

VERSE CVII

Hopkins again misrepresents Nandana as reading '*gatonarah*' for '*Narogadah.*' It is clear that Hopkins had a very defective manuscript of Nandana's commentary.

This verse is quoted in *Kṛtyakalpataru* (37 b);—in *Aparārka* (p. 677), to the effect that it is only in cases relating to debts and the like that the absentee witness who is fit to attend, does not attend;—in '*Mitākṣarā* (on 2.76) which adds that '*agadaḥ*' stands for freedom from disease and state or divine oppression;—in *Smṛtichandrikā* (Vyavahāra, p. 213), which explains '*agadaḥ*' as 'in good health';—'*tadṛṇam*' as that which can be proved by means of witnesses;—'*sarvaṁ*' as 'along with accrued interest,'

and '*prāpnuyāt*' as ' should be paid';—and in *Vīramitrodaya* (Vyavahāra, 54 b) which explains that '*agadaḥ*' stands for the 'absence of obstacles arising either from natural causes or from some action of the king.'

VERSE CVIII

Nandana is again misrepresented by Hopkins.

This verse is quoted in *Mitākṣarā* (on 2. 80.)

VERSE CIX

'*Shapathēna*'—'Supernatural proof' (Medhātithi);—'oath'—'touching of the head and so forth' (Nārāyaṇa),—or declaring 'may heinous sins accrue to me if what I have said turns out to be untrue' (Nandana).

This verse is quoted in *Aparārka* (p. 694), which adds that '*asākṣikēṣu*' means 'in cases where no human evidence is available';—and in *Vīramitrodaya* (Vyavahāra, 71b), which explains '*asākṣikēṣu*' in the same manner.

VERSE CX

'*Paijavana*' is another name for king Sudās, say Nārāyāṇa and Kullūka.

For the story of the seven sages, see the Mahābhārata 13. 93; 13. "See Sāyana on Ṛgveda 7. 104. 15, which is considered to contain the oath sworn."—Buhler.

This verse is quoted in *Vyavahāra-Bālambhaṭṭī* (p. 406);—and in *Kṛtyakalpataru* (62a).

VERSE CXI

'*Vṛthā*'—'False' (Medhātithi, Nārāyaṇa and Nandana);—'needlessly, in small matters' (Rāghavānanda).

This verse is quoted in *Smṛtitattva* (II, p. 229),—in *Vyavahāra-Bālambhaṭṭī* (p.406);—and in *Vīramitrodaya* (Vyavāhara, 89a).

VERSE CXII

This verse is quoted in *Smṛtitattva* (II, p. 229), which adds the following notes:—'*Kāminīṣu*,' when conversing with a woman in secret one may swear falsely for the purpose of satisfying her;—similarly for the purpose of bringing about a marriage, for obtaining food for cows, for obtaining fuel necessary for offerings, and for saving a Brāhmaṇa;—and in *Vyavahāra-Bālambhaṭṭī* (p. 406).

VERSE CXIII

This verse is quoted in *Mitākṣarā* (on 2. 73), which adds the following notes:—To the Brāhmaṇa he should administer the oath—'If you tell a lie your truthfulness shall perish'; to the Kṣattriya, 'your conveyances and weapons shall be futile;' to the Vaishya, your cattle, seeds and gold shall be useless;' to the Shūdra, 'if you tell a lie all the sins shall accrue to thee.' It adds that verse 102 provides an exception to the rule here laid down.

It is quoted in *Vyavahāramayūkha* (p. 19), and again on p. 38;—in *Parāsharamādhava* (Vyavahāra, p. 78);—in *Smṛtitattva* (II, p. 611), which adds the following notes:—The Brāhmaṇa he shall cause to take the oath in the form 'what I say is quite *true*,' and what he says after this should be accepted as true;—in *Smṛtisāroddhāra* (p. 336);—in *Kṛtyakalpataru* (62a);—and in *Vīramitrodaya* (Vyavahāra, 88 b).

VERSE CXIV

This verse is quoted in *Aparārka* (p. 694);—the second half in *Smṛtitattva* (II, p. 611);—and in *Vīramitrodaya* (Vyavahāra, 71b and 88b), which says that the touching of the head is to be done with the right hand.

VERSE CXV

See Atharva Veda 2.12; Chhāndogya Upaniṣad 6.16.1.

'*Kṣipram*'—'Within fourteen days' (Medhātithi); 'within three fortnights' (Rāghavānanda).

This verse is quoted in *Kṛtyakalpataru* (62b).

VERSE CXVI

"This story is told in Pañchavimsha Brāhmaṇa of the Sāma Veda"—Hopkins.

VERSE CXVII

This verse is quoted in *Mitākṣarā* (on 2. 77), to the effect that even though the case may have been decided, yet if, even subsequently it is found out that the witnesses had deposed falsely,—the decision should be upset;—in *Smṛtisāroddhāra* (p. 337);—in *Kṛtyakalpataru* (p. 65a);— and in *Vīramitrodaya* (Vyavahāra, 39b).

VERSE CXVIII

This verse is quoted in *Aparārka* (p. 680), which adds the following notes:—False evidence is given only through these causes;—'*lobha*' is greed for wealth,—'*moha*' is mistake,—'*ajñāna*', imperfect knowledge,—'*bālabhāva*' extreme youth;—in *Kṛtyakalpataru* (37a);—and in *Vīramitrodaya* (Vyavahāra, 50b).

It is quoted also in *Parāsharamādhava* (Vyavahāra, p. 80).

VERSE CXIX

This verse is quoted in *Parāsharamādhava* (Vyavahārā, p. 82);—and in *Kṛtyakalpataru* (37a).

VERSE CXX

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 82);—and in *Mitākṣarā* (on 2.811), which adds the following notes:—'*Lobha*' is greed for wealth,—'*moha*', wrong information,—'*bhaya*', fear,—'*maitrī*', too much affection,—'*kāma*', longing for intercourse with women,—'*krodha*', anger. It adds that the 1,000 and other numbers refer to so many *copper paṇas*.

It is quoted in *Aparārka* (p. 680), which adds the following notes:—The numbers here mentioned refer to *kārṣāpaṇas*. Some people might think that there are two kinds of perjury—one through greed and the rest, for which the penalty shall be as prescribed by *Manu*, and another due to other causes, for which the penalty would be that prescribed by *Yājñavalkya* (2.81). But this would not be the right view, because as already shown by Manu (in 118), people commit perjury only through greed and other causes enumerated therein.

It is quoted in *Vivādachintāmaṇi* (p. 191), which says:—If the witness lie, through avarice, he should be fined 1,000 *paṇas*,—if through delusion, 250 *paṇas*, if through fear 1,000 *paṇas*,—if through friendliness 1,000 *paṇas*;—and in *Kṛtyakalpataru* (37a), which says that 'thousand' *paṇas* are meant,—'*mohāt*' means 'through absent-mindedness'—that '*pūrva sāhasa*' stands for 250 *paṇas*,—'*dvau madhyamau* means '*dvau madhyamau sāhasau*', which means 1,000 *paṇas*,—'*pūrvam*' means 'first amercement', four times of which means 1,000 *paṇas*.

VERSE CXXI

This verse is quoted in *Aparārka* (p. 680);—in *Mitākṣarā* (on 2.81), which adds the following notes:—'*Ajñāna*' is imperfect knowledge,—and '*bālishya*', want of experience and knowledge;—in *Parāsharamādhava* (Vyavahāra

p. 82);—in *Vivādachintāmaṇi* (p. 191), which says—'If the witness lies through sexual passion for some woman, he should be fined 2,500 *paṇas*,—if through anger, 2,000 *paṇas*,—if through ignorance, 200 *paṇas*;—and in *Kṛtyakalpataru* (37 b), which says '*triguṇam param*' means 'three times the *middle* amercement', *i. e.*, 1,500 *paṇas*,—*ajñānāt*', from a wrong idea formed at the time of the transaction in question, —'*bālishya*' means 'majority just attained', a *minor* not being admissible as a witness.

VERSE CXXII

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 82);—in *Vivādachintāmaṇi* (p. 191);—in *Smṛtichandrikā* (Vyavahāra, p. 51);—and in *Kṛtyakalpataru* (37 b).

VERSE CXXIII

'*Pravāsayēt*'—'Banish' (all concur). But Medhātithi suggests 'put to death', as an alternative; this is accepted by Mitākṣarā (see below).

'*Vivāsayēt*'—'Should deprive him of his clothes (Medhātithi and Govindarāja),—'or homestead' (Medhātithi, alternative);—'banish (without *fining*, as in the case of the other three castes)' (Kullūka).

This verse is quoted in *Mitākṣarā* (on 2. 81), which adds the following notes:—This rule is meant for repeated offence, as is clear from the *present participle* affix in '*kurvāṇān*' (which implies *habit*); on the three castes, Kṣattriya and the rest, the king should impose the aforesaid fine and then *put them to death*;—the root '*pravāsa*' is used in the sense of *killing* in works dealing with political science; and this part of the law-book is a treatise on that science. This *putting to death* is of various kinds—cutting the lips, cutting the tongue and actual *killing*; which one

of these is to be adopted in any particular case will depend upon the nature of the case in regard to which the man may have given false evidence. The Brāhmaṇa, on the other hand, is to be fined and *banished*, removed from the kingdom; or '*vivāsayēt*' may mean *deprive him of his clothes*, strip him naked;—or again '*vāsa*' meaning the *dwelling house*, '*vivāsayēt*' may mean 'should deprive him of his house', his house should be demolished. In the case of the Brāhmaṇa also, if the offence is the first one of its kind, and the man is not found to have been actuated by any such sordid motive as 'greed' and the rest,—only simple fine is to be imposed; but if the offence is repeated, there is to be fine and also '*vivāsana*', *i. e.*, banishment, or stripping naked, or rendering homeless; which one of these three is to be adopted will depend upon the character of the parties, the nature of the subject-matter of dispute and so forth. If the Brāhmaṇa is not found to have been actuated by greed or any such motive, if the offence is the first of its kind, and if the subject-matter of the dispute is a petty one,—then he also is to be only slightly fined, like the Kṣattriya and other lower castes; but if the subject-matter of the dispute is an important one, then he is to be *banished*. In the case of the offence being repeated, the punishment for all the castes is to be as prescribed by Manu.

This verse is quoted also in *Aparārka* (p. 680), which explains the meaning as follows:—The three lower castes are to be fined and banished, while the Brāhmaṇa is to be only banished, not fined;—though if the offence is repeated, or if the issues involved in the case are important, the Brāhmaṇa also may be fined.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 82);—in *Vyavahāra-Bālambhaṭṭī* (p. 119);— in *Vivādachintāmaṇi* (p. 191), which adds the note:—'If a Kṣattriya or a Vaishya or a Shūdra is found to depose falsely repeatedly, he should, in addition to the aforesaid fines, be banished

from the country,—and in the case of a Brāhmaṇa, he should be banished with all his belongings';—in *Kṛtyakalpataru* (37 b), which explains '*vivāsayēt*' as 'should be banished from the kingdom';—and in *Vīramitrodaya* (Vyavahāra, 57a), which adds the explanation that—persons of the three castes other than the Brāhmaṇa are to be fined and then *killed* —the 'killing' consisting either in cutting off the lips or lopping off the tongue or down-right killing, in accordance with the gravity of the offence;—the Brāhmaṇa is to be *banished* or *rendered naked*,—the verb '*vivāsayēt*' meaning 'deprived of *vāsa*, habitation or clothes'. It adds that all this refers to cases of repeated perjury.

VERSE CXXIV

This verse is quoted in *Mitākṣarā* (2. 26), as laying down the forms of 'death,' which means 'corporal punishment;' *Bālambhaṭṭī* adds that '*vrajēt*' means 'should go away from home or from the city';—in *Vivādaratnākara* (p. 630), which explains '*akṣataḥ*' as 'without corporal suffering';—in *Vīramitrodaya* (Rājanīti, p. 293), as laying down the spots of the body where corporal punishment is to be inflicted upon all offenders, except the Brāhmaṇa;—and in *Parāsharamādhava* (Āchāra, p. 399 and Vyavahāra, p. 155), as laying down the ten forms of corporal punishment.

VERSE CXXV

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 156);—in *Parāsharamādhava* (Āchāra, p. 399);—in *Vivādaratnākara* (p. 630), which adds that this should not be taken to be an exhaustive list;—and in *Vīramitrodaya* (Rājanīti, p. 293), which adds that the punishment should be inflicted upon that part of the body by which the crime might have been committed.

It has been quoted in *Mitākṣarā* (2. 26), which makes the remark that has been reproduced in *Vīramitrodaya*;—*Bālambhaṭṭī* adds the following notes :—'*Dhana*' is mentioned among the 'sthānas' with a view to indicate that when the crime committed pertains to wealth, the punishment also should pertain to that only; or it may be that the punishment here meant is different from 'fine' (which is what has gone before), and may be taken to stand for that physical pain which is caused by the confiscation of some property; in the crime of adultery the punishment should fall on the sexual organ,—in that of eating improper food, on the stomach, such as starvation and so forth,—in defamation, on the tongue, such as cutting it off,—in theft, on the hands,—in misbehaviour with the feet, such as walking ahead of a superior person, on the feet,—in trying to look at the king's harem, on the eyes,—in stealthily smelling his scents, on the nose,—in eaves-dropping on the king's councils, on the ears,—in the case of heinous crimes, on the body, i. e., death.

VERSE CXXVI

'*Anubandham*'—'Motive or frequency' (Medhātithi and Govindarāja)—'frequency' (Kullūka and Nārāyaṇa).

'*Sārāprādhau*'—Nandana reading '*Sārāsārau*,' explains it as 'strength or weakness of the offender.'

This verse is quoted in *Vivādaratnākara* (p. 627), which explains '*Sāra*' as *strength* and '*anubandha*' as 'repetition of the improper act.'

VERSE LXXVII

This verse is quoted in *Vivādaratnākara* (p. 649).

VERSE CXXVIII

This verse is quoted in *Vivādaratnākara* (p. 649);—in *Parāsharamādhava* (Āchāra, p. 391), as prohibiting

the punishment of the innocent;—in *Parāsharamādhava* (Vyavahāra, p. 25);—in *Mitākṣarā* (2.1), to the effect that the non-investigation of cases as well as the wrong investigation of them,—both bring sin upon the king;—in *Nītimayūkha* (p. 59);—and in *Nṛsimhaprasāda* (Vyavahāra, p. 5a).

VERSE CXXIX

This verse is quoted in *Mitākṣarā* (1. 366), which, in quoting it, transposes, '*vāgdaṇḍam*' and '*dhigdaṇḍam*,'—such reading is more in keeping with Yajañvalkya's text (1. 356),—and it explains '*dhigadaṇḍa*' as addressing such terms as 'fie upon thee,'—and '*vāgdaṇḍa*' as 'pronouncing a terrible curse'.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 156); as laying down the order of sequence among the various forms of punishment; it explains *vāgdaṇḍa* as pronouncing a terrible curse (reproducing the exact words of Mitākṣarā) and '*dhigdaṇḍa*' as 'chiding with such words as *fie* and the like.'

It is quoted in *Vivādaratnākara* (p. 630), which adds the following notes:—'*vāgdaṇḍa*', 'thou hast not done right,'—'*dhigdaṇḍa*', 'fie upon thee, damned sinner.'

It is quoted in *Vīramitrodaya* (Rājanīti, p. 273), which adds the following notes:—The first two forms of punishment are meant for light offences; '*vadhadaṇḍa*' means *corporal punishment*, which has to be inflicted upon all except the Brāhmaṇas.

VERSE CXXX

This verse is quoted in *Vivādaratnākara* (p. 630), which explains *vadhēna* as 'beating;'—and in *Vyavahāra Bālambhaṭṭī* (p. 111).

VERSE CXXXI

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 115);—in *Vivādaratnākara* (p. 665), which explains the construction as 'those that are generally used, these I am going to describe, explain, for the purpose of transactions among men';—in *Hēmādri* (Vrata, p. 53);—and in *Nṛsiṁhaprasāda* (Dāna, p. 4 a).

VERSE CXXXII

The '*Trasareṇu*', 'Triad,' consists of three diads, each 'diad' consisting of two '*aṇus*' or atoms.

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 115);—in *Vivādaratnākara* (p. 665);—in *Smṛtitattva* (II, p. 580); in *Hēmādri* (Vrata, p. 53);—and in *Nṛsiṁhaprasāda* (Dāna, p. 4 a).

VERSE CXXXIII

This verse is quoted in *Vivādaratnākara* (p. 666);—in *Parāsharamādhava* (Vyavahāra, p. 115);—in *Hēmādri* (Vrata, p. 53);—and in *Nṛsiṁhaprasāda* (Dāna 4 a).

VERSE CXXXIV

The *Kṛṣṇala* is the same as the *Raktikā* (Vern. *Ratti*), equivalent to ·122 grammes or 1.875 grains.

"The fines in court were reckoned as so many *paṇas*, one *paṇa* being the same as a *karṣa* = 16 *Māṣa* = 80 *Kṛṣṇala*. Some of the weights mentioned are confined to gold—*Suvarṇa* and *Niṣka*; some to silver—*Purāṇa* and *Shatamāna*; and some are used for both—*kṛṣṇala*, *paṇa* *māṣa*, *pala*, *dharaṇa*, the last at times of copper."—Hopkins.

This verse is quoted in *Vivādaratnākara* (p. 666) which explains '*madhyaḥ*' as 'neither large nor small';—and in *Parāsharamādhava* (Vyavahāra, p. 115), which adds that the name '*māṣa*' is applied to the sixteenth part of the '*suvarṇa*', and '*kṛṣnala*' to the third part of the '*karṣa*', which latter is the fifth part of the '*māṣa*'. It remarks that '*karṣa*' is one of the names of silver.

It is quoted in *Hēmādri* (Vrata, p. 53);—and in *Nṛsimhaprasāda* (Dāna, 4a).

VERSE CXXXV

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 115);—in *Vivādaratnākara* (p. 666), which adds that the construction is '*dashapalāni dharaṇam*';—in *Hēmādri* (Vrata, p. 53);—and in *Nṛsimhaprasāda* (Dāna, 4a).

VERSE CXXXVI

"*Karṣa* = 16 *Māṣas* = 80 *Kṛṣṇalas*."—Buhler.

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 115), which adds that the names '*purāṇa*' and '*dharaṇa*' stand for the tenth part of a '*pala*' of *silver*; the name, '*māṣa*' as applied to silver, stands for the fortieth part of the '*karṣa*.'

It is quoted in *Vivādaratnākara* (p. 666), which explains the construction as '*dharaṇam rājatam purāṇashcha rājataḥ*'; and explains that '*kārṣāpaṇa*' and '*paṇa*' are the names of the *copper* '*karṣa*'.

It is quoted in *Mitākṣarā* (1.364 and 365), to the effect that '*dharaṇa*' is only another name for '*purāṇa*'; and adds the explanation that a piece of copper one *karṣa* in weight is called '*paṇa*', and also '*kārṣāpaṇa*';—in *Hēmādri* (Vrata, p. 53);—and in *Nṛsimhaprasāda* (Dāna, 4a).

VERSE CXXXVII

This verse is quoted in *Vivādaratnākara* (p. 666);—in *Parāsharamādhava* (Vyavahāra, p. 115), which adds that the terms '*niṣka*' and '*shatamāna*' are applied to one *pala* of silver;—in *Hēmādri* (Vrata, p. 53);—and in *Nṛsiṁhaprasāda* (Dāna, 4a).

VERSE CXXXVIII

'*Sahasram*'—"Copper *paṇas* are meant"—Hopkins.

This verse is quoted in *Mitākṣarā* (1. 366), which remarks that the fines here prescribed pertain to offences committed unintentionally;—in *Aparārka*, (p. 592), which adds that these pertain to slight offences;—in *Vivādaratnākara* (p. 665);—in *Vīramitrodaya* (Rājanīti, p. 295), which reproduces the words of *Aparārka*;—in *Vyavahāra-Bālambhaṭṭī* (p. 938);—and in *Vivādachintāmaṇi* (p. 192), which says that the numbers refer to *copper kārṣāpaṇas*.

VERSE CXXXIX

'*Taddviguṇam*'—'Double of 5 p. c., i. e., 10 p. c.' This is the explanation, accepted by all the commentators. But Medhātithi mentions 'others' as explaining the meaning to be 'double of the amount of the debt.' This latter would be more in keeping with what has gone before in verse 59.

This verse is quoted in *Vivādaratnākara* (p. 77), which adds the following notes:—The meaning is as follows: If the debt is at first denied, and subsequently admitted, then the debtor should be fined 5 per cent on the amount of debt; but if he does not admit it even subsequently—and yet the debt becomes proved by the evidence adduced,—then the man shall be fined the 'double of that,' *i. e.*, 10 per cent. It

proceeds to add a note which serves to explain the inconsistency of this rule with what has gone in verse 59 :—the diversity is due to considerations of the nature of the debtor's motives.

It is quoted in *Vivādachintāmaṇi* (p. 34), which adds the explanation that 'when a debt is denied at first and subsequently admitted, the debtor is to be fined 5 per cent, and if the man continues to deny the debt which is subsequently proved, the fine is to be 10 per cent; and adds that this refers to cases where the debtor is poor;—and in *Kṛtyakalpataru* (81 a), which has the following explanation:—(a) If the man has denied the debt but admits it when sued in Court, then he is to be fined 5 p. c., (b) if he continues to deny it in the Court, but the debt is subsequently proved, then the fine is 10 per cent;—this refers to cases where the former denial has been based upon some misapprehension on the part of the debtor; the case where the denial is through perversity and intentional, has been dealt with under 59.

It is quoted in *Vīramitrodaya* (Vyavahāra, 111a), which explains the meaning to be 'when the man having denied the debt at first, admits it when sued and brought before the Court, he should pay a fine of 5 p. c. and if he continues to deny it, but is subsequently forced by evidence to admit, then 10 p. c.'

VERSE CXL

This rule, here attributed to Vashiṣṭha, actually occurs in Vashiṣṭha-Dharmashāstra, 2. 51.

"According to Kullūka, (on 142), Nārāyaṇa, Rāghavānanda and Nandana, this rule refers to a debt secured by a pledge, and the correctness of this view is proved by the parallel passage of Yājñavalkya (2. 37)."—Buhler.

This verse is quoted in *Vivādaratnākara*, p. 7), which explains '*māsāt*' as 'after the lapse of one month,' and adds that this refers to debt that is secured by a pledge that can be enjoyed (by the creditor).

Smṛtitattva (p. 349) quotes the second half and adds that 'of 100 *kārṣāpaṇas*, the 'eightieth part' would be 20 *paṇas*.

It is quoted in *Prāyashchittavivēka* (p. 420), which explains '*ashītibhāgam*' as 20 *paṇas*;—in *Smṛtisāroddhāra* (p. 325);—and in *Vīramitrodaya* (Vyavahāra, 91b), which says that this refers to cases of mortgage, and the meaning is that when 100 rupees have been advanced, the creditor should charge 1¼ rupeee after the lapse of one month.

VERSE CXLI

This applies to debts not secured by a pledge—say Nārāyaṇa and Rāghavānanda;—according to Medhātithi this higher rate is permitted for those who have a large family to support and hence require a large income from their loan-transactions.

This verse is quoted in *Smṛtitattva* (p. 349), which adds that '*Dvikam*' means *two Purāṇas*;—in *Vivādaratnākara* (p. 8);—in *Prāyashchittavivēka* (p. 420), which explains '*Dvikam*' as *Purāṇas*;—and in *Kṛtyakalpataru* (81 a).

VERSE CXLII

This rule is quoted in *Vivādaratnākara* (p. 8), which adds the following notes:—'*Dvikam* means 'that in which two *Purāṇas* per month are charged'; so with '*trika*' and the other terms.—From the Brāhmaṇa, Kṣattriya, Vaishya and Shūdra, one should charge an interest of two, three, four and five *Purāṇas* respectively, for every hundred of the debt;—in *Smṛtisāroddhāra* (p. 320);—and in *Kṛtyakalpataru* (67 b).

VERSE CXLIII

"According to Medhātithi Govindarāja and Nārāyaṇa, the last clause refers to pledges which are not used; but

Kullūka objects that this is contrary to the common practice of the *Shiṣṭas*; and Rāghavānanda refers to Yājñavalkya, 2.48. where it is clearly stated that beneficial pledges only are never lost, while those which are merely kept are lost when the original debt is doubled by unpaid interest."—Buhler.

The first part of this verse is quoted in *Vivādaratnākara* (p. 23), which explains '*sopakārē*' as 'what is used or enjoyed';—in *Aparārka* (p. 659);—in *Vivādachintāmaṇi* (p. 15), which explains '*sopakārē*' as 'used' or 'enjoyed,' and the mere fact of the thing having been used deprives the creditor of the interest, and if, through some act of the creditor, the article mortgaged loses its usefulness, the interest ceases;—in *Kṛtyakalpataru* (70a);—and in *Vīramitrodaya* (Vyavahāra, 95a).

VERSE CXLIV

Clothes etc. are meant, according to Medhātithi;—clothes, ornaments etc. according to Kullūka and Rāghavānanda;—beds and so forth, according to Nārāyaṇa, who adds that the 'value' stands for "the profit made by the use of the pledge"—(Buhler).

This verse is quoted in *Vivādaratnākara* (p. 24), which adds the following notes:—If the creditor uses the pledge without the debtor's permission, then he loses only a half of the interest; but if he uses it, even though actually prohibited to do so, then he loses the whole interest;—if he does not give up the interest, then he should satisfy the pledger by paying him the price, fixed by valuation, of the use of the article pledged.

It is quoted in *Vyavahāramayūkha* (p. 76);—and in *Kṛtyakalpataru* (70 a), which adds that if the thing has been only half used, and has not undergone change, then the man loses only half the amount of his interest, but if the thing becomes changed, then he loses the whole amount of the interest.

VERSE CXLV

'*Upanidhi*'—'Anything lent through affection, for use' (Medhātithi, Govindarāja, Kullūka and Rāghavānanda);—'an additional pledge given in order to complete the security for the loan' (Nārāyaṇa).

This verse is quoted in *Kṛtyakalpataru* (47a), which explains '*ādhi*' as 'pledged property', and '*upanidhi*' as property mortgaged and allowed to be used, such as agricultural land and so forth'; it cannot stand for property in the form of a sealed packet, as such property cannot be used.

VERSE CXLVI

This verse is quoted in *Smṛtichandrikā* (Vyavahāra p. 157).

VERSE CXLVII

This verse is quoted in *Smṛtitattva* (II, p. 222), which adds the following explanation:—'If the rightful owner of a property looks upon his property being used by another, without his presenting it to him as a friendly gift, or some such thing,—and does not speak out, complain,—for ten years, then he is no longer entitled to receive it; *i.e.*, his ownership over it ceases';—in *Vyavahāra-Bālambhaṭṭī* (p. 101),—and in *Vīramitrodaya* (Vyavahāra, 65 b).

VERSE CXLVIII

This verse is quoted in *Aparārka* (p. 632), which adds that, if the user of the property knows that it rightfully belongs to another, then, even though he may have acquired ownership by legal usage (*vyavahārēṇa*), yet he should hand it over to the rightful owner;—in *Smṛtisāroddhāra* (p. 334);—in *Smṛtichandrikā* (Vyavahāra, p. 15b);—and in *Vīramitrodaya* (Vyavahāra, 66 a).

VERSE CXLIX

'*Shāstrāntarēṇa*'—(Medhātithi, p. 965, l. 1)—This refers to Yājñavalkya, 2. 65. '*Vāsanasthamanākhyāya hastē nyasya yadarpayēt*'; and Nārada—'*asaṅkhyātamavijñātam samudram yannidhīyatē.*'

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 109), which adds that the term '*shrotriya*' includes also all such persons who have their attention too much taken up by other things to allow their looking after their belongings;—in *Smṛtichandrikā* (Vyavahāra, p. 158), which notes the following reasons for neglect—(*a*) In regard to boundaries, people are apt to be lulled into security by the ease with which the boundary-line can be determined,—(*b*) in regard to women, their natural shyness lulls men into security,—(*c*) in the case of the king and the scholar, their minds are too much taken up with their temporal and spiritual concerns respectively;—and in *Vīramitrodaya* (Vyavahāra, 69 b).

VERSE CL

This verse is quoted in *Vivādaratnākara* (p. 23) [for whose explanatory note, see note on verse 144];—in *Aparārka* (p. 659), which adds that what is here laid down applies to cases where very little use has been made of the thing; in cases where the pledged thing has been very much used, no interest is to be paid; thus the reduction in the interest has to be determined by the extent of the use to which the thing may have been put;—and in *Kṛtyakalpataru* (70 a).

VERSE CLI

'*Smṛtyantarē*'—(Medhātithi, p. 967, l. 30)—see Yājñavalkya (2. 39)—'*Vastradhānyahiraṇyānām chatustridviguṇā parā*', and in *Nārada* (107)—'*Hiraṇyadhānyavastrāṇām vṛddhirdvitrichaturguṇā.*'

This verse is quoted in ***Mitākṣarā*** (on 2. 39), which adds the following notes:—Capital invested for increase is called '*kusīda*',—the increase thereof is called '*vṛddhi*';—and this never goes beyond, exceeds, the double,—if it is the first original investment; in the case of the investment being one that has been transferred from one person to another, it *can* exceed the double,—as it becomes, in this case, a fresh transaction.—If we adopt the reading '*āhṛtā*' (in place of '*āhitā*'), the meaning would be that the amount cannot exceed the double only in the case where the interest is paid all at one time, and that in a case where it is paid by gradual instalments—daily, monthly or yearly,—it does exceed the double. It goes on—'The rule applies to cases where the loan has been advanced in one instalment, and is also paid back in one instalment; in cases where the loan has been transferred to another person, or a fresh transaction is entered into by the same parties after certain additions and subtractions, the interest does go on accumulating even after the principal, along with the interest, has reached the amount which is double of the original principal.—On the second half of the verse it remarks that in the case of grains and roots and flowers and fruits, the quantity payable may become five times of the principal. It explains '*shada*' as *agricultural products*, fruits, flowers etc.,—'*lava*' as the wool of sheep, the hair of the *chamarī* cow and so forth,—'*vāhya*' as 'bullocks, horses and the like.' Interest on these cannot go beyond five times the principal.

It is quoted in *Aparārka* (p. 643), which adds that the term '*sakṛt*' makes it clear that the amount can exceed the double, in a case where with the consent of the debtor the accrued interest is added on to the principal and a fresh transaction entered into. It adds that this applies only to transactions in *gold*.

It is quoted in *Vyavahāramayūkha* (p. 76), which adds that Vijñānēshvara and others have held that in a case where interest has been paid by instalments at intervals, the total amount of the amount to be paid ultimately may exceed the double.

It is quoted in *Vivādaratnākara* (p. 17), which adds the following explanatory notes :—'*Dhānyē*', barley, *vrīhi* and the rest,—'*sadē*', fruits and other products from trees,—'*lavē*, wool of the sheep, hair of the *Chamarī* and so forth, the etymological meaning being 'what is shorn', '*lūyatē*';—*vāhyē* 'what is *driven*', the horse and so forth ;—if any of these things is lent on interest, like gold and silver,—the amount to be paid should not exceed five times the principal. It is just possible that some one may borrow a hundredweight of grains, or a hundred horses, on loan at the rate of 2 per cent interest ;—such a debtor, even after a very long time, can repay only *five hundred*, not more. The present text lays down 'five times' as the limit in the case of grain ; but Bṛhaspati has fixed this limit at 'four times'; while 'three times' is the limit fixed by Viṣṇu, Marīchi, Vashiṣṭha and Hārīta. In view of these alternative limits, the decision in any particular case will have to be determined by the character of the debtor concerned, or the nature of the time, and consideration of scarcity or affluence.

This verse is quoted in *Nṛsimhaprasāda* (Vyavahāra, 18 b) ;—in *Smṛtisāroddhāra* (p. 326), which explains '*sada*' as the produce of cultivation, other than, corn,—e. g., fruits and other things,—'*vāhya*' as 'bullock and the rest',—and '*lava*' as 'wool and the like ;—and in *Virādachintāmaṇi* (p. 11), which says that at one transaction, in the case of gems and things of that kind also, the interest cannot go beyond the double ;—that in grains etc. it can go upto five-fold; but in repeated transactions it can go beyond the said 'double'; it notes the reading '*sakṛdāhitā* '; it explains '*vāhya*' as 'bullock and the like',—'*shada*' as 'field-prodce,—'*lava*' as 'that which is lopped off", i. e., wool, except that of the sheep.

VERSE CLII

This verse in quoted in *Vivādaratnākara* (p. 14), which adds the following explanations :—Any interest, over and above what has been prescribed in the scriptures,—such as

2 per cent and so forth,—cannot be permitted, even though agreed to by the debtor;—why?—because they declare this to be the 'usurious way'. If, under the stress of business, the creditor wishes to reap a large profit out of the debtor, then the utmost that he can recover is 5 per cent,—and not more, even though the debtor may have agreed to it;—and in *Kṛtyakalpataru* (p. 68 b).

VERSE CLIII

'A creditor may take, for the term of a year, interest which has been settled by the following agreement—"when one, two or three months have passed, the interest on the capital shall be calculated and paid to me at one time"; but he shall not take the interest according to the agreement, if the year has passed' (Kullūka and Rāghavānanda);—'If the creditor does not take the money due for two or three years, and the debtor pays then, the creditor shall not take more interest than for one year' (Govindarāja).

'*Adṛṣṭam*'—'Not found (in the *Shāstras*)' (Medhātithi, Kullūka and Rāghavānanda);—'not accumlated (by the lapse of several months' (Medhātith', alternatively and Nārāyaṇa).

'*Kālavṛddhiḥ*'—'Periodical (*i.e.*, monthly) interest' (Medhātithi, Govindarāja, Nārāyaṇa and Kullūka, who is not rightly represented by Buhler).—See Nārada—'*Pratimāsam bhavanti yā vṛddhiḥ sā kālikā smṛtā*' ('*kālikā*' being the technical name for *monthly interest, kālavṛddhiḥ*).

'*Kāyikā*'—'To be paid by bodily labour' (Medhātithi),—or 'by the use of a pledged animal or slave' (Mēdhātithi, alternative, Kullūka, Rāghavānanda and Nandana).

This verse is quoted in *Vivādaratnākara* (p. 9), which adds the following notes:—'*Atisāṁvatsarī*' is that which has gone beyond a year. The meaning is that if the creditor, suspecting an early repayment of the loan, should stipulate that the loan must continue for a certain time, then he cannot

stipulate for more than a year. Halāyudha, however holds the meaning to be that however much be the eagerness of the creditor to earn much interest, he should receive payment before one year passes, and not beyond that.—Nor should he receive an interest that is '*adrṣṭā*,' 'not permitted by the scriptures.'—There are four kinds of interest not permitted,—*chakravṛddhi*, *kālavṛddhi*, *kāritā* and *kāyikā*; these he should not take.

It is quoted in *Madanapārijāta* (p. 229);—in *Vīdhānapārijāta* (II, p. 252);—in *Nṛsimhaprasāda* (Āhnika, 36 a);—and in *Kṛtyakalpataru* (67 b), which adds the explanation.—'The interest is to be calculated from the first month upto the end of the year, and not beyond that.'

VERSE CLIV

'*Karaṇa*'—'Written bond' (Kullūka and Rāghavānanda); '—written bond and witnesses' (Medhātithi).

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 193), which adds the following explanation:—'When the time for repayment arrives, if the debtor, find himself unable to pay the whole amount due—the principal along with accrued interest,—and the creditor is unwilling to keep the loan hanging,—and should wish to renew the transaction on the same terms, he should pay the accrued interest and renew the bond, dated afresh with the new date.'

It is quoted in *Vivādaratnākara* (p. 72), as laying down one of the methods of 'compound interest.' It adds the following notes:—'*Nirjitām*,' legally due to the creditor; of this accrued interest he should pay either the whole, or a part only, and add the remainder to the principal and renew the bond for the total;—in *Nṛsimhaprasāda* (Vyavahāra, 19b);—in *Kṛtyakalpataru* (80a), which explains '*nirjitām*' as 'determined to have already accrued to the creditor,'—and '*karaṇam parivartayēt*' as 'should write another document attested by fresh witnesses';—and in *Vīramitrodaya* (Vyavahāra, 104a).

At the end of Adhyāya VIII, Mandlik has printed the following verse with Medhātithi's explanation thereupon—

अथ शक्तिविहीनः स्यात् ऋणी कालविपर्ययात्
शक्त्यपेक्षं ऋणं दाप्यं काले देशे यथोदयम् ॥

This verse, though commented upon by Medhātithi, has been omitted by all other commentators.

It is found in Nārada (131.) It is quoted in *Vivādaratnākara* (p. 71) as from Nārada; it explains '*Shaktivihīnaḥ*' as 'without ability to repay the debt,' and '*kālaviparyayāt*' as 'on account of famine and so forth.'

The verse is not Manu's, it is Nārada's; and it has been only quoted by Medhātithi and explained by him in course of his comment on verse 159.

VERSE CLV

This verse is quoted in *Vivādaratnākara* (p. 73), which adds the following notes:—'*adarshayitvā hiraṇyam*', not bringing up the gold for payment,—not even a single pice,—and hence not paying even the interest, he should add the accrued interest to the original principal, and making this total the new principal, he should enter it in the new bond that he should write. Though the entire interest is actually due to be paid at the time, yet, if he is unable to pay the whole, he may pay just that much of it which he may be able to pay;—this is what is meant by the clause '*yāvatī sambhavēt etc.*'

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 194), which adds the following explanation:—'*Hiraṇyam adarshayitvā*,—not having paid the interest that has been earned,—he should have it included in that same bond;—in *Kṛtyakalpataru* (80a), which explains '*hiraṇyam adarshayitvā*' as 'not paying any part of the accrued interest to the creditor,' the meaning is that he should pay as much of the accrued interest as he can, and then make out a fresh document;—and in *Vīramitrodaya* (Vyavahāra, 104a).

VERSE CLVI

'*Chakarvṛddhi*'—'Interest on wheeled carriage' (Medhātithi, Govindarāja, Kullūka and Rāghavānanda);—'compound interest' (Nārāyaṇa as also 'others' in Medhātithi on verse 157).

This verse is quoted in *Vivādaratnākara* (p. 73), which gives a totally different explanation:—'*Dēshakālavyavasthitaḥ chakravṛddhim samārūḍhaḥ*' means 'having entered into an agreement regarding *chakravṛddhi*' to the effect that "at such and such a place and time I shall take double this amount,"—if the creditor asks for repayment of his dues with compound interest, before the stipulated time, or at a place other than the stipulated one, then he shall not receive his dues with compound interest;'—in *Kṛtyakalpataru* (80a), which explains '*samārūḍha*' as 'stipulated, agreed upon,' and '*tatphalam*' as *the effect of the chakravṛddhi*;—and in *Vīramitrodaya* (Vyavahāra, 104a).

VERSE CLVII

This verse is quoted in *Vivādaratnākara* (p. 11), which adds that the term '*Samudrayānakuṣhalāḥ*' stands for *all merchants*;—'*dēshakālārthadarshinaḥ*,' those who know that in such and such a country such and such profit is to be made;—'*adhigama*' is 'decision' i. e., 'by that is the interest to be determined;'—and in *Kṛtyakalpataru* (68a), which has the following notes:—'*Samudrayānakushalāḥ*' stands for tradesmen in general,—'*dēshakālārthadarshinaḥ*,' one who knows what profit is obtained at what time,—'*adhigama*' is *decision, finding*.

VERSE CLVIII

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 185).

VERSE CLIX

'*Vṛthādānam*'—'Gifts promised in jest, or to clowns, bards and such persons' (Medhātithi, Nārāyaṇa and Kullūka)

—'gifts promised not for religious purpose, but to singers and the like' (Nandana).—

"Vashiṣṭha (16.31) gives this verse as a well-known quotation. So Gautama (12.41)." Hopkins.

This verse is quoted in *Vivādaratnākara* (p. 57), which adds the following notes:—The term '*prātibhāvyam*' refers here to sureties of both kinds—surety for *appearance*, and surety for *trust*;—'*vṛthādānam*' is *useless gifts*;—'*ākṣikam*,' that due to gambling;—'*saurikam*', that due to wine-drinking; —the 'gambling' and 'drinking' meant here are of the *improper* kind;—and in *Kṛtyakalpataru* (76b).

VERSE CLX

The first half of this verse is quoted in *Vivādaratnākara* (p. 57), which adds that '*darshanaprātibhāvya*' includes the surety for *trust* also [this is clear from Yājñavalkya, 254, where both are put on the same footing]—the second half is quoted on p. 43. where '*dānapratibhū*' is explained as 'the surety who had promised *I shall pay*,'—and '*dāyādān*' as 'sons.'

(1) '*Darshana-pratibhū*' is the person standing surety with the promise 'I shall produce this man when required'; —(2) *Pratyayapratibhū* is one who says 'give him the loan on my trust';—(3) *Dānapratibhū*'—who says 'give him the loan, which, if he does not pay, I shall pay.'

The verse is quoted in *Kṛtyakalpataru* (74a and 76b).

VERSE CLXI

This verse is quoted in *Vivādaratnākara* (p. 43), which takes it as putting the question which is answered in the next verse. It adds the following notes:— '*Adā tari*', *i. e.*, a surety other than the one for payment (*i. e.*, the surety for appearance and the surety for trust),— being '*vijñātoprakṛti*'—*i. e.*, being known to have stood surety after having received something in pledge from the debtor; and thus having its character fully known;—if such

a surety dies,—'*kēna hētunā*'—by what means—is the '*dātā*' —the man who advanced the loan, the creditor,—to receive back the debt? The work goes on to quote Halāyudha as explaining the term '*vijñatoprakṛti*' as "being known that he became the *lagnaka* (?) on receiving a *pledge*', and regarding the verse as denying the creditor's right to receive payment from the surety's heirs on his death. But remarks that the net result of both explanations is the same.

This verse is quoted in *Kṛtyakalpataru* (74 a), which has the following notes:—'*Adātari*', a surety other than *Dānapratibhū*,—'*dātā*', the creditor,—'*vijñātoprakṛti*', one whose solvency is well known.

VERSE CLXII

'*Alandhanaḥ*'—Qualifies the surety (Medhātithi, Govindarāja and Nārāyaṇa);—it qualifies the surety's heir (Rāghavānanda);—Nandana reads '*alakṣitaḥ*' and explains it as 'if the surety who received the money is not found.'

This verse is quoted in *Vivādaratnākara* (p. 43), as providing the answer to the question put in the preceding verse. It adds the following explanation:—If the surety, to whom money had been handed over (*nirādiṣṭa*) by the debtor, is '*alandhanaḥ*',—*i. e.*, he has really got the money,—then, on his death, the '*nirādiṣṭaḥ*'—*i. e.*, the *son* of the surety to whom money had been handed over—should pay the debt out of his own property. The term '*nirādiṣṭaḥ*' is applied figuratively to the *son*.

It is quoted in *Kṛtyakalpataru* (74 a), which has the following notes:—'*Nirādiṣṭadhana*', is the surety to whom enough money had been handed over by the creditor, to cover the amount of surety involved,—'*alandhanaḥ*', possessed of sufficient property,—the second '*nirādiṣṭa*' stands for the son of the person who had stood surety and has since died; the meaning being that the son should make good the debt for which his father had stood surety.

VERSE CLXIV

This verse is quoted in *Kṛtyakalpataru* (65 b), which adds the following explanation: —An agreement, even though formally put in writing, has no legal force, if it is contrary to the laws and customs prevalent among business-men; and such an agreement cannot be enforced,—such agreement, for instance, as where a man who has children agrees to bequeath all his property to a stranger.

It is quoted also in *Vīramitrodaya* (Vyavahāra, 21 b and 39 b), which has the following notes—'*Pratiṣṭhita*', free from the defect of being impossible and unknown and so forth,—'*bhāṣā*', proposition, statement,—is not '*satya*,' accepted by the king or the court,—'that statement which is contrary to all rules of business, even though it be established by evidence, oral and documentary, should not be accepted'; *e.g.*, the statement that 'this man has promised his entire property to me',—when the man concerned is one who has got sons and other successors.

VERSE CLXV

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 162), which explains '*Yoga*' as 'obtain another's property, without any right to it, by means of begging and such other means',—'*ādhamana*' as 'pledge';—and the compound '*Yogādhamanam*' as '*Yogē ādhamanam*', 'pledging of what does not rightly belong to one.'

It is quoted in *Vyavahāramayūkha* (p. 90), which explains '*Yoga*' as 'fraud'; and adds that the king shall nullify every transaction in connection with which he detects some fraud;—in *Kṛtyakalpataru* (65b) which explains '*upadhi*' as *fraud*,—'*yogā*' as 'deceit';—and in *Vīramitrodaya* (Vyavahāra, 39b), which has the following notes:—'*Adhamana*' is pledge,—'*yoga*' is deceit,—'*upādhi*' is fraud;—and adds that all fraudulent transactions are null and void.

VERSE CLXVI

This verse is quoted in *Vivādaratnākara* (p. 53), which adds the term '*svataḥ*', which means 'out of their own property', and implies that in a case where even among divided co-sharers, if one has contracted a debt for the purpose of the maintenance of all co-sharers, and he, for some reason or other, such as death and so forth, is unable to repay it—then the debt should be paid by all the other co-sharers.

It is quoted in *Aparārka* (p. 647);—in *Smṛtitattva* (II, p. 178), which explains '*svātaḥ*' as 'from his own property;'—in *Kṛtyakalpataru* (76a);—and in *Vīramitrodaya* (Vyavahāra, 110 a), which says that the explanation given by the 'Vṛttikāra' is that 'when a man who borrowed the money goes away or dies, and the money was spent by him for his family, then the debt is to be repaid *even* by such of his collaterals as may have been living separately from him,—what to say, regarding those who might have been living with him. It demurs to this explanation and quotes the explanation of the 'Mahābhāṣya' as that separated collaterals, like the uncle and so forth, should repay the debt out of their own property.

VERSE CLXVII

'*Adhyadhīnaḥ*'—'Servant' (Medhātithi and Nārāyaṇa);—'slave' (Kullūka);—'Youngest brother and one in some such position (Rāghavānanda).

This verse is quoted in *Smṛtitattva* (II, p. 232) as indicating the necessary character of the maintaining of the family;—in *Vivādaratnākara* (p. 55), which explains '*Adhyadhīna*' as 'servants and others,' and '*jyāyān*' as 'the master';—in *Parāsharamādhava* (Vyavahāra, p. 164), to the effect that a debt cannot be repudiated if it has been contracted for the support of the family, even if it may have been contracted by a dependant without the master's

permission;—in *Kṛtyakalpataru* (76 b), which explains '*adhyadhīnaḥ*' as 'the slave and the like';—and in *Vīramitrodaya* (Vyavahāra, 40a), which explains '*adhyadhīnaḥ*' as 'son, nephew, slaves and so forth.'

VERSE CLXVIII

This verse is quoted in *Smṛtitattva* (II, p. 231);—in *Kṛtyakalpataru* (65 b);—and in *Vīramitrodaya* (Vyavahāra, 39 b and 60 a).

VERSE CLXIX

'*Kulam*'—'Judge' (Kullūka and Govindarāja)—'undivided family' (Nārāyaṇa and Rāghavānanda);—'member of a family' (Nandana, who is misrepresented by Hopkins, who wrongly translates 'Kulīnaḥ' (?) *as friend*).

VERSE CLXX

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 275).

VERSE CLXXI

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 275).

VERSE CLXXII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 275), which adds the following notes:—'*Svādānāt*', 'by taking what is his own legally, such as taxes and so forth';—'*varṇasaṃsargāt*', 'by marriages and such relationships contracted by the Brāhmaṇa' and other castes with persons of their own respective castes'; the '*saṃsarga*' of different castes is not meant, as that would lead to the evil of 'mixed castes.'

VERSE CLXXIII

This verse is quoted in *Nṛsimhaprasāda* (Vyavahāra, 2 b).

VERSE CLXXIV

This verse is quoted in *Kṛtyakalpataru* (6 b);—and in *Vīramitrodaya* (Vyavahāra, 39 a).

VERSE CLXXV

Hopkins refers to Ṛgveda 1. 32. 3 for a similar imagery.

This verse is quoted in *Nṛsimhaprasāda* (Vyavahāra, 2 b);—in *Kṛtyakalpataru* (4 a);—and in *Vīramitrodaya* (Vyavahāra, 39 a).

VERSE CLXXVI

This verse is quoted in *Kṛtyakalpataru* (80 b.)

VERSE CLXXVII

Cf. 8. 49, and 9. 229; also 8. 415.

This verse is quoted in *Mitākṣarā* (2. 43), which explains the meaning to be that " the debtor should make himself '*samam*', equal, to the creditor by putting an end to the relation of creditor and debtor" ;—in *Aparārka* (p. 146), which explains the meaning to be that " even by doing some work for the creditor, the debtor should make himself equal, similar, to the creditor, by becoming free from debt" ;—in *Vivādaratnākara* (p. 70), which adds the following explanation :—The debtor, who is either of the same caste with, or of a lower caste than, the creditor, should, even by means of working, clear off his debt, and thereby render himself *equal* to the creditor. So long as the debt is not paid off, there is an *inequality* between them—one being the *creditor* and

the other the *debtor*; but when by means of work, the debt has been paid off, both of them become 'equal'.—But if the debtor belongs to a *higher* caste, he should not be made by the creditor to work for him.

It is quoted also in *Vyavahāramayūkha* (p. 89);—in *Kṛtyakalpataru* (79b), which explains '*samam kuryāt*' as 'remove his *indebtedness*, which puts him in a position lower than that of his creditor, by doing such work for the latter as would suffice to liquify the amount of debt'—'*shrēyān*' is 'one belonging to a higher caste' and also 'one possessed of higher qualifications';—and in *Vīramitrodaya* (Vyavahāra, 104 b), which also has the same explanation.

VERSE CLXXVIII

'*Pratyaya*'—'Inference and supernatural proof' (Medhātithi);—'inference, oaths and so forth' (Govindarāja);—'oaths' (Nārāyaṇa and Nandana).

This verse is quoted in *Vivādaratnākara* (p. 618).

VERSE CLXXIX

This verse is quoted in *Kṛtyakalpataru* (82b), which explains '*mahāpakṣa*' as one who has a large family;—in *Parāsharamādhava* (Vyavahāra, p. 204);— and in *Vivādaratnākara* (p. 85), which explains '*mahāpakṣa*' as 'one having a large family',—and '*nikṣēpam*' as '*nikṣēpyam*,' *i. e.*, the *thing deposited*;—and in *Vivādachintāmaṇi* (p. 36), which explains '*mahāpakṣa*' as 'one who has a large number of relatives.'

VERSE CLXXX

This verse is quoted in *Vivādaratnākara* (p. 86), which explains '*dāyaḥ*' as *depositing* and '*grahaḥ*' as *receiving*;—in *Parāsharamādhava* (Vyavahāra, p. 205), which explains '*dāyaḥ*' as giving, depositing,—and '*grahaḥ*' as *receiving*;—and in *Vīramitrodaya* (Vyavahāra, 113 b).

VERSES CLXXXI—CLXXXII

These verses are quoted in *Aparārka* (p. 664);—and in *Vivādaratnākara* (p. 94), which explains them to mean that—'If the person who calls himself the Depositor demands the deposit from the person called the Deposit-holder,—and the latter denies it, saying 'nothing was deposited with me',—and there are no witnesses to the transaction;—then the king, with a desire to ascertain the facts, should have recourse to the following stratagem:—Through spies of the proper age and appearance, trustworthy in word and appearance, he should by some pretext deposit his own gold with the accused person;—after some days, he should have that deposit demanded from him.

VERSE CLXXXIII

This verse is quoted in *Aparārka* (p. 664);—and in *Vivādaratnākara* (p. 94), which continues the explanation (see last note)—'If the man admit the deposit and surrender it exactly in the condition in which it had been deposited—neither more nor less,—then the king should conclude that the former deposit, the subject-matter of the dispute, had not been made over to him, and he should be acquitted of the charge brought against him by the other party.

VERSE CLXXXIV

This verse is quoted in *Aparārka* (p. 664), which explains the meaning to be that the man should be punished by being made to surrender the two deposits as also their values.

It is quoted in *Vivādaratnākara* (p. 94) which explains the meaning to be as follows—"If, however, the man does not surrender the gold deposited by the king's spies, then the king should regard the charge as proved against him and should make him surrender also the former deposit, the subject-matter of the former charge."

It is quoted also in *Parāsharamādhava* (Vyavahāra, p. 209), to the effect that if, relying on his power, the depository does not surrender the deposit, he should be punished by the king and forced to deliver it.

VERSE CLXXXV

This verse is quoted in *Vivādaratnākara* (p. 87), which adds the following explanation :—If the depositor is living, deposits, sealed or open, should never be given by the depository to any such near relative of the depositor as may have a share in the property,—during the absence of the depositor himself; for if the said relative happen to die, the deposits become lost, *i. e.*, they do not reach the depositor himself; though if the relative does not die, they may perhaps reach him. So that in the event of the relative's death, it would be open to the original depositor to demand from the depository the value of the deposits; and in order to guard against this, the depository should always return the deposits to the depositor himself, while he lives.

It is quoted in *Kṛtyakalpataru* (83a).

VERSE CLXXXVI

This verse is quoted in *Vivādaratnākara* (p. 87), which adds the following explanation :—On the death of the depositor, if the depository deliver the deposit to the depositor's heir, he should not be blamed either by the king or by the dead man's relatives. The term '*svayamēva*' implies that during the depositor's life-time, he should not deliver it to the heir, even though asked to do so by the latter;—and that on his death he should give it to the heir even without being asked to do so;—and in *Vivādachintāmaṇi* (p. 37).

VERSE CLXXXVII

"According to Nārāyaṇa, the verse refers to cases where one believes a deposit to be with another, but has not made it

over himself; according to Govindarāja and Kullūka, to cases where there may be error. Govindarāja and Kullūka think that the person who should act in the manner described is the king, and they explain '*anvichchhēt*' by 'he should decide.' Nārāyaṇa and Rāghavānanda, on the other hand, think that the depositor should act thus."—Buhler.

This verse has been omitted entirely by Medhātithi; neither the verse nor its commentary is found in the Mss.

This verse is quoted in *Vivādaratnākara* (p. 94), according to which the verse refers to what the depositors should do; it means that 'the depository should keep the deposit honestly and lovingly; all the more so if the depositor is found to be a man of thoroughly good character.'

It is also quoted in *Parāsharamādhava* (Vyavahāra, p. 209), which says that this lays down what should be done by the successor of the depositor, if the depository does not of his own accord, surrender the deposit, after the depositor's death.

VERSE CLXXXVIII

The second half of this verse is quoted in *Vivādaratnākara* (p. 86), which adds the explanation that if the deposit has been handed over to the depository *sealed*,—then, unless the latter extracts anything from it, he shall incur no blame; but if he does extract anything, then he certainly becomes open to censure. In the case of an unsealed deposit, on the other hand, even though he may have extracted something, if he delivers it before the depositor, he does not incur blame.

VERSE CLXXXIX

This verse is quoted in *Aparārka*, (p. 663), which adds that if out of the property, the man extracts not even a small part (then he shall not have to make it good);—in

Vivādaratnākara (p. 88), which also adds—'if out of the deposited property, the depository does not extract, take out, anything;'— in *Parāsharamādhava* (Vyavahāra, p. 206), which adds—'if he extract even the smallest part of the deposit, then he shall have to make it good;'—and in *Vivādachintāmaṇī* (p. 37), which says that in a case where the deposit-holder takes for himself a portion of the deposit and keeps the remainder secretly in some other place with a view to evade the return of the trust,—then he is to be made to refund the entire deposit.

It is quoted in *Kṛtyakalpataru* (p. 83 a), which explains '*tasmāt na samharati*' as 'does not take for himself any part of the deposit.'

VERSE CXC

'*Sārvaiḥ upāyaiḥ*'— 'All kinds of evidence, the four expedients of kindness and the rest, and also in the case of wicked people, beating and imprisoning' (Medhātithi, who is not rightly represented by Buhler);— 'the four expedients of kindness and so forth' (Govindarāja, Kullūka and Rāghavānanda);—'spies and the like' (Nārāyaṇa).

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 208), as laying down punishment for the depositor and depository if proved to be dishonest;—in *Kṛtyakalpataru*, (84a);—and in *Vīramitrodaya* (Vyavahāra, 113 a).

VERSE CXCI

This verse is quoted in *Aparārka* (p. 663);—and in *Vivādaratnākara* (p. 91), which adds the following explanation:—The depository, who, even when asked to do so, does not surrender the deposit,—or the other party who demands the deposit, without having delivered it,—both of these should be punished like a thief, if the property involved is a large one;

but if it is a small one, then they have to be fined the value of the deposit in question, and the depository is to be forced to surrender the deposit also.

It is quoted in *Vyavahāramayūkha* (p. 84);—in *Parāsharamādhava* (Vyavahāra, p. 208);—in *Vivādachintāmaṇi* (p. 39), which notes that in the same text the Matsyapurāṇa reads '*dviguṇam damam*'; it says that Manu's rule is meant for cases where the persons concerned are poor and well-behaved; —in *Kṛtyakalpataru* (83 b);—and in *Vīramitrodaya* (Vyavahāra, 113 a), which explains '*shāsyau*' as 'should be punished and fined.'

VERSE CXCII

This verse appears to be a mere repetition of 191. According to Medhātithi, 191 lays down two alternative punishments—corporal punishment (thief's penalty) and fine; and 192 excludes the 'thief's punishment' by specifying the fine only. He repudiates the explanation that has been attributed to him by Hopkins—*viz.*, 192 is for the sake of freeing the *Brāhmaṇa* from the corporal punishment prescribed in 191. Nor is there anything in Medhātithi to show that he takes 192 as referring to fresh offences,—a view that has been attributed to him by Buhler.—Both these views are found in Kullūka.

'*Upanidhi*'—'Sealed deposit' (Kullūka);—'something lent in a friendly spirit' (Medhātithi, who repudiates, in the present context, the technical meaning of 'sealed deposit.')

'*Avishēṣēṇa*'—'Irrespective of the character of the property or the caste of the person' (Medhātithi);—'irrespective of caste' (Nārāyaṇa and Nandana).

This verse is quoted in *Vivādaratnākara* (p. 92), which adds the following explanation:—The reiteration of 'fine equal in value to the deposit' here—to the exclusion of the 'thief's penalty,' with which it has been coupled in the preceding

verse,—should be understood as meant for the case where the misappropriator of the deposit is a Brāhmaṇa. The terms '*tathā*' and '*avishēṣēṇa*' mean that all that has been said in regard to the misappropration of the deposit, should be understood to be applicable to that of the *Upanidhi* also,—the misappropriation of both standing on the same footing.

It is quoted also in *Vyavahāramayūkha* (p. 85);—in *Kṛtyakalpataru* (83b);—and in *Vīramitrodaya* (Vyavahāra, 113 a).

VERSE CXCIII

This verse is quoted in *Vivādaratnākara* (p. 92), which adds the following notes:—'*Upadhābhiḥ*,' by fraud;—'*sahāya*' is one who helps in the misappropriation of other's property by fraud;—'*prakāsham*', in the public square and such places;—it is quoted again at p. 316;—in *Vivādachintāmaṇi* (p. 39), which explains '*upadhā*' as 'fraud'—'*sahāya*' as 'abettor in the fraudulent appropriation,'—and '*vadha*' as 'beating, imprisonment and so forth;—and in *Kṛtyakalpataru* (84 a).

VERSE CXCIV

This verse is quoted in *Aparārka* (p. 664), which explains '*vibruvan*' as 'telling what is not true;'—in *Vivādaratnākara* (p. 94), which adds the following notes:—'*Vibruvan*,' declaring it to be more when it was less; from a parity of reasoning, it follows that if the depository also declares the deposit to be less where it was really more, he also should be fined;—and in *Kṛtyakalpataru* (85 a).

VERSE CXCV

This verse is quoted in *Vīramitrodaya* (Vyavahāra 113 b), which has the following notes:—'*Dāya*,' handing over, pledging, depositing,—'*graha*,' receiving the deposit.

VERSE CXCVI

This verse is quoted in *Vivādaratnākara* (p. 95), which adds the following notes :—'*Akṣiṇvan*,' not harassing the person who is believed to have been the holder of the deposit ;—and in *Parāsharamādhava* (Vyavahāra, p. 209), which explains '*aprakṣiṇvan*' (which is its reading for '*akṣiṇvan*'), as 'not chastising.'

VERSE CXCVII

This verse is quoted in *Vivādaratnākara* (p. 103), which explains the phrase '*na tam nayēt sākṣyam*' as 'should place no confidence in him';—in *Nṛsimhaprasāda* (Vyavahāra, 26 b);—in *Vivādachintāmaṇi* (p. 41), which explains '*sākṣyam*' as 'trustworthy evidence';—in *Kṛtyakalpataru* (85 b), which explains '*na tam nayēt sākṣyam* as 'no trust is to be placed in him'—and in *Vīramitrodaya* (Vyavahāra, 115 b).

VERSE CXCVIII

This verse is quoted in *Vivādaratnākara* (p. 103), which adds the following notes :—'*Avahāryo bhavēt*,' should be fined;—'*svānvayaḥ*' (which is its reading for '*sānvayaḥ*') a son or some relation of the rightful owner ;—'*saṭshatam*,' six hundred *paṇas*;—'*niranvayaḥ*,' not related to the rightful owner ;—'*anapasaraḥ*,' means *the removing of the property from the owner's house* ;—and the man who does this and sells what belongs to another should be fined six hundred *paṇas*. If this seller is not a relative of the owner,—and if the removing of the property from the owner's house has been done, not by any person related to the owner, but by the seller himself,—then he should be punished like a thief. If however the removing has been done by some one else, but the selling is done by the owner's relative, then the fine may be even more than six hundred *paṇas*.—The author of

Kalpataru has explained '*apasara*' as the justification for moving the article from the owner's possession—such as its being a gift and so forth *by which property moves away from the owner's possession* (*apasarati anēna*); and he who has no such justification is '*anapasara*'; and this writer adds that this view has the support of Bhāguri, Medhātithi and the *Vṛttikāra*.

It is quoted in *Vivādachintāmaṇi* (p. 41) which has the following notes:—'*Avahāryaḥ*,' should be made to give up,—'*sānvayaḥ*' belonging to the family of the owner of the property concerned,—'*niranvayaḥ*,' not a member of the owner's family,—'*anapasaraḥ*,' 'who has not received the property by any equitable method of acquisition, such as gift and the like'—'*ṣaṭshatam*,' he is to be fined 600 *paṇas*;—and in *Kṛtyakalpataru* (85 b), which explains '*avahāryaḥ*' as 'should be made to pay,'—'*sānvayaḥ*', as 'along with his brothers and relatives,'—'*ṣaṭshatam*,' *i. e.*, 600 *paṇas*.—It goes on to say what has been quoted in *Vivādaratnākara* (above).

VERSE CXCIX

Buhler wrongly asserts that "Nandana omits this verse."

This verse is quoted (as Nārada's) in *Vivādachintāmaṇi* (p. 40);—and in *Kṛtyakalpataru* (86 a).

VERSE CC

This verse is quoted in *Aparārka* (p. 635), which says that what is meant is that what is proof of ownership is, not mere possession, but possession accompanied by 'title'—*i. e.*, something that indicates actual ownership.

VERSE CCI

This verse is quoted in *Vivādaratnākara* (p. 103), which adds the following notes:—'*Vikrayāt*,' from the market-place;—'*Kulasannidhau*,' in the presence of trustworthy traders and brokers;—'*Nyāyataḥ*,' qualifies '*krayēṇa*';—'*vishuddhaḥ*' (which is its reading for '*vishuddham*,') faultless;—'*labhatē dhanam*', *i. e.*, from the seller;—and in *Kṛtyakalpataru* (85 b), which has the following notes:—'*Vikrayāt*,' 'from the '*market place*,' the word being explained as '*vikrīyatē asmin iti vikrayaḥ*,'—'*kulasannidhau*,' in the presence of a number of business-men,—'*nyāyataḥ*' is to be construed with '*krayēṇa*,' and means a *bona fide* purchase, on payment of the proper price.

VERSE CCII

This verse is quoted in *Vivādaratnākara* (p. 103), which adds the following notes:—'*Mūlam*,' the original seller, who sold the article which did not belong to him;—if he is '*anāhārya*', incapable of being produced by the purchaser, by reason of his being in a foreign country;—but the purchaser is one who had made his purchase openly,—then this latter is not to be punished;—but the actual owner shall receive back his property which had been fraudulently sold.

It is quoted in *Vyavahāramayūkha* (p. 87), which reading '*anāhārya*' for '*anāhāryam*', explains it as 'not producing;'—the meaning being 'even though the buyer is unable to produce the original seller, if his purchase is found to be *bona fide* by reason of its having been done in public.'

It is quoted in *Aparārka* (p. 776), which adds the following explanation:—'*Mūlam*' is the original seller;—if he is incapable of being produced by reason of his whereabouts being unknown.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 215), which adds that the rightful owner is to receive his property from the purchaser, only on paying to him one half of the price that had been paid for it;— this opinion being based upon a clear declaration to that effect by Kātyāyana;—in *Vivādachintāmaṇi* (p. 43), which adds the following explanation:— 'Where the selling has been done openly,—and yet the original owner proves his claim to the property concerned,—and the property concerned is not returnable, by reason of its having been exported to foreign lands, and so forth—then the *bona fide* purchaser is not to be punished, but he is to be made to refund the price to the real owner';—and in *Kṛtyakalpataru* (86 a).

VERSE CCIII

'*Tirohitam*'—'Concealed'—'in cloth or some such cover' (Medhātithi and Nārāyaṇa),—'in the earth' (Nandana),—'covered with paint' (Govindarāja, Kullūka and Rāghavānanda).

This verse is quoted in *Vivādaratnākara* (p. 199), which reads *samsṛṣṭam rūpam* for '*samsṛṣṭarūpam*' and adds the following notes:— '*Anyat*', saffron and such costly things,—'*anyēna*' the Kusumbha flower and such cheaper things,—'*samsṛṣṭam,*', adulterated,—'*rūpam,*' commodity,— '*sāvadyam,*' defective,—this last is meant to include all defects other than those just specified;—'*nyūnam,*' less in weight—'*durē,*' being at a distance and hence incapable of having its defects detected,—'*tirohitam,*' covered by cloth or some such thing;—and in *Kṛtyakalpataru* (110 a).

VERSE CCIV

"Yet he has emphatically inveighed against the sale of women 3. 51, 9. 98"—says Hopkins. But he forgets that '*shulka*' is not *price*. Buhler also has been similarly misled.

VERSE CCVI

This verse is quoted in *Aparārka* (p. 836);—in *Vivādaratnākara* (p. 118), which adds the following notes:—'*Svakarma parihāpayēt,*' *i. e.,* through sickness or such causes, a part of the sacrificial fee shall be paid to him, after duly considering the total fee payable for the entire sacrifice and the part of the work that may have been done by him;—in *Parāsharamādhava* (Vyavahāra, p. 222), which explains '*sahakartṛbhiḥ*' as 'by his colleagues';—in *Vivādachintāmaṇi* (p. 48), which says that 'if a priest, through disease or other disability, is unable to perform his work, then he is to be paid his fee in proportion to the work actually done by him;—in *Kṛtyakalpataru* (89 b);—and in *Vīramitrodaya* (Vyavahāra, 120 a), which explains '*sahakartṛbhiḥ*' as 'by his collaborators,'—or the meaning may be 'he should be paid his share of the fee, *along with*, at the same time as, the other priests are paid.'

VERSE CCVII

'*Kārayēt*'—'The sacrificer should have it done by another priest' (Medhātithi);—'the defaulting priest should have it done by another (Nārāyaṇa, Kullūka, Rāghavānanda and Nandana).

This verse is quoted in *Aparārka* (p. 837);—in *Parashāramādhava* (Vyavahāra, p. 222), which explains '*anyēna*' as 'by some from among that group of priests to which he himself belongs';—in *Vivādaratnākara* (p. 118);—in *Vivādachintāmaṇi* (p. 49), which says—'if the priest leaves his work after having received the fee after the midday rites, then he is to return the entire fee, and get the work completed by his son or others;—and in *Kṛtyakalpataru* (89 b).

VERSE CCVIII

This verse is quoted in *Vivādaratnākara* (p. 119) which adds the following notes:—'*Pratyamshadakṣiṇāḥ*' (which is its reading for '*pratyaṅgadakṣināḥ*'), the fees that have been prescribed for a particular priest, in connection with particular sections of an elaborate sacrifice; *e. g.*, at the ceremony of anointment two golden vessels are given to the *Adhvaryu* priest;—in regard to these, the question is—Is the whole of that special fee to be taken by that one priest in reference to whom it has been prescribed? Or that individual is only the formal recipient, and the fee has to be equally divided among all the priests taking part in the performance?

It is quoted in *Kṛtyakalapataru* (90 a), which explains '*pratyamshadakṣiṇā*' (which is its reading for '*pratyaṅgadakṣiṇā*) as 'the fees that have been prescribed as the special shares of particular priests', and it adds that this rule is meant to raise the question whether when, *e. g.*, two gold Prakāshas are prescribed as to be given at the *Abhiṣēchanīya Rites, to the Adhvaryu*,—are the two articles to be taken by that priest, or are they to be divided among all the priests concerned?

VERSE CCIX

This verse is quoted in *Vivādaratnākara* (p. 120), which adds the following notes:—For the followers of certain rescensions it is laid down in connection with the fire-kindling rites that the Adhvaryu is to receive the chariot, the Brāhmaṇa priest a swift horse, the Udgātṛ priest, the cart in which the Soma is carried.—'*Krayē*' means at the purchase of Soma.—Hence the answer to the question raised in the preceding verse is that the special fee prescribed for a particular priest is to be given to that priest only; as it is only thus that the '*giving*' would be done in its real sense; the mention of the priests in the texts prescribing the fees could not but be for this perceptible purpose; while in any other case such naming would have to be taken only as serving some transcendental purpose.

This verse is quoted also in *Parāsharamādhava* (Vyavahāra, p. 221), to the effect that it is only the general fee prescribed in connection with the performance as a whole that it is to be divided among the priests,—not so the special fee prescribed in connection with a particular priest, who alone is to receive this latter fee;—and in *Kṛtyakalpataru* (90a), which says that this answers the question raised in the preceding verse, the answer being that wherever the texts prescribe a certain article as to be given to a particular person, it has to be given to that person only.

VERSE CCX

The total fee being 112, the shares are 56, 28, 16, 12 (Medhātithi);—the total being 100, the shares are 48, 24, 16, 12 (Rāghavānanda, Nārāyaṇa and Kullūka); [Buhler wrongly puts the last figure as 8];—the total fee shall be divided into 25 shares and the several classes shall receive 12, 6, 4 and 3 respectively.

This verse is quoted in *Vivādaratnākara* (p. 118), which adds the following notes:—At the *Jyotiṣṭoma*, 100 cows have been laid down as the fee for the 16 priests; and the present rule prescribes what part of it is to be given to which priest; the four 'principal' priests—e. g., the *Hotṛ*, *Adhvaryu* *Brāhman* and *Udgātṛ*—are '*ardhinaḥ*', *entitled to one half*; with a view to the total available, this 'one half' must be understood to be 48; so that 48 cows are to be given to the principal priests;—the next class, consisting of the *Maitrāvaruṇa*, *Pratiprasthātṛ*, *Brāhmaṇachchhansi* and *Prastotṛ* are to receive half of the 'half-sharers', *i. e.*, 24 cows have to be given to these;—the next class, consisting of the *Achchhāvāka*, *Neṣṭṛ*, *Agnīdhra* and *Pratihartṛ*, are entitled to a third part of the 'half-sharers'; so that they are to receive 16 cows;—the last class, consisting of the *Grāvastotṛ*, *Netṛ*, *Potṛ* and *Subrahmaṇya*, are to receive a quarter of the 'half-sharers'; so that these receive 12 cows.—This division, it adds, his based upon the text '*ardhino dīkṣayati*' which actually names the priests '*ardhinaḥ*,' 'half-sharers', and so forth.

It is quoted in *Mitākṣarā* (2. 265), which lays down the same classification and division as the *Vivādaratnākara*. It raises the following question:—"This division cannot be acceptable, as we find neither any convention to the effect, nor is the fee of the nature of capital jointly raised, nor is there any Vedic text actually prescribing such shares. So that, under the circumstances, the most equitable division would be that every one should receive an equal share, according to the rule laid down in *Mīmāmsā-sūtra*—'*Samam syāt ashrutatvāt*', 'it must be equal, as nothing else has been directly prescribed'; or that each one should receive what is due to him in consideration of the work actually done by him."—It answers this objection as follows:—Unless we accept the division suggested, we cannot account for the names '*ardhinaḥ*' (half sharers), '*Tṛtīyinaḥ*' (third sharers), and '*Pādinaḥ*'(quarter sharers), which we find in a text in connection with the *Dvādashāha* sacrifice, which has the *Jyotiṣṭoma* for its archetype; these names would be meaningless if they were not taken as indicating the share of the priests in the sacrificial fee.

It is quoted in *Aparārka* (p. 837), which adds that though the first class of priests gets only 48, which is not quite *half* of *100*, yet it is very close to it; hence they may be called 'Half sharers'; it has the same division as in *Mitākṣarā*.

It is quoted in *Smṛtitattva* (p. 739);—and in *Kṛtyakalpataru* (90 a), which adds the following explanation:—'*Sarvēṣām*', among the sixteen priests engaged in the sacrifice, out of the 100 cows, the prescribed sacrificial fee, one half is to go to the principal priests, viz., Hotṛ, Brāhmaṇa, Adhvaryu and Udgātṛ; even though they may receive a little less than the exact one half, they may be called '*ardhinaḥ*', 'Halfers'; the second set, consisting of the Maitrāvaruṇa, Brāhmaṇachchhamsin, Pratiprasthātṛ and Prastotṛ, are entitled to half of what is received by the former set; the third set, consisting

of the *Achchhāvāka, Agnīdhra, Nestṛ and Pratihartṛ*, receive the third part of what is received by the first set;—and the fourth set, consisting of the *Grāvastut, Netṛ, Unnetṛ* and ***Subrahmaṇya***, receive the fourth part of what is received by the first set.

VERSE CCXI

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 221), which remarks that this distribution pertains to only cases where the thing to be divided is mentioned as common to all;—in ***Kṛtyakalpataru*** (90 a);—and in ***Vīramitrodaya*** (Vyavahāra, 119 b), which says that this refers, ***not*** to the fee that is prescribed for individual preists, but to the *common fee* of 1200 cows, which is prescribed for all the officiating priests.

VERSE CCXII

'***Kartāhametat karmēti***'—(Medhātithi, p. 1009, l. 5).—The text of Nārada (4. 10-11) is—

'*Kartāhametat karmēti pratilābhēchchhayā cha yat Apātrē pātramityuktē kāryē vā dharmasamhitē Yaddattam syādavijñānādadattam tadapi smṛtam.*'

This verse is quoted in ***Vīvādaratnākara*** (p. 137), which explains the meaning to be—'If the man begs money for the performance of a pious act, but having got it, he does not do the act, then the gift should be recovered from him.'

It is quoted in ***Smṛtitattva*** (II, p. 348), to the effect that when money has been given to a Brāhmaṇa who has begged it for the purpose of performing a sacrifice or some such act,—but he does not do such an act,—then the money is to be taken back from him;—and in ***Kṛtyakalpataru*** (94 a).

VERSE CCXIII

'*Samsādhayēt*'—'If he tries to enforce the fulfilment of the promise by a complaint before the king' (Medhātithi);—'if he tries to obtain the money forcibly or refuses to refund it' (Kullūka, Rāghavānanda and Govindarāja);—'if he should withhold the repayment' (Rāmachandra, who reads '*Sandhārayēt*');—'if the man should really perform the act for which he had begged, then the man who had promised to pay, but did not pay, (or having paid, took it back), should be made to pay to him a *Suvarṇa*, by way of fine, for not fulfilling his promise' (Nandana, who has been misrepresented by Hopkins).

This verse is quoted in *Vivādaratnākara* (p. 137), which explains the meaning to be—'if, through annoyance or greed, he should accomplish the purpose (*artham sādhayēt*), then he should be fined by the king one *Suvarṇa*.'

It is quoted also in *Aparārka* (p. 782), which adds the following explanation:—'If on being asked to refund, the man, through annoyance or greed, does not refund the money, but complain before the king with a view to establish the fact that the gift should not be taken back,—then he should be forced to refund the money';—and in *Kṛtyakalpataru* (94 a).

VERSE CCXV

'*Kṛṣṇala*'—'Of gold, silver or copper, according to the nature of the case' (Medhātithi and Govindarāja); Kullūka also has '*suvarṇādi*', 'gold and others', and *not* 'gold' only. Buhler has misrepresented him.

This verse is quoted in *Mitākṣarā* (2. 198);—in '*Vyavahāramayūkha*' (p. 92);—in *Parāsharamādhava* (Vyavahāra, p. 233), which notes that this is meant for a case where the hired man has left the work

half undone; if he has done more than half, then only the wages have to be withheld (and there is to be no fine);—in *Aparārka* (p. 797), which notes that he should not receive the wages of even that part of the work which he may have done;—and in *Kṛtyakalpataru* (102 a), which explains '*anārtaḥ*' as not suffering from any disability imposed either by royal command or by supernatural causes.

VERSE CCXVI

This verse is quoted in *Nṛsiṁhaprasāda* (Vyavahāra, 24 a):—in *Kṛtyakalpataru* (102 a), which adds the explanation that the man who had stopped the work through some disability—if, on recovery, he comes and completes the stipulated work, then, if it were done after a lapse of time, he should receive his wages.

VERSE CCXVII

This verse is quoted in *Aparārka* (p. 797), which explains '*Yathoktam*' as 'as agreed upon';—in *Mitākṣarā* (2. 198), to the effect that—'if the man,—on recovery, if he has been ill, or even while he is in perfect health,—does not complete the task of which only a little is left undone,—either himself or through some one else,—then he should not be given any wages at all';—and in *Kṛtyakalpataru* (102 a), which explains '*kārayēt*' as gets it done by another person', and '*alponasyāpi*' as 'even though only a very little be wanting in the completion of the work.'

VERSE CCXIX

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 253), which explains '*satyēna*' as 'by swearing';—in *Mitākṣarā* (2. 187), which adds that this applies to cases where the cause of action is slight;—in *Vivādaratnākara* (p. 182), which adds the following notes:—'*Grāma*', is well-known;—'*dēsha*' consists of a group

of villages, a district;—'*saṅgha*' is a corporation composed of several persons following one 'dharma,' living in diffeient places. It is also quoted in *Kṛtyakalpataru* (107 a);—and in *Vīramitrodaya* (Vyavahāra, 132 a).

VERSE CCXX

"According to 'others' mentioned by Medhātithi, 'four *Suvarṇas, or six Niṣkas, or one Shatamāna*; Kullūka and Rāghavānanda also think it possible that three separate fines may be inflicted according to the circumstances of the case.'
—Buhler.

This verse is quoted in *Vivādaratnākara* (p. 182), which adds the following notes:—'*Nigṛhya*,' having him hauled up;—'*chatuḥsuvarṇān*' qualifying '*ṣaṭ niṣkān*' means 'six of those *Niṣkas* which consists of 4 *Suvarṇas* each'; the epithet '***chatuḥsuvarṇān***' being added for the exclusion of the other two measures of the '*Niṣkas*' that are found in the Shāstras—*viz.* (*a*) 'the *Niṣka* consists of 108 *Suvarṇas*,' (*b*) 'the *Niṣka* consists of 5 *Suvarṇas*.'—'*Shatamāna*' consists of 320 *Raktikās*.

It is quoted in ***Mitākṣarā*** (2. 187), which notes that herein Manu mentions *four* penalties—(1) Banishment (verse 219), (2) fine of four *Suvarṇas*, (3) fine of 6 *Niṣkas* and (4) fine of one *Shatamāna*; and any *one* of these may be inflicted in accordance with the peculiar circumstances of each case, such as the caste, the capacity and other things of the persons concerned.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 253), which also regards the four as distinct penalties, to be determined according to the caste, learning and other qualifications of the persons concerned;—in *Kṛtyakalpataru* (107 a), which says that '*Shatamāna*' is equal to 320 *Rattis*;—and in *Vīramitrodaya* (Vyavahāra, 132 a).

VERSE CCXXI

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 253);—in *Vivādaratnākara* (p. 182), which explains '*Jātisamūha*' as 'community of several castes':—in *Kṛtyakalpataru* (107 a);—and in *Vīramitrodaya* (Vyavahāra, 132 a), which adds that the penalty to be imposed in each case is to be determined by considerations of caste, learning and other qualifications of the culprit.

VERSE CCXXII

'According to Medhātithi, Govindarāja and Kullūka, the rule refers to things which are not easily spoilt, such as land, copper etc., not to flowers, fruit and the like;—according to Nārāyaṇa, to grain and seeds."—Buhler.

This verse is quoted in *Mitākṣarā* (2. 177), which adds that this refers to such things as get spoilt by use,—*e. g.*, houses beds, seats etc;—and *not* to seeds, metals, beasts of burden, gems, slave-girls, milking animals and slaves, for whom Yājñavalkya prescribes a period of 10, 1, 5, 7, 30, 3 and 15 days respectively. It goes on to add that the provision here made is applicable to only those cases where the commodity was purchased without proper examination; in cases where it has been duly tested and examined before purchase, the transaction cannot be rescinded.—The verse is quoted again on 2. 254.

It is quoted in *Aparārka* (p. 831);—in *Vivādaratnākara* (p. 190), which adds the following notes:—'*Anushayaḥ*,' *desire to withdraw*, or, as some people hold, *repentance*;—'*dadyāt*,' *should return*,—*i.e.* the buyer to the seller;—'*ādadīta*,' *should take back*, *i.e.*, the seller from the buyer;—this refers to such things as are likely to be spoilt by use, such as houses, fields, conveyances and so forth,—as also seeds; but not metals, beasts of burden and such other things.

It is quoted in *Smṛtitattva* (p. 515), which adds that what is stated here refers to things other than those enumerated by *Yājñavalkya* (2. 177) ;—in *Vyavahāra-Bālambhaṭṭī* (p. 947);—in *Vivādachintāmaṇi* (p. 88) ;—and in *Kṛtyakalpataru* (108 b).

VERSE CCXXIII

This verse is quoted in *Mitākṣarā* (2. 258) ;—in *Aparārka* (p. 831) ;—and in *Vivādaratnākara* (p. 199), which adds that the fine meant is 100 *paṇas* ;—in *Vivādachintāmaṇi* (p. 88) ;—and in *Kṛtyakalpataru* (108 b).

VERSE CCXXIV

This verse is quoted in '*Vyavahāra-Bālambhaṭṭī*' (p. 1019).

VERSE CCXXVI

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 741), to the effect that the *mantric* marriage rites are meant only for those girls who are entitled to the name '*Kanyā*' (virgin), *i. e.*, those whose generative organs have not been 'penetrated' ;—and in *Vyavahāra-Bālambhaṭṭī* (p. 1019).

VERSE CCXXVII

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 585), to the effect that 'marriage' is accomplished on the reaching of the seventh step ;—and again at p. 836, to the effect that the taking of the 'seven steps' is absolutely essential.

It is quoted in *Smṛtitattva* (p. 893), to the effect that the taking of the seven steps constitutes an essential factor in the sanctificatory rite of marriage;—again in *Smṛtitattva* (II, p. 107), to the same effect;—again at p. 130, where the following notes are added—'*niṣṭhā*,' means *completion*, of 'wife-hood,'—'*saptamē pādē*,' *i.e.*, on the seven steps being reached by the girl;—in *Vyavahāra-Bālambhaṭṭī* (p. 529);—in *Smṛtichandrikā* (Saṃskāra, p. 222);—and in *Hāralatā* (p. 52) which has the following notes:—'*Niyatam*', *i. e.*, bringing about wife-hood, all the other details being mere accessories.

VERSE CCXXVIII

This verse is quoted in *Vivādaratnākara* (p. 191), which adds the following notes:—'*Yasmin yasmin*', the repetition of this general pronoun implies that even in transactions other than sales,—such as loan and so forth,—if there is 'desire to withdraw' or 'repentance', the same rules are to be followed as those laid down in connection with the Rescission of Sales,—such as returning, receiving back, fine of 600 *paṇas* and so forth, in accordance with the circumstances of each case; '*anēna*,' *i. e.*, by the method laid down in connection with the Rescission of Sales and Purchases;—in *Vivādachintāmaṇi* (p. 88);—and in *Kṛtyakalpataru* (108 b).

VERSE CCXIX

This verse is quoted in *Vivādaratnākara* (p. 170), which adds that '*pashuṣu*' stands for such cattle as form the subject-matter of dispute;—in *Parāsharamādhava*, (Vyavahāra, p. 262), which explains '*vivādam*' as method of settling the dispute;—and in *Kṛtyakalpataru* (104 b).

VERSE CCXXX

This verse is quoted in *Vivādaratnākara*, (p. 171) which says:—If there is anything remiss in the safety of the cows during the day, the '*vaktavyatā*,' responsibility, blame, lies on the keeper; if it is at night, then on the owner;—but if the '*yogakṣēmam*' (which is its reading for '*yogakṣēmē*,' *i. e.*) the agreement between the keeper and the owner, is 'otherwise,' then during the night also, the keeper is responsible.'

It is quoted in *Aparārka* (p. 772), which explains '*vaktavyatā*' as fault or blame;—and in *Smṛtitattva* (p. 530), which quotes Kullūka, who explains the second half as meaning that 'if during the night also the cattle are in charge of the keeper, then if there is any thing wrong, the blame lies on the keeper';—and in *Vivādachintāmaṇi*, (p. 81).

VERSE CCXXXI

This verse is quoted in *Vivādaratnākara* (p. 170), which adds the following notes:— '*Kṣīrabhṛtaḥ*', whose wages consist of milk only;—'*duḥyad dashato varām*,' he should milk that cow (for himself) which is the best among ten cows;—'*sā*,' the said milk of the one cow;— '*pālē*', for the cowherd;— '*abhṛtē*,' who is not paid any thing else in the shape of fooding, clothing, and so forth.

This is quoted in *Aparārka*, (p. 772) which adds the following explanation:—That keeper of the cattle who has his wages paid in milk, shall, with the owner's permission, milk the best cow among ten milch cows, taking that for himself,—this being the 'wage' of the cattle-keeper who does not receive wages in any other form;—in *Vivādachintāmaṇi* (p. 80), which explains '*Kṣīrabhṛtaḥ*' as 'one whose wages are paid in the form of milk only';—he shall milk the best of ten cows;— '*abhṛtē*', the keeper who gets no fooding and clothing,—and notes that this refers to the keeper of

milch-cattle only:—in *Kṛtyakalpataru*, (104 b), which explains '*Kṣīrabhṛtaḥ*' as 'one whose wages consist of milk only; he shall milk for himself that cow which may be the best among ten cows—but only once;—'*abhṛtē*' one who receives no food or clothing;—and in *Vīramitrodaya* (Vyavahāra, 136 b), which says that the milk of the best among ten cows is to be taken by the cowherd only when he receives nothing else as wages.

VERSE CCXXXII

'*Kṛmibhiḥ*'—'A special kind of worm called *Ārohakas*' (Medhātithi);—'snakes and so forth' (Rāghavānanda).

This verse is quoted in *Aparārka* (p. 773), which adds that the keeper is to make good the loss by paying the price of the animal lost;— and that '*nāsha*' of the animal here meant is its being not found, lost;—in *Mitākṣarā* (2. 164), as describing the loss of cattle through carelessness;—in *Vivādaratnākara* (p. 173), which adds the following notes:—'*Naṣṭam*,' stolen;—'*vinaṣṭam*,' destroyed—by whom?—'*by worms*';— the 'dog' stands for other animals also;—'*viṣamē*,' place difficult of access; such as the hill-top and so forth;—'*puruṣakārēṇa*,' care and means of rescue adopted by the keeper;—in *Vivādachintāmaṇi* (p. 81), which has the following notes:— '*Naṣṭam*' stolen by thieves and others,—*i. e.*, what became lost for want proper care on the part of the keeper,—this negligence being the reason why the man should be made to make good the loss;—in *Kṛtyakalpataru*' (105a), which says that '*shva*' in '*shvahatam* stands for carnivorous animals in general;—and in *Vīramitrodaya* (Vyavahāra, 136 2), which explains '*viṣamē*' as 'in an inaccessible place,' and '*hīnm puruṣakārēṇa*' as 'what has been destroyed for want of that care which was possible for man to give.'

VERSE CCXXXIII

This verse is quoted in *Aparārka,* (p. 772), which explains '*Kilviṣī*' (its reading being '*na pālastatra kilviṣī,*' for '*na pālo dādumarhati*') as 'blame-worthy';— in *Mitākṣarā* (2.164) to the effect that the keeper should not be made to pay to the owner the value of such cattle as are carried away by thieves '*by force,*' *i. e.,* openly, by beat of drums and so forth;—provided that he reports it to the owner at the same time and places (this latter being added in *Bālambhaṭṭī* as explaining the latter half of the verse);—in *Vivādachintāmaṇi,* (p. 81) which explains '*dēshē*' as 'place where a search could be made;'—and in *Kṛtyakalpataru,* (105a);—and in *Vīramitrodaya* (Vyavahāra, 137a), which explains '*vighuṣya*' as 'with a flourish of the trumpet' and so forth,—'*dēshē*' as at 'the place where the master lives',—and *kālē* as 'immediately after the robbery'.

VERSE CCXXXIV

This verse is quoted in *Mitākṣarā* (2. 164), to the effect that if the cattle placed in charge of a keeper should die by chance, then he should make over its ear and other things to the owner;—where *Bālambhaṭṭī* adds the following notes:— '*Charma*', skin;—'*bālān*', hairs, as indicating the death of the animal;—'*basti,*' a part of the urinary organ;— '*snāyu*' is fat;—'*pūyāni*' is another reading;—'*rochanā*', the yellow pigment in the cow's eyes;—all these should be shown to the owner of the cattle;—when these die; and other parts of its body also should be brought up; such as the horns, hoofs and so forth, which would indicate the particular animal that may have died. If we read '*Aṅkāmshcha*,' it would mean the marks made on the body of the animal should be shown; in the reading '*aṅkāni*' or '*aṅgāni,*' the meaning would be that while showing the marks, he should hand over the ears &c.

It is quoted in *Vivādaratnākara* (p. 175), which notes that all that is meant by mentioning the 'ears' &c. is that the distinguishing features of the dead animal should be shown. It explains '*mṛtēṣu*' as 'in the case of those dying at a distance', and '*aṅgāni*' as such comparatively lasting parts of the body as the horns and so forth. It notes that '*aṅgādi*' is another reading for '*aṅgāni*', in which case '*ādi*' stands for such other *signs of this animal* as may be well known.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 265), as laying down that in the case of animals dying by chance, its ear &c. should be shown to the owner;—in *Vyavahāramayūkha* (p. 96), as laying down sure evidence of the death of cattle; it explains '*aṅka*' as the horn and so forth, 'as explained by Madana';—and in *Vīramitrodaya* (Vyavahāra, 137 a), which notes the readings '*aṅgādi*', '*aṅgāni*' and '*aṅkādi*',—it explains '*aṅka*' as 'such marks of recognition as the horn, the ears and so forth',—and adds that '*ādi*' is meant to include *witnesses*.

VERSE CCXXXV

This verse is quoted in *Aparārka* (p. 773):—in *Vivādaratnākara* (p. 175), which notes that 'goats and sheep' stand for all such animals as are liable to be attacked by wolves'; and explains '*Samruddhē*' as *attacked*;—in *Parāsharamādhava* (Vyavahāra, p. 265), which adds the following notes:—'*Anāyati*', not coming to ward off the attack,—'*yām*', animal belonging to the category of 'goats and sheep';—this pertains to cases where the attack takes place in easily accessible places; in the case of its coming in a place which is inaccessible, no blame attaches to the keeper;—in *Kṛtyakalpataru* (105 b);—and in *Vīramitrodaya* (Vyavahāra, 137 a), which explains '*anāyati*' as 'if he does not come to avert the danger.'

VERSE CCXXXVI

This verse is quoted in *Vivādaratnākara* (p. 175), which explains '*mithaḥ*' as 'herded together',—'*tatra*' *i. e.*, on the death of the cow;—in *Parāsharamādhava* (Vyavahāra, p. 265), which explains '*avaruddhānām*' as 'herded together by the keeper';—and in *Aparārka* (p. 773).

VERSE CCXXXVII

This verse is quoted in *Aparārka* (p. 774), which adds the following notes:—'*Shamyā*' is the piece of wood which serves as the bolt keeping the bullock fixed to the yoke,—and the distance covered by the throwing of this piece of wood is what is called '*Shamyāpāta*.'

It is quoted in *Vivādaratnākara* (p. 231), which, reading '*Samyāpātāḥ*' (in place of '*Shamyāpātāḥ*') notes that the '*Sami*' is a wooden bolt, and three times the distance covered by the throwing of it should be the extent of the pasture-land round the village, and three times this should be the pasture-land surrounding a city.

It is quoted in *Vyavahāramayūkha* (p. 96), which explains '*paīhāra*' as 'land reserved for the grazing of cattle';—and in *Vyavahāra-Bālambhaṭṭī* (p. 817).

VERSE CCXVIII

This verse is quoted in *Mitākṣarā* (2. 162), to the effect that this impurity pertains only to cases where the crops are not fenced.

VERSE CCXXXIX

This verse is quoted in *Mitākṣarā* (2. 162) as laying down the necessity of fencing fields and gardens; and *Bālambhaṭṭī* adds the following notes:—'*Tatra*', round the field,—the fence should be so high that even a tall animal

like the camel should not be able to see the crops from the other side;—'*mukhānugam*', enabling the mouth of the dog or the hog to reach the crops,—'*mukhonantam*' is another reading;—the meaning is as follows:—One should build a fence, like a wall, round the field, which should be so high that the camel may not be able to see the crops; and if there are any holes there, large enough to enable the dog or the hog to thrust its mouth into it, then all these should be securely closed up: If we read '*vā vārayēt*', then the second half is to be taken as laying down another method of having the fence.

VERSE CCXL

'*Vārayēt*'—Rāmachandra reads '*chārayēt*' and takes the whole verse as a single sentence—'If the cattle-keeper *takes the cattle to graze* in a field that is fenced, he shall be fined along with his master.'

This verse is quoted in *Vivādaratnākara* (p. 232), which reads '*chārayēt*' for '*vārayēt*'; it explains the meaning of the verse to be—'The field on the road-side or on village precincts being duly fenced, if its crops are eaten (this clause is to be added), then the keeper of the cattle is to be fined one hundred (*paṇas*), and the stray cattle is to be caught and tied up.'

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 266), which adds the following notes:—When a field on the road-side has been duly fenced, if cattle break through the fence and destroy the crops, the keeper of the cattle is to be fined a hundred *paṇas*; similarly when a field on the precincts of a village has been duly fenced, if cattle break into it and eat the crops, the keeper is to be fined a hundred *paṇas*. This indicates that there is to be no punishment if the field is unfenced.

It is quoted in *Aparārka* (p. 771), which explains the meaning to be that when the field on the road-side and other such places has been duly fenced, if it is damaged by

cattle which is attended by their keeper, then the keeper is to be fined one hundred; but if the cattle is unattended it shall be driven off;—and in *Vīramitrodaya* (Vyavahāra, 137 b), which explains '*pathi kṣētrē*' as 'in a field close by the path,'—and '*grāmāntīyē*' as 'lying on the outskirts of the village.'

VERSE CCXLI

This verse is quoted in *Aparārka* (p. 769), which adds the following—'The meaning of the verse is as follows:—With the exception of those fields which have been specifically mentioned by Manu to be such that for damaging their crops cattle are *not* to be punished;—if the crops of any other fields happen to be damaged, then the keeper is to be fined one *kārṣāpaṇa* and a quarter';—this should be understood as referring to repeated and serious damage:—'and in all cases of damage to crops by cattle, the estimated produce of the field damaged should be given to the owner.'

It is quoted in *Vivādaratnākara* (p. 234), which adds the following notes:—'*Anyēṣu*,' in the case of fields other than those lying on the outskirts of the village and so forth;—the 'cattle' (to be fined) should here be taken as standing for the *keeper* of the cattle;—it being impossible for the *cattle* to pay a fine; the fine should be understood to be *a paṇa and a quarter* for each head of cattle;—and in *Vivādachintāmaṇi* (Calcutta, p. 65), which explains '*anyēṣu*,' as 'lying at a distance.'

VERSE CCXLII

This verse is quoted in *Vivādaratnākara* (p. 239), which explains '*dēva-pashu*' as 'cattle dedicated to the gods';—in *Aparārka* (p. 771);—in *Parāsharamādhava* (Vyavahāra, p. 268), which explains '*vṛṣa*' as (*a*) '*mahokṣa*,' *i. e.*, 'large bull,' or (*b*) 'bulls dedicated by the

rite called *vṛṣotsarga'*;—and in *Smṛtitattva* (p. 530), which adds that the cattle mentioned here, if they do any damage, are simply to be driven away;—and in *Vyavahāra-Bālambhaṭṭī* (p. 811);—and in *Vivādachintāmaṇi* (Calcutta p. 68), which explains '*vṛṣān*' as 'breeding bulls.'

VERSE CCXLIV

This verse is quoted in *Vivādaratnākara* (p. 176);—and in *Vīramitrodaya* (Vyavahāra, 139a).

VERSE CCXLV

This verse is quoted in *Vivādaratnākara* (p. 201), which adds the following notes:—'*Nayēt*', 'should find out';—'*sētu*' here stands for any mark of boundary,—where these are '*saprakāsha*,' *i. e.*, quite perceptible by reason of water having dried up;—the word '*Jyaiṣṭha*' also should be taken as standing for any time which makes it possible for the boundary-marks to be perceived.

It is quoted in *Aparārka* (p. 758), which adds the following notes:—The term '*grāma*' should be taken including cities, fields and houses in regard to which boundary-disputes arise, so that boundary-disputes fall into these four classes;—when the text mentions the month of '*Jyēṣṭha*', it does not mean that it must be done during that month; all that it means to imply is *convenience*, that month being the most convenient for the purpose of determining boundaries;—'*sētu*' stands for bunds and other boundary-marks;—in *Vivādachintāmaṇi* (p. 92);—and in *Vīramitrodaya* (Vyavahāra, 142 a), which says that the month of '*Jyēṣṭha*' is mentioned only by way of illustration; all that is meant is that it shall be done at a time when the boundary-marks may be perceptible,—and that '*grāma*' stands for *city* also.

VERSE CCXLVI

This verse is quoted in *Mitākṣarā* (2. 151) as describing *visible* boundaries;—in *Vivādaratnākara* (p. 202);—in *Parāsharamādhava* (Vyavahāra, p. 270);—in *Vivādachintāmaṇi* (p. 73);—and in *Vīramitrodaya* (Vyavahāra, 139 b).

VERSE CCXLVII

This verse is quoted in *Vivādaratnākara* (p. 202), which adds the following notes:—'*Gulmāḥ*', branchless shrubs,—'*vallyaḥ*'; the *guḍūchī* and other creepers,—'*sthalāni*', artificial earth-mounds,—'*kubjaka gulma*', bushes of *kubjaka* (Rose).

It is quoted in *Mitākṣarā* (2. 151), whereon *Bālambhaṭṭī* has the following notes:—'*Gulma*' is shrub without branches, or merely grass-clump,—'*sthala*' is artificially elevated ground,—'*daṇḍakagulma*' (which is one reading for '*kubjakagulma*') is not the right reading, the correct one being '*kupyakagulma*', which means 'such shrubs as are related to (used in the cleaning and polishing of) copper and other metals (except gold and silver)';—'*tathā*', *i. e.*, 'on this being done';—and in *Vivādachintāmaṇi* (p. 93).

VERSE CCXLVIII

This verse is quoted in *Vivādaratnākara* (p. 202), which adds the following notes:—'*Taḍāga*', large water-reservoirs, —'*vāpī*', smaller tanks,—'*udapāna*' wells,—'*prasravaṇa*', water-streams other than rivers.

It is quoted in *Mitākṣarā* (2. 151), where *Bālambhaṭṭī* adds the following notes:—'*Udapāna*', well,—'*vāpī*', long ponds with stone-walls,—'*prasravaṇa*', springs;— and in *Vivādachintāmaṇi* (p. 93).

VERSE CCXLIX

This verse is quoted in *Mitākṣarā* (2.151), where *Bālambhaṭṭī* adds the following notes:—'*Upachchhannāni*,' almost hidden,—'*nityam*', at all times,—'*viparyayam*', mistake,—this indicates the reasons for establishing other boundary marks.

It is quoted in *Vivādaratnākara* (p. 203), which explains '*Upachchhannāni*' as *hidden*,—and '*anyāni*' as standing for 'stones' and other things mentioned in the following verses;—and in *Vivādachintāmaṇi* (p. 93).

VERSE CCL

This verse is quoted in *Vivādaratnākara* (p. 203), which adds the following notes:—'*Kāpālikā*' is *karparā*, tiles,—'*aṅgāra*', extinguished cinders, known as '*koila*,' *coal*,—'*sharkarā*' is small pieces of broken earthenware.

It is quoted in *Mitākṣarā* (2.151);—and in *Vivādachintāmaṇi* (p. 93).

VERSE CCLI

"According to Kullūka, who relies on a passage of Bṛhaspati, these objects are to be placed in jars." (Buhler.)

This verse is quoted in *Mitākṣarā* (2-151), whereon *Bālambhaṭṭī* has the following notes:—'*Yāni*' other things similar to those just mentioned,—'*sīmāyām*', on the boundary that has got to be marked,—'*sandhi*', meeting point of the boundaries.

It is quoted in *Vivādaratnākara* (p. 203), which adds the following notes:—'*Evamprakārāṇi*,' such as pebbles and so forth;—and in '*Vivādachintāmaṇi*' (p. 93).

VERSE CCLII

This verse is quoted in *Mitākṣarā* (2. 151), which adds the following explanation:—'By means of these marks, visible and invisible, as indicated by his ministers and others, the king should determine the boundary for those quarrelling over it.'

It is quoted in *Vivādaratnākara* (p. 204), which adds the following notes:—'*Satatam upabhuktyā*', by long unbroken possession—'he should determine', '*nayēt*';—'*udakasyāgamaḥ*' is flowing current of water;—in *Vivādachintāmaṇi* (p. 93);—in *Kṛtyakalpataru* (110 b);—and in *Vīramitrodaya* (Vyavahāra, 139b).

VERSE CCLIII

This verse is quoted in *Mitākṣarā* (2. 152), which notes that the primary course is to settle the boundary on the evidence of witnesses, and it is only the secondary course to settle it according to the advice of *sāmantas*.

It is quoted in *Vivādaratnākara* (p. 205), which explains '*sākṣipratyayaḥ*' as 'decision dependent upon witnesses;'—in *Vyavahāra-Bālambhaṭṭī* (p. 790);—and in *Kṛtyakalpataru* (110b).

VERSE CCLIV

This verse is quoted in *Vivādaratnākara* (p. 205), which adds the following notes:—'*Grāmēyaka*' are 'village-residents,'—their '*kula*' means 'crowd',—*vivādinaḥ*', 'of the disputants', is to be construed with '*samakṣam*', 'in the presence of.'

It is quoted in *Mitākṣarā* (2. 151) to the effect that the witnesses and *Sāmantas* should be put on oath and then questioned regarding the boundary, in the presence of corporations, guilds and so forth. *Bālambhaṭṭī* has the following notes:—'*Grāmēyakāḥ*' are the residents of the villages,—their '*kula*' are *crowds*; or '*kula*' may be taken as standing for guilds and corporations &c.,—'*Sīmāni*,' 'in regard to the boundary.'

It is quoted in *Aparārka* (p. 759);—in *Kṛtya-kalpataru* (p. 111 a), which explains '*grameyaka*' as 'inhabitant of the village';—and in *Vīramitrodaya* (Vyavahāra, 141a).

VERSE CCLV

This verse is quoted in *Aparārka* (p. 759);—in *Mitākṣarā* (p. 152), to the effect that when the witnesses thus questioned unanimously declare the boundary point, the king shall, for fear of the settlement being forgotten, record this settlement in writing, setting forth therein all the boundary marks shown by them as also the names of the witnesses.

It is quoted in *Vivādaratnākara* (p. 205);—in *Kṛtya-kalpataru* (111 a);—and in *Vīramitrodaya* (Vyavahāra, 141 a).

VERSE CCLVI

This verse is quoted in *Mitākṣarā* (p. 152), to the effect that the witnesses, the Sāmantas and others should indicate the boundary after being put on oath.

It adds that the plural number in '*nayeyuḥ*' indicates that the boundary cannot be determined on the basis of only *two* witnesses; the admission of one being permitted by Nārada.

Bālambhaṭṭī adds the following notes:—'*Svaiḥ svaiḥ*' means 'by the deeds of the caste to which each of them belongs',—'*urvīm*', a piece of earth,—'*tām*' (which is its reading for '*tam*') boundary,—'*Samañjasam*' is an adverb modifying the verb '*nayeyuḥ*.'

It is quoted in *Aparārka* (p. 762);—in *Kṛtyakalpa-taru* (p. 111 b);—and in *Vīramitrodaya* (Vyavahāra, 141 a).

VERSE CCLVII

This verse is quoted in *Mitākṣarā* (2. 153), as laying down the penalty for witnesses lying in connection with boundaries;—in *Vivādaratnākara* (p. 211), which explains '*Satyasākṣinaḥ*' as 'those persons who depose truthfully to the boundary,'—and '*dvishatam*' as 'two hundred *paṇas*';—in *Vyavahāramayūkha* (p. 97);—in *Vivādachintāmaṇi* (p. 95);—in *Kṛtyakalpataru* (112 a);—and in *Vīramitrodaya* (Vyavahāra, 141 a).

VERSE CCLVIII

"Men from the four surrounding villages are meant, as Kullūka suggests. The correctnes of this opinion is proved by the fact that the land grants usually mention the four boundaries of the villages given away."—Buhler.

This verse is quoted in *Mitākṣarā* (2. 152), which remarks that neighbours are to be called in only in the absence of regular witnesses. *Bālambhaṭṭī* adds the note that the number 'four' stands for any number from *four* upwards,—and that the epithet '*prayatāḥ*' precludes the calling of wicked men.

It is quoted in *Aparārka* (p. 760);—and in *Vivādaratnākara* (p. 206), which adds the following notes:—'*Grāmāḥ,*' villagers,—'*simāntavāsinaḥ,*' persons living near (the disputed boundary),—'*vinirṇayam kuryuḥ,*' should determine the boundary on the basis of the tradition current among them. It explains '*sāmanta*' as 'persons living near the disputed boundary.'

Aparārka (p. 759) has explained the term '*sāmanta*' as 'people seen near the spot,' '*samantataḥ yē upalakṣyantē.*' Hence Medhātithi's reading '*sāmantavāsinaḥ*' is to be explained as '*grāmasya samantāt vāsinaḥ,*' 'people living near about the village.'

It is quoted in *Kṛtyakalpataru* (111a).

VERSE CCLIX

This verse is quoted in *Vivādaratnākara* (p. 209), which explains '*maulāḥ*' as 'persons who have lived inthe village ever since it came into existence,'—and '*anuyuñjīta*' as 'should question';—in *Parāsharamādhava* (Vyvahāra, p. 272);—in *Vyavahāra-Bālambhaṭṭī* (p. 790);—in *Kṛtyakalpataru* (111b);—and in *Vīramitrodaya* (Vyavahāra, 140 b), which says that the foresters and others are to be asked only when there are no such persons available as are cultivators of lands lying near the disputed boundary.

VERSE CCLX

'*Vanāchāriṇaḥ*'—'Those who roam about forests in search of flowers, fruits and fuel' (Medhātithi);—'*shabaras* and other foresters' (Nārāyaṇa).

Medhātithi does not read '*shatashaḥ*' as Hopkins says.

This verse is quoted in *Mitākṣarā* (2. 152), on which *Bālambhaṭṭī* has the following notes:—'*Vyādhān*,' fowlers, —'*shākunikān*,' those who live by killing birds,—'*kaivartān*,' those who live by digging tanks etc.,—'*mūlakhātakān*,' those living by digging up the roots of trees etc.,— '*vyālagrahān*,' serpent-catchers,—'*uñchhavṛttinaḥ*' those who live by gleaning corn,—'*vanagocharān*,' those who roam about in forests in search of flowers, fruits and such things.

It is quoted in *Vivādaratnākara* (p. 209);—in *Parāsharamādhava* (Vyavahāra, p. 272), which adds that '*anyān*' includes persons whose business it is to dig up and raise boundary marks;—in *Kṛtyakalpataru* (111 b);—and in *Vīramitrodaya* (Vyavahāra, 140 b).

VERSE CCLXI

This verse is quoted in *Vivādaratnākara* (p. 210);—and in *Kṛtyakalpataru* (111 b).

VERSE CCLXII

This verse is quoted in *Vivādaratnākara* (p. 218)—and in *Vivādachintāmaṇi* (Calcutta, p. 62).

VERSE CCLXIII

This verse is quoted in *Vivādaratnākara* (p. 211), which adds the following notes:—'*Sētu*,' boundary,—'*pṛthak pṛthak*,' each severally, each one individually being the 'witness;'—in *Vivādachintāmaṇi* (p. 95);—and in *Kṛtyakalpataru* (112a).

VERSE CCLXIV

This verse is quoted in *Mitākṣarā* (2.155), according to which *ajñānāt* is meant to cover those cases where a man takes possession of another's garden &c. under the impression that they really belong to himself; in which case the fine is to be only two hundred. *Bālambhaṭṭī* has the following notes:—'*Bhīṣayā*,' threatening with dangers from some other source; this includes *greed* also.

It is quoted in *Avarārka* (p. 766);—in *Vivādaratnākara* (p. 222), which explains '*bhīṣayā*,' as 'by arousing fear in him,'—'*ajñānāt*' as 'through mistake';—in *Vyavahāramayūkha* (p. 98);—in *Vivādachintāmaṇi* (Calcutta, p. 64), which explains that 'if one robs the house after having threatened the owner, the fine is only 500 *paṇas*;'—and in *Vīramitrodaya* (Vyavahāra, 143 b).

VERSE CCLXV

This verse is quoted in ***Mitākṣarā*** (2.153), to the effect that between the two villages (disputing over their boundary), the king shall allot the disputed plot to that one to which it would be more useful than to the other.

It is quoted in *Aparārka* (p. 764), which adds the following notes :—'*Aviṣahyā*,' without any means of determination, in the shape persons or proofs,—'*pravishēt*' (which is its reading for '*pradishēt*'), is equivalent to '*pravēshayēt*,' put into possession,—'*upakārāt*,' on the ground of utility.

It is quoted in ***Vivādaratnākara*** (p. 216), which adds the following notes :—'*Aviṣahyā*', unascertainable in the absence of witnesses,—'*ēkēṣām pradishēt upakārāt*,' he should give it to one party, on the ground of 'utility' *i. e.*, to that party which is likely to derive greater benefit from the land in dispute ; when this benefit is found to be equally possible for both parties, then he should divide the land between both.

It is quoted in *Parāsharamādhavā* (Vyavahāra, p. 275), which explains '*aviṣahyā*' as 'there being neither witnesses nor any other indications helping to determine it;'—in *Nṛsimhaprasāda* (Vyavahāra, 31a) ;—and in *Vīramitrodaya* (Vyavahāra, 142,) which explains '*aviṣahyāyam*' as 'that for which no determinent is available in the shape either of witnesses or marks.'

VERSE CCLXVII

This verse is quoted in *Aparārka* (p. 808), which adds that '*vadha*' here means 'cutting off the tongue';— in ***Parāsharamadhava*** (Vyavahāra, p. 295) ;— in ***Mitākṣarā***, (2.207), where *Bālambhaṭṭī* adds the following notes :— '*Adhyardha*,' 150,—whether it should be 150 or 200 in any particular case is to depend upon the lightness or gravity of the offence,—'*vadha*,' beating and so forth.

It is quoted in *Vivādaratnākara* (p. 250), which adds the following notes:—'*Ākrushya*' stands for the 'middle' kind of defamation—says *Pārijāta*;—'*adhyardham shatam*', 150,—'*dvē vā*', this alternative is prescribed in view of the comparative gravity of the defamation;—'*vadha*', beating, cutting off of the tongue and so forth.

It is quoted in *Vyavahāramayūkha* (p. 99);—and in *Nṛsimhaprasāda* (Vyavahāra, 44 b);—in *Vivādachintāmaṇi* (Calcutta, p. 70), which explains '*adhyardham*' as 'one and a half', and '*vadha*' as 'beating', and says that the punishment, in the case of the Vaishya and the Shūdra also, is for defamation;—and in *Vīramitrodaya* (Vyavahāra, 149 a).

VERSE CCLXVIII

This verse is quoted in *Mitākṣarā* (2. 207), to the effect that the Brāhmaṇa is to be fined 50 for insulting a Kṣattriya, 25 for insulting a Vaishya and 12½ for insulting a Shūdra;—in *Aparārka* (p. 808), to the same effect, adding that so many *paṇas* are meant;—and in *Vivādaratnākara* (p. 151), which adds that '*abhishamsana*' means 'defaming,' 'insulting.'

VERSE CCLXIX

This verse is quoted in *Vivādaratnākara* (p. 149), which adds the following notes:—No special stress is meant to be laid here on the mention of the 'twice-born' (what is stated being equally applicable to all castes);—'*vyatikramē*' means *defamation*, other than the divulging of *a secret*, which latter is what is spoken of by the phrase '*vādē avachanīyē*.'

It is quoted in *Vīramitrodaya* (Vyavahāra, 49 a).

VERSE CCLXX

This verse is quoted in *Aparārka* (p. 809);—and in *Vivādaratnākara* (p. 153), which adds the following notes:—'*Ēkajāti*', 'once-born', is the *Shūdra*, since he has no *upanayana* (which is the *second birth*),—'*dāruṇayā*', heart-rending, insinuating a heinous crime and so forth,—'*jaghanyaprabhavaḥ*', the Shruti having described the *Shūdra* as born from the feet. This implies that in the case of the mixed castes insulting the twice-born also, the same penalty is meant, since these also are 'low-born.'

Bālambhaṭṭī (on 1. 107) remarks that, inasmuch as in verse 177 the cutting of the tongue is excluded in the case of the Shūdra insulting the Vaishya, what is said in the present verse must be restricted to the Shūdra insulting either a Brāhmaṇa or a Kṣattriya.

VERSE CCLXXI

This verse is quoted in *Vivādaratnākara* (p. 153), which adds the following notes:—'*Abhidrohēṇa*', in an extremely insulting manner,—'*ayomayaḥ*', made of iron,—'*shaṅkuḥ*', nail.

It is quoted in *Aparārka* (p. 809), which says that this is meant for very frequently repeated offence.

VERSE CCLXXII

Cf. 11 115.

This verse is quoted in *Aparārka* (p. 809), which adds that '*asya*' stands for the *Shūdra*;—and in *Vivādaratnākara* (p. 254).

VERSE CCLXXIII

Cf. 2. 19-11.

'*Karma shārīram*'—'With reference to occupation *and* to the body' (Medhātithi);—'bodily sacraments' (Kullūka and others).

This verse is quoted in *Vivādaratnākara* (p. 254), which adds the following notes :—'*Karma*,' austerities and the like; —'*shārīram*,' limbs of the body,—'*vitathēna*,' falsely,— the meaning being that if one, through arrogance, spreads false reports regarding the learning, country, caste, austerities, and limbs of another, he shall be fined 200. The Instrumental ending in '*Vitathēna*' is in accordance with *Pāṇini's Sūtra* '*Prakṛtyādibhya upasaṅkhyānam*';—'*Shruta*', 'learning' and the rest are mentioned by way of illustration of the false reports; *e. g.*—'This man has not learnt the Veda,' 'he is not an inhabitant of Āryāvarta,' 'he is not a Brāhmaṇa,' 'he has performed no austerity at all,' 'his skin is not free from disease' and so forth.—'*Darpa*' stands for the high opinion that one has in regard to his own qualifications and consequently the low opinion that he has with regard to other persons.

VERSE CCLXXIV

This verse is quoted in *Mitākṣarā* (2. 204), which notes that this rule refers to a case where the defamer is a very wicked person; and *Bālambhaṭṭī* has the following notes:— '*Tathyēna*,' even in truth,—'*kārṣāpaṇāvaram*,' at least one *kārṣāpaṇa*, never less than that; this refers to cases where a wicked and ill-behaved person insults a caste-fellow.

It is quoted in *Aparārka* (p. 806), which adds that this refers to a case where the insulter is a man with very superior qualifications, or where the motive of insulting is very insignificant.

It is quoted in *Vivādaratnākara* (p. 247), which explains '*kārṣāpaṇāvaram*' as 'that than which one *kārṣāpaṇa* is lower,' i. e., 'two *kārṣāpaṇas*';—in *Parāsharamādhava* (Vyavahāra, p. 295), which adds that this refers to an extremely wicked person;—in *Nṛsimhaprasāda* (Vyavahāra, 44 b);—and in *Vīramitrodaya* (Vyavahāra, 150 a).

VERSE CCLXXV

'*Ākṣārayan*'—'Defames, by causing dissension' (Medhātithi),—'accuses of a heinous crime' (Govindarāja, Kullūka and Rāghavānanda),—'accuses of incest' (Nārāyaṇa),—'makes them angry' (Nandana).

This verse is quoted in *Mitākṣarā* (2. 204), which (reading '*Shvashuram*' for '*tanayam*') adds that this refers to cases where the wife is *innocent* of what is said against her, and where the mother and the rest are even *guilty* of what is alleged. *Bālambhaṭṭī* adds the following notes:—'*Ākṣārayan*,' defaming,—'*adadat*,' not leaving in favour of;—what *Mitākṣarā* says in regard to this rule answers the objection taken against it by Kullūka, that some explanation should be found for the same penalty being prescribed for insulting all the persons mentioned here;—Medhātithi, on the other hand, adopting the reading '*tanayam*,' has explained '*ākṣārayan*' as *causing dissension* among the persons mentioned.

It is quoted in *Vīramitrodaya* (Vyavahāra, 149 b), which explains '*bhrātaram*' as 'elder brother,' and adds that this refers to cases where the elders have done some mischief, and the wife has done nothing wrong;—in *Parāsharamādhava* (Vyavahāra, p. 295), which adds the same note as *Mitākṣarā*;—and in *Vyavahāramayūkha* (p. 99), which adds that the 'brother meant here is the *elder* one, since he is mentioned along with the father and the rest,' and adds that *Mitākṣarā* and other works have declared that this refers to the wife only when she is innocent, and to the mother and others even when they are guilty.

It is quoted in *Vivādaratnākara* (p. 250), which reads '*tanayam*,' and explains '*ākṣārayan*' as 'subjecting to insult';—and in *Nṛsimhaprasāda* (Vyavahāra, 44 b).

VERSE CCLXXVI

This verse is quoted in *Vivādaratnākara* (p. 255), which adds the following explanations:—In a case where a Brāhmaṇa and a Kṣattriya have insulted one another, the 'first amercement' on the latter.—According to *Bālambhaṭṭī* (2. 207) the rule refers to cases where the defamtion is in regard to a heinous offence;—It is quoted in *Vivādachintāmaṇi* (Calcutta, p. 71), which says that this refers to cases of mutual defamation between the Brāhmaṇa and the Kṣattriya, and adds that the same law holds good as between the Vaishya and the Shūdra also;—and in *Vīramitrodaya* (Vyavahāra, 150 a).

VERSE CCLXXVII

This verse is quoted in *Vivādaratnākara* (p. 256), which adds the following:—The rule laid down in the preceding verse is applicable to the Vaishya and the Shūdra also;—'*Svajātimprati*'—'as between persons of the same caste' (the punishment is to be inflicted) '*tattvataḥ*,' in accordance with the superiorty or inferiority of position and qualifications;—'*chhēdavarjam*', this precludes the cutting of the tongue.

It is quoted in *Mitākṣarā* (2. 207), to the effect that when the Vaishya abuses the Shūdra, he is to be fined 50 *paṇas*. *Bālambhaṭṭī* has the following notes:—'*Viṭshūdrayoḥ*,' in the case of the Vaishya and the Shūdra—'*Svajātim prati*'—insulting each other,—'*ēvamēva*,' the case is to be treated as in the case of the Brāhmaṇa and the Kṣattriya,—*i. e.*, when the Vaishya insults the Shūdra, he should pay the 'first amercement,' and when the Shūdra insults the Vaishya, he should pay the 'middle amercement,'—this should be the penalty inflicted, and there is to be no cutting of the tongue;—'*tattvataḥ*,' this is the legal punishment.—This verse, as also the preceding one, refers to a case where the defamation is in regard to a heinous offence.

It is quoted in *Vīramitrodaya* (Vyavahāra, 150 a).

VERSE CCLXXIX

This verse is quoted in *Vivādaratnākara* (p. 258), which explains '*himsyāt*,' as 'strikes,'—'*shrēyāmsam*' (which is its reading for '*chēchchrēṣṭham*') as 'one of the three higher castes,'—and '*antyajaḥ*' as the 'Shūdra';—and in *Vīramitrodaya* (Vyavahāra, 146 b).

It is quoted in *Vyavahāramayūkha* (p. 100);—in *Parāsharamādhava* (Vyavahāra, p. 288);—in *Aparārka* (p. 813), to the effect that the limb should be cut off, if a Shūdra causes pain to a Brāhmaṇa, or a Kṣattriya or a Vaishya;—and in *Mitākṣarā* (2. 215), to the effect that if a Shūdra causes pain to the Brāhmaṇa, or to the Kṣattriya, or to the Vaishya, his limb should be cut off; and adds that inasmuch as this lays down the cutting of the limb of a Shūdra who strikes any *twice-born* person, it follows, from the parity of reasoning, that this same punishment is to be inflicted upon the Vaishya striking the Kṣattriya. *Bālambhaṭṭī* has the following notes:—'*Shrēyāmsam*,' higher caste, twice-born caste,—'*antyaja*,' he who is born of the *lower-most* ('*antya*') limb, or one born of the lowest caste,—*i.e.*, the Shūdra. This same rule is applicable also to the Vaishya striking the Kṣattriya, as the former is '*antyaja*' 'low-born,' in comparison with the latter, who therefore is '*shrēyān*,' 'superior.'

It is quoted in *Nṛsimhaprasāda* (Vyavahāra, p. 44 b);—and in *Vivādachintāmaṇi* (Calcutta, p. 75), which explains '*shrēyāmsam*' (which is its reading for '*shrēṣṭham*') as 'the three higher castes,' and '*antyaja*' as '*Shūdra.*'

VERSE CCLXXX

This verse is quoted in *Vivādaratnākara* (p. 268);—in *Parāsharamādhava* (Vyavahāra, p. 288), which adds

that, though in the case of other castes raising a weapon to strike one of a higher caste, the penalty is to be the 'first amercement,' yet for the Shūdra it has to be the cutting of the hand and other limbs.

This is quoted in *Aparārka* (p. 814);—in *Mitākṣarā* (2. 215), to the effect that in the case of the Shūdra for merely raising a weapon, the hand is to be cut off;—in *Vivādachintāmaṇi* (Calcutta, p. 75);—and in *Vīramitrodaya* (Vyavahāra, 146 b).

VERSE CCLXXXI

This verse is quoted in *Aparārka*, (p. 814);— and in *Vivādaratnākara* (p. 268), which adds the following notes:—'*Sahāsanamabhiprēpsuḥ*' sitting on the same seat,—'*abhiprēpsu*' (lit. *desirous of getting at*) standing here for actually *getting at* itself,—the man sitting upon the same seat with his superior should be 'branded on his hip and banished';—'*utkṛṣṭa*,' the Brāhmaṇa, '*apakṛṣṭaja*,' the Shūdra,—'*kṛtāṇkaḥ*, branded with red hot iron,—'*sphicha*,' a part of the loin; —and in *Vivādachintāmaṇi* (Calcutta, p. 75), which says that the 'branding' is to be done with iron, and that '*sphicha*' is a part of the waist.

VERSE CCLXXXII

This verse is quoted in *Vivādaratnākara* (p. 268), which adds the following notes:—'*Āvaniṣṭhīvato darpāt*', through arrogance spitting on the superior,—'*avamūtrayataḥ*,' sprinkling urine,—'*avashardhayataḥ*,' passing wind through the anus with a loud sound;—in *Aparārka* (p. 814), which takes it as prescribing the penalty for the *Shūdra* doing these things upon twice-born persons;—in *Parāsharamādhava* (Vyavahāra, p. 288);—in *Mitākṣarā*, (2. 115) where *Bālambhaṭṭī* remarks that the acts here mentioned are indications of disregard and contempt;—and in *Vivādachintāmaṇi* (Calcutta, pp. 75 and 73).

VERSE CCLXXXIII

It is difficult to see why Hopkins calls the reading '*dāḍhikāyām*,' 'obscure.'

This verse is quoted in *Aparārka* (p. 814), which adds the following notes :—'*Dāḍhikāyām*'—on the beard,—'*Vṛsaṇēṣu* scrotum and the rest; if the scrotum *alone* were meant, then the plural ending could not be justified;— in *Vivāda-ratnākara* (p. 268), which remarks that the dual ending has been used in '*hastau*' with a view to indicate that *both hands* are to be cut off even though the beard be held by one only; and it explains '*dāḍhikā*,' as beard'—and in *Vivāda-chintāmaṇi* (Calcutta, p. 76), which explains these two verses to mean that 'if a Shūdra insults a man of any of the higher castes by spitting at him, his lips should be cut off —if by urinating on his body, his urinary organ should be cut off,—if by passing wind over him, the anus should be cut off,—and if by catching hold of his hair, then his hands should be cut off.'

VERSE CCLXXXIV

"According to Rāghavānanda the rule refers to Shūdras assaulting Shūdras. According to Nārāyaṇa, the last offender's property shall be confiscated.'—Buhler.

This verse is quoted in *Vivādaratnākara* (p. 164), which remarks that in view of the law laid down by Viṣṇu, that for causing bleeding the fine shall be 64 *paṇas*,—the penalty here laid down should be understood to be applicable to cases where there is much bleeding caused by the tearing of the skin.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 287); —in *Aparārka* (p. 815) which adds that, the bleeding is due to grievous hurt, then the fine is to be 100, otherwise 64;—in *Mitākṣarā* (2. 218), where *Bālambhaṭṭī* remarks that the penalty here laid down applies to cases where the hurt has been inflicted on some vital part of the body;— and in *Vivādachintāmaṇi* (Calcutta, p. 74), which explains '*niṣka*' as equivalent to four '*suvarṇas*.'

VERSE CCLXXXV

"According to Govindarāja the fine for injuring trees which give shade only is to be very small; in the case of flower-bearing trees, middling; and in the case of fruit trees, high."—Buhler.

This verse is quoted in *Vyavahāramayūkha* (p. 100);—and in *Aparārka* (p. 819).

VERSE CCLXXXVI

This verse is quoted in *Vivādaratnākara* (p. 266), which adds that '*duḥkhāya*' means 'with the intention of giving pain'; and the addition of this implies that there is no crime if the hurt is caused by chance;—and in *Vivādachintāmaṇi* (Calcutta, p. 75), which explains '*duḥkhāya*' as 'with the intention of causing pain.'

VERSE CCLXXXVII

'*Prāṇa*'—'vital strength' (Medhātithi);—'breathing power' (Govindarāja and Rāghavānanda).

This verse is quoted in *Vivādaratnākara* (p. 270);—and in *Vyavahāra-Bālambhaṭṭī* (p. 912).

VERSE CCLXXXVIII

This verse is quoted in *Aparārka* (p. 820);—in *Vivādaratnākara* (p. 352), which adds that each case has to be taken on its merits, in relation to the quality of the property damaged;—in *Mitākṣarā* (p. 264);—and in *Vivāda-chintāmaṇi* (p. 151).

VERSE CCLXXXLIX

This verse is quoted in *Vivādaratnākara* (p. 352), which adds the following notes:—'*Chārmikam*', shoes and

other leather goods,'—some people explain that in the expressions '*charmachārmikam*', the first '*charma*' serves the purpose of making the meaning clearer,—'*kāṣṭhamayam*', the ***Prastha*** and such things,—'*loṣṭramayam*', the jar and such things,—the fine equal to five times the value of the flowers etc. is one that has been laid down by Bṛhaspati also, but elsewhere Manu has laid down the fine to be hundred and more times the value of the flower etc.,—and these are to be reconciled by the view that the exact fine in each case is to be determined by the quality of the flower etc., damaged;—it has to be noted that the satisfaction of the injured party has to be secured in these cases also.

It is quoted in *Aparārka* (p. 820).

VERSE CCXC

This verse is quoted in *Vivādaratnākara* (p. 280), which adds the following notes:—'*Yāna*', the chariot and the rest,—'*yantṛ*', the charioteer,—'*ativartanāni*', 'lying beyond punishment', i. e., not to be punished;—and in *Vyavahāra-Bālambhaṭṭī* (p. 1040).

VERSES CCXCI—CCXCII

These verses are quoted in *Aparārka* (p. 863);—in *Mitākṣarā* (p. 299), to the effect that the man is not liable to punishment as the damage is not due to any act of his. ***Bālambhaṭṭī*** notes that under the ten circumstances here enunciated, neither the owner nor the driver of the chariot deserves any punishment;—the adjectives '***chhinnanāsyē***' etc., refer to the bullocks or other animals yoked to the chariot,—the '***yuga***' is a piece of wooden pole,—if the piece of wood inside the wheel should happen to be broken on account of the unevenness of the road,—if the ropes with which the several parts of the chariot are bound should be snapped,—similarly on the snapping of the yoking-strap or

the reins,—the '*yoktra*' being the yoking-strap with which the shaft is tied to the back of the bullock,—the tenth circumstance is that when the driver or some one in the chariot has been crying aloud 'turn aside';—if under any of these ten circumstances, the chariot should happen to do damage to any living being or to any property, the driver and the rest are not liable to any punishment.

It is quoted in *Vivādaratnākara* (p. 281), which adds the following notes:—'*Chhinnānasyē*,' the string connected with the nostrils snapping,—'*bhinnayugē*', the wooden yoking-shaft breaking,—movement caused by something coming up either sideways on in front, *i. e.*, if by reason of something else coming up sideways, or in front, the chariot should be turned aside and thereby do damage, there is to be no punishment,—'*akṣa*' is the piece of wood in the wheel (the axle),—'*yantrāṇām*', the thongs with which the yoking shaft is tied up,—'*rashmi*', the reins,—if the driver or some one else calls out loudly 'move off', and yet disregarding the warning, some one comes too near the chariot and becomes hurt, then the driver and others are not to be punished.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 290), to the effect that in a case where the hurt is caused by some one who is helpless in the matter, he is not to be punished.

VERSE CCXCIII

This verse is quoted in *Aparārka* (p. 863), which explains '*prājaka*' as the *driver* and '*swāmi*' as the man riding in the chariot;—in *Smṛtitattva* (p. 530), which explains the meaning to be that, in a case where the chariot goes astray on account of the inefficiency of the driver, and causes hurt to some one, a fine of 200 should be imposed on the owner of the chariot for the offence of having engaged an inept driver;—in *Bālambhaṭṭī* (2. 299) which adds the same explanation as the one just given;—and in

Vivādaratnākara (p. 282), which adds the following notes:—In a case where the owner of the chariot has employed an inefficient driver, and the horses go astray by reason of the driver's inefficiency, and if there be any damages caused by this, then the owner should be fined 200.

It is quoted in *Vyavahāra-Bālambhaṭṭī* (p. 1041).

VERSE CCXCIV

This verse is quoted in *Vivādaratnākara* (p. 282), to the effect that in a case where the driver is efficient, the punishment shall be inflicted upon him; and it explains '*āptaḥ*' as 'fully expert';—and in *Mitākṣarā* (2. 300) which adds, that if the owner employs an expert driver, then it is the driver that is to be punished, not the owner;—and in *Vyavahāra-Bālambhaṭṭī* (p. 1042).

VERSE CCXCV

This verse is quoted in *Vivādaratnākara* (p. 282), which explains the meaning to be that in a case where being inefficiently driven by the driver, the chariot happens to be obstructed on the road by another chariot or by an animal, and thereby causes hurt to a living being, the punishment is to be inflicted on the driver, '*avichāritaḥ*,' most surely.

It is quoted in '*Bālambhaṭṭī*' on 2. 300.

VERSE CCXCVI

This verse is quoted in *Vivādaratnākara* (p. 283), which adds the following notes:—The term '*chauravat*' indicates the fine that has been prescribed in connection with the 'highest amercement',—and not *mutilation or death*; as there could be no 'half' of the latter,—such a half being prescribed in the latter part of the verse for causing hurt to cows and such other animals.

It is quoted in *Vyavahāramayūkha* (p. 109);—in *Parāsharamādhava* (Vyavahāra, p. 291);—and in *Mitākṣarā* (2. 300), where *Bālambhaṭṭī* adds the following notes:—If a man is killed by a chariot going astray by reason of the careless driver, then he at once becomes as great an offender as a thief, and liable to be punished as a thief ['*Kilviṣam*' is another reading for '*kilviṣī*']; and the penalty meant here must be the 'highest amercement,' not *death*, since the second half of the verse speaks of the 'half' of the said penalty, by which 'half' a fine of 500 is meant, for the offence of killing such larger animals as the cow and the like.

VERSE CCXCVII

This verse is quoted in *Mitākṣarā* (2. 300), where *Bālambhaṭṭī* adds the following notes:—'*Kṣūdra-pashu*' are smaller animals,—these *smaller* ones being either in *age*, *e.g.*, calves &c., or in *quality*, *e.g.*, goats &c.; but it is the former that are meant here; so that for the killing of a young calf the fine would be 200; in the case of birds that are auspicious—in shape or in quality,—'*mṛga*,' the *ruru*, the *pṛṣata* and other species of the deer,—birds, such as the parrot, the swan and so forth,—the fine is 50.

It is quoted in *Vivādaratnākara* (p. 283), which adds the following notes:—'*Kṣudra*' means *small*; and 'smallness' is of two kinds—due to age, as in the case of the elephant cub, and due to quality, as in the case of the goat and the like; the '*shubha mṛga*' are the *Ruru*, the *Pṛṣata* and so forth; and '*shubha*' birds are the parrot and the like.

It is quoted in *Vyavahāramayūkha* (p. 109);—and in *Parāsharamādhava* (Vyavahāra, p. 291).

VERSE CCXCVIII

This verse is quoted in *Vivādaratnākara* (p. 283), which notes that the '*māṣaka*' is equal to two *kṛṣṇalas*,

as declared by *Pārijāta* ;—in *Parāsharamādhava* (Vyavahāra, p. 291);—and in *Mitākṣarā* (2-300), where *Bālambhaṭṭī* adds the following notes:—For the killing of a donkey, or goat or sheep, the fine consists in *silver*, 5 *Māṣas* in weight, and not *gold*, and for the killing of a dog or a pig, one *Māṣa* of silver. It notes both the readings, '*pāñchamāṣikaḥ ...māṣikaḥ*' and '*pañchamāṣakaḥ......māṣakaḥ*'.

VERSE CCXCIX

Cf. 4. 164.

This verse is quoted in *Vivādaratnākara* (p. 271), which explains that the *younger* 'brother' is meant;—in *Vīramitrodaya* (Saṃskāra, p. 514);—in *Aparārka* (p. 610, and also p. 817);—in *Vyavahāra-Bālambhaṭṭī* (pp. 572 and 919);—in *Saṃskāramayūkha* (p. 52);—in *Saṃskāraratnamālā* (p. 314), which says that the specific mention of the 'uterine' brother indicates that the half-brother shall not be beaten;—and in *Smṛtichandrikā* (Saṃskāra, p. 142), which says that this beating should be done only when the boy proves intractable to chiding and other means; —and in *Vivādachintāmaṇi* (Calcutta, p. 76).

VERSE CCC

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 514);—in *Aparārka* (p. .610), which explains that '*kilviṣam*' means 'an offence deserving punishment';—again on p. 817, where '*kilviṣam*' is explained as 'punishment';—in *Vivādaratnākara* (p. 271), which explains '*pṛṣṭhataḥ*' as 'not in a vital part,' and '*uttamāṅgē*' also as 'in a vital part';—in *Vidhānapārijāta* (p. 530);—in *Mitākṣarā* (2. 32), in support of the view that, if, in a fit of passion, the Teacher should strike the pupil in a vital part of the body, and the boy should complain before the king, then it becomes an admissible suit;—in *Vyavahāra-Bālambhaṭṭī* (pp. 572

and 919);—in *Nṛsimhaprasāda* (Saṃskāra, 47 b);—in *Saṃskāramayūkha* (p. 52) to the effect that no one should be struck on the head;—in *Saṃskāraratnamālā* (p. 315), which says that '*uttamāṅga*' means 'head';—in *Smṛtichandrikā* (Saṃskāra, p. 142);—and in *Vivāda-chintāmaṇi* (Calcutta, p. 76).

VERSE CCCI

This verse is quoted in *Vivādaratnākara* (p. 286).

VERSE CCCII

This verse is quoted in *Vivādaratnākara* (p. 293);—and in *Vivādachintāmaṇi* (p. 124).

VERSE CCCIII

This verse is quoted in *Vivādaratnākara* (p. 293), which adds that this act is called '*Sattra*' on the ground of its having to be done day after day; and '*abhaya-dakṣiṇām*' means '*Sattra* at which security is the sacrificial fee';—and in *Vivādachintāmaṇi* (p. 124).

VERSE CCCIV

"This is that famous 'sixth' of good or evil which the king draws upon himself by protecting or neglecting his people; he receives a sixth of the produce as tax (7.130), and in return, it may be, must give security to the realm, or he gets the same proportion of the fruits of their bad deeds; or (*cf.* verse 308) he takes all the sin of the world. Yājñavalkya says (1.334—336) he takes one-sixth of the fruit of their good deeds, but one half of their sin in case he does not protect them. Similarly the sixth or the twelfth part (8. 35), or half (8.39) is the share of the treasure the king receives; and again in 8. 18 he receives a fourth of the fruits of the sin

caused by a wrong decision in court."—Hopkins, who refers to the Mahābhārata (13. 61. 34-35), where, in regard to the sin, different views (fourth part, half, whole) are set forth and then the conclusion stated in favour of the *fourth* part, which, it is said, is in accordance with the 'teaching of Manu.'

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 397);—in *Vīramitrodaya* (Rājanīti, p. 255);—in *Nṛsimhaprasāda* (p. 73 p);—and in *Vivādachintāmaṇi* (p. 263).

VERSE CCCV

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 254);—and in *Vivādachintāmaṇi* (p. 263).

VERSE CCCVI

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 254);—in *Parāsharamādhava* (Āchāra p. 397);— and in *Vivādachintāmaṇi* (p. 263).

VERSE CCCVII

'*Balim*'—'The share in kind, i. e., the sixth part of the harvest' (Medhātithi, Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda);—'choice portions of grains and cattle &c.' (Nandana).

'*Karam*'—'Tax in cash' (Medhātithi, whose expression '*dravyādāna*' has been misread by Buhler as '*jaṅghādāna*');—'taxes, paid monthly, or at fixed times by the villages' (Govindarāja, Kullūka and Rāghavānanda).

'*Shulkam*'—'Tolls and duties payable by merchants' (Medhātithi).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 397);—and in *Vīramitrodaya* (Rājanīti, p. 255).

VERSE CCCVIII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 255).

VERSE CCCIX

'*Vipralumpakam*'—'Deserter of the Brāhmaṇa' (Nandana, whose reading is '*vipralopakam*');—'who takes property even from a Brāhmaṇa' (Nārāyaṇa);—'rapacious, i. e., who takes (grains &c) improperly' (Medhātithi).

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 255), which explains '*vipralopakam*' (which is its reading for '*vipralumpakam*') as 'one who injures the livelihood of the Brāhmaṇas',—and '*attāram*', 'one who enjoys.'

VERSE CCCX

This verse is quoted in *Vivādaratnākara* (p. 630), which adds the following notes :—'*Adhārmikam*' means, from the context, the thief,—'*nyāyaiḥ*', restraints, checks,—'*nirodhana*', throwing into prison,—'*bandha*', restricting freedom by means of chains and so forth,—'*vividhēna vadhēna*', in the form of *beating* and the like.

VERSE CCCXI

This verse is quoted in *Vivādaratnākara* (p. 618), which explains '*pāpāḥ*' as *sinners*,—and '*Sādhavaḥ*' as 'persons acting in accordance with the scriptures.'

VERSE CCCXII

This verse is quoted in *Smṛtichandrikā* (Vyavahāra, p. 66);—and in *Kṛtyakalpataru* (14 a), which explains '*kṣipatām*' as 'shouting.'

VERSE CCCXIII

This verse is quoted in *Kṛtyakalpataru* (14 a).

VERSE CCCXIV-CCCXV

Cf. 11. 199-201.

These verses are quoted in *Aparārka* (p. 1078):—and in *Mitākṣarā* (2.267, where only 315 is quoted).

VERSE CCCXVII

Mss. N and S place 317 and its *Bhāṣya* after 318 but both add a note to the effect—'*ayam shloko rājabhirityasmāt pūrvam lēkhanīyaḥ*', 'this verse should be written after the verse *rājabhiḥ* &c.'. This is apparently a corrector's note on the mistake committed by a copyist.

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 509), which adds the following note :—'*Kilviṣam*' is to be construed with each of the four—'*annāda*', '*pati*', '*guru*' and '*rājā*'—and '*mārṣṭi*' means 'passes on.'

It is quoted in *Prāyashchittavivēka* (p. 146), which explains '*mārṣṭi*' as 'transfer';—and in *Hēmādri* (Shrāddha, p. 781).

VERSE CCCXVIII

This verse is quoted in *Mitākṣarā* (3. 259), which notes that this refers to the death-penalty;—and in *Prāyashchittavivēka* (p. 120), to the effect that punishment serves to absolve one from the sin of the crime.

VERSE CCCXIX

'*Māṣam*'—'Of gold' (Kullūka);—'the exact metal has not been mentioned; it has to be determined on the merits of each case, according as the institution damaged happens to be in a desert or in a country with plentiful water-supply and so forth' (Medhātithi, whom Buhler has misrepresented).

This verse is quoted in *Vivādaratnākara* (p. 328), which adds the following notes:—The meaning is that—'that', the damaged article,—in the shape of the rope or the jar—he shall restore to the well. The *Pārijata*, in view of the later pronoun '*tat*' has read '*rājjughaṭam*' and has explained it as a 'collective copulative compound';—and in *Vivādachintāmaṇi* (p. 141), which reads '*rajjughaṭam*' and explains it as 'the rope or the jar', and explains the rule as that 'one who steals the rope or the jar should replace it, and he who damages the drinking-booth should be fined a *Māṣa*.'

VERSE CCCXX

'*Kumbha*'—'Equivalent to 20 or 22 *Prasthas* of 32 *Palas* each' (Medhātithi);—'to 2 *Droṇas* of 200 *Palas* each' (Govindarājā, Kullūka and Rāghavānanda).

This verse is quoted in *Smṛtitattva* (p. 513), where, Kātyāyana is quoted as making '*kumbha*' equivalent to 20 *droṇas*;—in *Aparārka* (p. 846), which has the following notes:—The *kumbha* is equivalent 52 *droṇas*;—'*vadha*' is to be inflicted on the man who steals more than 20 *kumbhas* of paddy; in 'other cases'—*i. e.*, where the quantity stolen is not large—the thief should be made to pay a fine which is eleven times that which is prescribed for cases of stealing paddy (?); and the quantity stolen has to be restored to the owner.

It is quoted in *Mitākṣarā* (2. 275) as indicating the fact that the penalty varies with the quantity of grain stolen; it adds the following notes:—The *kumbha* is equal to 20 *droṇas*,—whether the '*vadha*' prescribed here is to be *beating* or *mutilation* or *death* shall depend upon (*i*) the qualities of the thief, of the corn stolen and of the owner of the corn, and (*ii*) upon the time, whether it is a time of scarcity or plenty;—and in *Vīramitrodaya* (Vyavahāra, 151a), which explains '*kumbha*' as 10 *seers*, '*shēṣē*' as 'less than ten kumbhas',—'*tasya*' as 'to the owner of the grain.'

It is quoted in *Vivādaratnākara* (p. 311), which has the following notes:—The *kumbha* consists of 10 *prasthas*,—'*shēṣē*', less than 10 *kumbhas*,—the property that had been stolen should be restored to the owner.

It is quoted in *Vyavahāramayūkha* (p. 101), which explains '*kumbha*' as 10 *prasthas*;—and in *Prāyashchittavivēka* (p. 341), which says that this refers to cases of serious crime.

VERSE CCCXXI

'*Dharimamēyānām suvarṇarajatādīnām*'—'Articles weighed by scales such as gold, silver, &c.,' (Medhātithi, Govindarāja and Kullūka);—'articles measured by weight, *i. e.*, copper and the rest, other than gold and silver, *and* of gold, silver, &c.' (Nārāyaṇa and Rāghavānanda).

This verse is quoted in *Aparārka* (p. 847), which adds the following notes:—'*Dharimamēya*' are those things that are measured by scales,—*i. e.*, 'gold, silver and so forth'.—If the author had only the expression '*suvarṇarajatādīnām*', 'gold, silver &c.,' then iron and other metals also would become included; similarly if he had only '*dharimamēyānām*' 'things weighed by scales', then molasses and such other things also would become included; by having both, even such articles as pearls, corals and the like, which also are 'weighed by scales,' become included; these latter also belong to the same category as 'gold and silver' by reason of their being highly valuable; the term '*ādi*', means 'and the like'; thus it is that such things as molasses, even though they are 'weighed by scales', become excluded; because, being cheap, they have no *similarity* to 'gold and silver'; for the same reason such cheap metals as iron, lead and so forth are not included here,—'*uttamāni vāsāmsi*', 'excellent clothes', clothes of *patra*, (?) *ūrṇa* (wool), *nētra* (?), *paṭī* (silk, and so forth).

It is quoted in *Vyavahāramayūkha* (p. 102);—in *Vivādaratnākara* (p. 323), which explains '*dharima*' as 'weight';—in *Vyavahāra-Bālambhaṭṭī* (p. 987);—and in *Vīramitrodaya* (Vyavahāra, 152 a).

VERSE CCCXXII

This verse is quoted in *Vivādaratnākara* (p. 323);—and in *Vīramitrodaya* (Vyavahāra, 152 a).

VERSE CCCXXIII

This verse is quoted in *Vivādartnākara* (p. 317), which explains '*Kulīnānām*' as 'born of good families',—and '*mukhyānām ratnānām*' as 'emerald and the like',—again at p. 324.

It is quoted in *Mitākṣarā* (2. 275), where *Bālambhaṭṭī* has the following notes:—The reading of the third foot accepted by all is '*mukhyānāñchaiva ratnānām*', and '*ratnānāñchaiva sarvēṣām*' is wrong reading; the meaning is that 'for stealing persons born of great families, specially ladies of great families, and also of diamond, sapphire and other valuable gems, the thief deserves the death-penalty';—in *Prāyashchittavivēka* (p. 344), which says that this clearly refers to the enticing away of boys and girls of good families, and not of slaves,—in *Vivādachintāmaṇi* (p. 134), which explains '*mukhya-ratna*' as standing for the emerald and the rest;—and in *Vīramitrodaya* (Vyavahāra, 152 a).

VERSE CCCXXIV

Cf. 8. 26.

This verse is quoted in *Vivādaratnākara* (p. 319), which adds the following notes:—'*Mahāpashu*' are the elephant and other large animals,—'*kālam*', whether it was stolen at the time of war, or during ordinary use and so forth,—'*kāryam*', smallness or largeness of the use to which the stolen thing was being put,—'*daṇḍam*', heavier or lighter.

VERSE CCCXXV

'*Kharikāyāshcha bhēdanē*'—Medhātithi is misrepresented by Buhler. Medhātithi's reading is '*khārikāyāḥ*' and the '*kharikā*' he explains as '*yayā gorakṣaiḥ*

kṣētrādau vāhyatē balīvardaḥ', 'that whereby the ox is driven by the ox-keeper in the fields and other places'; so apparently the *driving goad* is meant. Buhler has relied upon the reading of Ms. S, which reads the sentence as '*sthurikā yo gorathakṣetrādiṣu vāhyatē balīvardaḥ*'; this reading involves the discrepancy of the feminine noun '*sthurikā* being taken as the ox; which discrepancy need not be accepted in the face of the better reading in the printed text (of Mandlik); '*bhēdanē*' thus means 'piercing' (with the goad);—Kullūka and Rāghavānanda, reading '*chhurikā* and '*sthurikā*' explain it as 'the barren cow' and '*bhēdanē*' as piercing of the nose;—Nārāyaṇa explains it as *the load of the ox*, and '*bhēdanē*' as 'cutting open and stealing';—Nandana explains the word as a particular spot on the back of the ox.

This verse is quoted in *Vivādaratnākara* (p. 319), which adds the following notes:—'*Sphurikā*' (which is its reading for '*kharikā*') is the *barren cow*,—'*bhēdana*' is 'the piercing of the nose for purposes of driving',—'*pashūnām*', the animals meant here are all smaller animals except the sheep, the cat and the mongoose;—and in *Vivādachintāmaṇi* (p. 135), which says that '*tūlikā*' means 'the nostrils', and *bhēdana*' means 'boring.'

VERSE CCCXXVI—CCCXXIX

These verses are quoted in *Vivādaratnākara* (p. 326), which adds the following notes:—*Anyēṣāmēvamādīnām*', *i. e.*, pastries and the like,—'*anyat pashusambhavām*', skins, tusks and so forth;—in *Vyavahāra-Bālambhaṭṭī* (p. 989);—and in *Vivādachintāmaṇi* (p. 140), which says that this refers to the case of the theft of small quantities of yarn; and such as have been made ready for use.

VERSE CCCXXX

'*Anyēṣu*'—Medhātithi does not read '*alpēṣu*' as asserted by Hopkins.

'*Pañchakṛṣṇalaḥ*'—'Medhātithi says that the *kṛṣṇalas* meant may be gold or silver, in accordance with the gravity of the offence'— that 'it is meant to be *gold* only' is the view that he quotes as held by the 'ancients.' Buhler therefore is not right in attributing this latter view to Medhātithi himself.

This verse is quoted in *Vivādaratnākara* (p. 325) which adds the following notes:—'*Haritē dhānyē*', which is still lying unripe in the field; on this being stolen for purposes of fodder,—'*naga*', tree,—'*alpēṣu*' (which is its reading for '*anyēṣu*'), quantity even less than what can be carried by a man,—'*aparipūtēṣu*', unhusked,—'*dhānyē*', in construing the sentence the number is to be changed into the plural, '*dhānyēṣu.*'

VERSE CCCXXXI

'*Niranvayē*'—'(*a*) Friendly leading, or, (*b*) neighbourliness, or (*c*) absence of watchman' (Medhātithi);—Govindarāja and Nārāyaṇa have (*a*);— and Kullūka and Rāghavānanda have (*b*). —See 198 above.

This verse is quoted in *Vivādaratnākara* (p. 324), which adds the following notes:—'*Paripūtēṣu,*' husked,—'*niranvayē,*' (the appropriating being done) without any such justification as friendship and the like; in view of the present rule being inconsistent with what Manu has himself said in regard to '*vadha*' being the penalty for stealing more than 10 *kumbhas* of grains, and 'eleven times' the fine for stealing lesser quantities,—people have held that the present rule is meant for thefts from the harvesting yard, the heavier penalties being for thefts from the houses.

VERSE CCCXXXII

'*Ata ēva sandhichchhēdē &c.*' (Medhātithi, p. 1069, l. 10) —See Manu 9. 276.

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 298), which adds the following explanatory notes :—When the misappropriation of other's property is done openly by force, even in the presence of watchmen and the king's officers, then it is '*Sāhasa*', *robbery*,—'theft' consists in misappropriating secretly during absence, or by fraud ;—and when the man, after avoiding the king's officers and taking away the property, subsequently through fear, hides it, then also it is a case of 'theft.'

It is quoted in *Vivādaratnākara* (p. 286), which adds the following notes :—'*Anvayavat*' in the presence of the men guarding it,—'*prasabham*,' by force ;—*i.e.*, it is 'robbery' when the misappropriation is done without any attempt at concealment ;—'*apavyayatē*' hides, denies ;—wherever there is misappropriation, it is 'theft,' which is of two kinds—(1) done in the absence of watchmen, and (2) done even in the presence of the watchman, but afterwards hidden.

The same work quotes it again on p. 350 where it adds the following explanation :—When the property is taken away in the presence of the watchman, this is what is called '*sānvaya upahāra*,' which is *robbery*; but where it is taken away in the absence of the watchman, and then denied, it is *theft*.

It is quoted in '*Mitākṣārā*,' (2. 266), which adds the following notes :—'*Anvayavat*,' in the presence of the guardians of the property, the state officials and others,—'*prasabham*,' by force—where another's property is taken away—it is called 'robbery'; different from this is 'theft,' which is '*niranvaya*'—*i.e.*, done either in the absence of the guardians of property and others, or through fraud ;—and whenever the act, though committed in the presence of these persons, is concealed through fear, this also is 'theft.' *Bālambhaṭṭī* has declared '*kṛtvāpavyayatē cha yat*' to be the generally accepted reading, and explains it as 'conceals.'

It is quoted in *Smṛtisāroddhāra* (p. 329), which explains '*anvayavat*' as 'before the owner's eyes,' and '*niranvayam*' as 'behind the owner's back';—and in *Vīramitrodaya* (Vyavahāra, 150 b), which adds the same explanation and adds that even in cases of robbery, if the accused denies the act in the court, it becomes a case of 'theft.'

VERSE CCCXXXIII

'*Upaklṛptāni*'—(*a*) 'Ready for being put to use, in the way of gift, enjoyment and so forth, or (*b*) specially prepared or embellished' (Medhātithi);—'Ready for use' (Kullūka and Rāghavānanda). No commentator explains the term as 'thread worked into cloth'; Buhler has no justification for attributing it to 'Medh., Gov., Kull., and Rāgh.'

'*Agni*'—'Consecrated fire' (Medhātithi and Kullūka);—also the ordinary fire (Govindarāja).

This verse is quoted in *Vivādachintāmaṇi* (p. 140), which says the 'fire' meant is that which has been consecrated by either *Shrauta* or *Smārta* rites.

VERSE CCCXXXIV

'*Pratyādeshāya*'—'By way of making a deterrent example' (Medhātithi);—'for the purpose of preventing repetition' (Kullūka).

VERSE CCCXXXV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 391);—in *Vīramitrodaya* (Rājanīti, p. 291), which adds that the father and mother must be exceptions to this rule, as is clear from the following Smṛti-text quoted by *Vijñāneshvara*:—'The following are unpunishable—Father, Mother, Accomplished Student, Priest, Wandering Mendicant, Anchorite, &c.' Similarly the 'very learned man' should not be punished.

It is quoted in *Vivādaratnākara* (p. 628).

VERSE CCCXXXVI

This verse is quoted in *Vivādaratnākara* (p. 654), which adds that the 'rājās' meant here are the *subsidiary kings*.

VERSE CCCXXXVII—CCCXXXVIII

These verses are quoted in *Mitākṣarā* (2. 275), in support of the view that the fine imposed for theft should vary with the caste of the thief; whereon *Bālambhaṭṭī* notes two different readings (see Note I);—in *Parāsharamādhava* (Vyavahāra, p. 302):—and in *Vivādaratnākara* (342), which adds the following notes:—'*Aṣṭāpādyam*' means 'multiplied eight times,'—'*kilviṣam*,' the amount of fine imposed as punishment; the meaning thus is that the fine to be imposed upon a *learned shūdra* should be eight times that on an *ignorant shūdra*; similarly in the case of the Vaishya and others also;—for the Brāhmaṇa the fine is to be either full one hundred, or twice 64;—the reason for this is '*taddoṣaguṇaviddhi saḥ*,'—' because the Brāhmaṇa is fully cognisant of the evil character of theft';—thus the fact of the culprit being cognisant of the evil being a ground for enhanced penalty in the case of the Brāhmaṇa, the same principle is to be applied to the case of the Shūdra and others also. That offence for which the legal penalty for the Shūdra, is *one*, for the Vaishya, the Kṣattriya and the Brāhmaṇa, it should be double the amount of the preceding; so that the penalty for the *ignorant* Shūdra being *one*, that of the *learned* Shūdra is *eight times*—and that of the learned Vaishya 16, the learned Kṣattriya 32 and the learned Brāhmaṇa 64 times.

These are quoted also in *Prāyashchittāvivēka* (p. 348), which says that all that is meant is to deprecate the act, and to show that the gravity of the offence is in proportion to the

caste of the delinquent;—it explains '*aṣṭāpādyam*' as 'that which is multiplied by *eight; aṣṭābhiḥ āpadyatē guṇyatē iti*,'—the single unit being meant for those lower than the Shūdra;—in *Vivādachintāmaṇi* (p. 144), which attributes them to Yājñavalkya, and says that '*taddoṣaguṇavit*' is to be construed all through; so that the meaning is that the fine in the case of the Shūdra who is cognisant of the seriousness of the offence is to be eight times that of the ignorant man, and so on, the fine varying with the qualifications of the offender.

VERSE CCCXXXIX

This verse is quoted in *Vidhānapārijāta* (II, p. 252);—in *Prāyashchittavivēka* (p. 116), which says that what is meant is that the sin of the act is removed by the use mentioned, and *not* that it is not a case of 'theft';—and in *Vivāda-chintāmaṇi* (p. 147), which says that the '*fruits*' meant should be such as do not belong to another person.

VERSE CCCXL

This verse is quoted in *Vivādaratnākara* (p. 340), which explains '*adattādāyin*' as *the thief*, and adds that '*api*' includes also *gifts* and so forth;—and in *Mitākṣarā* (2. 113), which remarks that if 'proprietary right' were something purely *temporal*, then there would be no justification for the penalty being inflicted on the Brāhmaṇa who acquires wealth by teaching and sacrificing for thieves, as laid down in the present text. *Bālambhaṭṭī* has the following notes:—'*Adattādāyin*' means 'one who *takes* (*ādadāti*) another's property when it is *not given* (*adattam*) by him';—in '*yājanādhyāpanēna*' (or '*—nāt*' as read in *Mitākṣarā*) we have the causative copulative compound;—'*api*' includes *gift* also.

It is quoted in *Vyavahāra-Bālambhaṭṭī* (p. 992);—and in *Vivādachintāmaṇi* (p. 144).

78

VERSE CCCXLI

This verse is quoted in *Mitākṣara* (2. 275), to the effect that there is no punishment for way-farers stealing some little things on the way. *Bālambhaṭṭī* adds the following notes :—'*Adhvāga,*' way-farer,—'*kṣīṇavṛttiḥ,*' with his food-supply exhausted.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 314) ;—in *Vivādachintāmaṇi* (p. 146), which explains '*kṣīṇavṛttiḥ*' as having no food for the journey ;—and in *Samskāra-mayūkha* (p. 124).

VERSE CCCXLII

This verse is quoted in *Vivādaratnākara* (p. 319), which adds the following notes :—'*Sandhātā,*' one who ties up with a view to taking it away ;—similarly '*vimokṣakaḥ*' (which is its reading for '*cha mokṣakaḥ*'), is one who sets it free with the intention of taking it ;—'*chaurakilviṣam,*' the penalty for theft, corporal or monetary ;—and in *Vivāda-chintāmaṇi* (p. 136) which explains the meaning to be that the punishment is to be meted out to (1) the person who tethers untethered cattle for the purpose of taking it away, or (2) one who untethers those that are tethered, for taking them away, or (3) one who deprives one of any one of the properties mentioned,—*i. e.* the share and the rest.'

VERSE CCCXLVIII-CCCXLIX

These verses are quoted half and half in *Aparārka* (p. 1043).

They are quoted in *Madanapārijāta* (p. 784), which adds the following notes :—'*Kālakāritē viplavē*', 'if there is interference with the sacred duties due either to the tendencies of the king or to the tendency of the times,'—'*tat paritrāṇē saṅgarē*', 'if fighting ensues for the safety of those ';—'*abhyupapatti*' is 'preservation ';—'*dharmēṇa*', 'not by dishonest weapons or by dishonest methods.'

The first half of verse 348 is quoted in *Mitākṣarā* (2. 286) in support of the view that, in certain cases—when, for instance, one finds the paramour with his wife, and there would be delay if he were to lodge a regular complaint before the king,—the man would be justified in taking up a weapon and killing the paramour. *Bālambhaṭṭī* explains the entire verse:—'(1) When arrogant persons prevent Brāhmaṇas from performing their sacred duties; (2) when, on the waning of royal authority due to foreign invasion, one has to take care of himself, (3) when one has to enter a fray for the preserving of cows &c., (4) or for the safety of women and Brāhmaṇas;—if one fights in a lawful manner, he incurs no sin.'

VERSE CCCL

"According to Kullūka the condition is that one must be unable to save one self by fight;—according to Nārāyaṇa one must not wound such a man excessively."—Buhler.

This verse is quoted in *Madanapārijāta* (p. 784), which adds the following explanation:—'When even the Teacher and the rest, if they are assassins, may be slain —what to say of others;'—which only means that there is nothing wrong in the slaying of assassins other than the Teacher and the rest; it is not meant that these latter are to be slain; because we have the general prohibition that 'no Brāhmaṇa shall be killed.'

It is quoted in *Vyavahāramayūkha* (p. 104);—in *Aparārka* (p. 627, and again at p. 1043);—in *Vyavahāra-Bālambhaṭṭī*—(p. 1011);—in *Prāyashchittavivēka* (p. 59), which says that '*ēva*' has been added for the purpose of emphasis;—and in *Nītimayūkha* (p. 77).

VERSE CCCLI

This verse is quoted in *Mitākṣarā* (2.286) as permitting the weilding of weapons by the Brāhmaṇas;—in *Nītimayūkha* (p. 77);—and in *Prāyashchittavivēka* (p. 60), which explains the last clause to mean that 'the case is not that of one man killing another, but the animosity of one man (the killer) destroying the animosity of another (the killed);' it adds Vashiṣṭha's definition of the *ātatāyin*—'one who sets fire to houses, or administers poison, or who is going to strike with a weapon, or who robs one of his property, or who takes forcible possession of one's fields, or of one's wife,—these six are *ātatāyins*.'

VERSE CCCLII

This verse is quoted in *Aparārka* (p. 853);—in *Vivādaratnākara* (p. 388);—and in *Vivādachintāmaṇi* (p. 174), which explains '*trīn*' (which is its reading for '*nṝn*') as 'persons of the three lower castes, *i.e.*, all except the Brāhmaṇas,'—and '*udvējanakaraiḥ*' as the 'cutting of the ears, nose, and so forth.'

VERSE CCCLIII

This verse is quoted in *Vivādaratnākara* (p. 388);—and in *Aparārka* (p. 854).

VERSE CCCLIV

This verse is quoted in *Aparārka* (p. 854);—in *Vivādaratnākara* (p. 384), which adds the following notes:—'*Pūrvamākṣāritaḥ*', already previously suspected of entertaining longings for that lady;—the punishment is to be inflicted only in a case where the conversation is not held under circumstances unfavourable to intercourse;—and in *Vīramitrodaya* (Vyavahāra, 156 (a), which explains

'*doṣaiḥ*' as 'tendency to run after women,' and adds that this refers to cases where the conversation is held with evil intentions.

It is quoted in *Vyavahāramayūkha* (p. 106), as laying down the penalty for a man of wicked character holding conversation with another man's wife;—and in *Vivādachintāmaṇi* (p. 172), which explains the meaning to be that 'if a man who has been once suspected of illicit connection with a woman should meet her in private and talk to her longer than ordinary courtesy demands, he should be punished with the first amercement.'

VERSE CCCLV

This verse is quoted in *Vivādaratnākara* (p. 384), to the effect that no blame is to be attached to, and no punishment inflicted in a case where a man, not previously suspected, engages in such conversation for other purposes;—in *Aparārka*, (p. 854), which explains '*doṣaiḥ*' (which is its reading for '*pūrvam*') as 'such improper tendencies as a longing for a particular woman and so forth';—and in *Mitākṣarā* (2.284), to the same effect.

Bālambhaṭṭī supplies a full explanation:—'If the man is one who has not been suspected of entertaining any improper desire towards a woman, and he engages in conversation with that woman for some purpose, and in the presence of other persons, then he should not be regarded as culpable, since he has done nothing wrong.'

It is quoted in *Vivādachintāmaṇi* (pp. 172-173) which has the same explanation as the one just stated.

VERSE CCCLVI

This verse is quoted in *Vyavahāra-Bālambhaṭṭī* (p. 1002);—and in *Vivādachintāmaṇi* (p. 173), to the effect that, even though not suspected, if one converses with a woman in secluded places, he is guilty of an offence.

VERSE CCCLVII

This verse is quoted in *Vivādaratnākara* (p. 381), which explains '*upakārakriyā*' as 'behaving agreeably,'—and '*kēli*' as 'flirtation.'

VERSE CCCLVIII

'*Adēshē*'—'At an improper place or on a improper part of her body' (Medhātithi);—'breasts or hair &c.' (Nārāyaṇa);—'breasts, thighs and such parts of her body' (Kullūka and Rāghavānanda);—'in a lonely place' (Nandana).

This verse is quoted in *Mitākṣarā* (2.284), to the effect that that man also is to be punished who permits himself to be touched by a woman; whereon *Bālambhaṭṭī* has the following explanation:—'(1) If the man touches the woman's breasts, thighs or such other untouchable parts of the body, (2) or if the man permits his own private parts to be touched by her,—all being done by mutual consent,—it is to be regarded as *adultery*;'—and in *Vīramitrodaya* (Vyavahāra, 155 a).

VERSE CCCLIX

'*Abrāhmaṇaḥ*'—'*Kṣattriya* and the rest' (misbehaving with a woman of the higher caste) (Medhātithi and Nandana);—'Shūdra misbehaving with a Brāhmaṇa woman' (Kullūka and Rāghavānanda).

This verse is quoted in *Vivādaratnākara* (p. 388), which says that this refers to the 'non-Brāhmaṇa' misbehaving with a woman of a superior caste;—in *Vyavahāra-Bālambhaṭṭī* (p. 115);—and in *Vivādachintāmaṇi* (p. 174) as laying down the penalty for one of the lower caste misbehaving with a woman of the higher caste.

VERSE CCCLX

This verse is quoted in *Vivādaratnākara* (p. 386), which adds the following notes:—'*Vandinaḥ*,' bards singing the praises of people,—'*dīkṣitāḥ*,' persons initiated for a sacrificial performance,—'*kāravaḥ*,' professional artisans;—and in *Vyavahāra-Bālambhaṭṭī* (p. 1002).

VERSE CCCLXI

This verse is quoted in *Vivādaratnākara* (p. 386);—in *Vyavahāra-Bālambhaṭṭī* (p. 1011);—and in *Vivāda-chintāmaṇi* (p. 173), which explains '*niṣiddhaḥ*' as 'forbidden by the husband or other relatives of the woman.'

VERSE CCCLXII

This verse is quoted in *Vivādaratnākara* (p. 387), which adds the following notes:—In the case of the wives of *Chāraṇas* and other people of that class, and also in that of the wives of those who make a living by 'their own' (wife's beauty),—the aforesaid rule prohibiting conversation, or that prescribing the punishment for conversing, does not apply,—because it is the business of these people to help their wives to come in contact with other men, and themselves to bring about their intercourse in secret.'

It is quoted in *Mitākṣarā* (2. 285), where *Bālambhaṭṭī* has the following notes:—'The said rule is not applicable to cases where conversation is held with the wives of actors, singers and people of that class who make a living by the beauty of their own (wives), *i. e.*, those who permit other men to have intercourse with their *wives*,—the wife being called '*ātman*,' in accordance with the dictum that 'the wife and son of a man are his very *self*,'—'for the purpose of making money, and help their wives to meet other men, and even connive secretly—showing as if they did not see it—at other men coming to their wives.'

It is quoted in *Vivādachintāmaṇi* (p. 174), which has the following notes:—'*Chāraṇa,*' dancer,—'*ātmopajīvin*' is the professional actor, who makes a living by his '*ātman*,' *i. e.*, his *wife*,—these two classes of men deck up their wives for the purpose of entrapping young men, and hence conversation with their wives is not to be penalised, though intercourse with these also is to be punished;—and in *Vīramitrodaya* (Vyavahāra, 156 a).

VERSE CCCLXIII

'*Pravrajitāsu*'—'Women without protectors' (Medhātithi);—'Female mendicants (Nārāyaṇa);—'nuns' (Kulluka);—'Buddhist and other nuns' (Rāghavānanda and Rāmachandra).

This verse is quoted in *Vivādaratnākara* (p. 387), to the effect that even in the case of the said women, if the man holds conversation secretly, he is to be punished. It adds the following notes:—'*Praiṣyāsu*,' slave-girls,—'*ēkabhaktāsu*,' a woman kept by one man only,—'*pravrajitāsu*,' 'Buddhist and other nuns';—'*kiñchit*, *i. e.*, something less than the '*Suvarṇa*' which has been prescribed (in verse 361) as the fine.

It is quoted in *Bālambhaṭṭī* (p. 285), to the effect that even in the case of the wives of actors and the rest, if a man holds conversation in solitary places, he should be fined some little amount; as these also are 'wives of other men;' similarly some little fine is to be imposed for conversing with such women as kept slave-girls, nuns and so forth.

VERSE CCCLXIV

This verse is quoted in *Vivādaratnākara* (p. 401), which explains '*akāmām*' as 'unwilling,'—and '*tulyaḥ*' as a 'man belonging to a caste intercourse with which is lawful.'

It is quoted in *Aparārka* (p. 858), which adds the following notes :—‘ *Akāmām* ,’ ‘ unwilling ’—‘ *kanyām*,’ ‘ unmarried girl who retains her virginity ’—if one violates,—he, whether he be of the same caste as the maiden, or of a different caste, deserves death, *if he is not a Brāhmaṇa*; if he is a Brāhmaṇa, some other penalty has to be imposed upon him.—If however the maiden is willing and is violated by a man who is her ‘ equal ’—belongs to the same caste as herself—then the penalty shall be, not death, but the ‘ highest amercement.’

It is quoted in *Mitākṣarā* (2. 288) to the effect that even in the case of a maiden of the same caste, if one has intercourse with her, when she is not willing, the penalty is *death* ; but *Bālambhaṭṭi* adds that this refers to non-Brāhmaṇas,—and that the ‘ death, *vadha* ’ means the *cutting off of the male organ* and so forth;—and in *Vīramitrodaya* (Vyavahāra, 157 a).

It is quoted in Parāsharamādhava (Vyavahāra, p. 321) ; —and in *Vivādachintāmaṇi* (p. 175), which explains the meaning to be that ‘ if a man despoils a virgin of the same caste without her consent, he deserves *vadha*, not if he does it with her consent.

VERSE CCCLXV

‘ *Samyatām*’—‘ Kept away from amusements and guarded by chamberlains ’ [not ‘ relatives ’ as stated by Buhler] (Medhātithi) ;—‘ bound ’ (Nārāyaṇa). Kullūka is misrepresented by Buhler : he says nothing about ‘ fettering ’; he only says that she is to be kept in the house ‘ with care’.

This verse is quoted in *Vivādaratnākara* (p. 404), which explains ‘ *Sēvamānām* ’ as ‘ winning him over to herself for the purposes of sexual intercourse’,—and ‘ *samyatām* ’ as ‘ imprisoned.’

VERSE CCCLXVI

This verse is quoted in *Vivādaratnākara* (p. 402), which adds the following notes :—'*Uttamām*' has to be qualified by 'if willing' ;—'*samām*,' belonging to the same caste as himself ;—'*shulkam*', fee agreed upon by both the parties, as in the 'Āsura' form of marriage.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 321), to the effect that when a man of the lower caste has intercourse with a maiden of a higher caste, whether willing or unwilling, his penalty is death, but when one has intercourse with a willing maiden of the same caste as himself, then he shall present to her father a cow and a bull, if the latter be willing to accept it (and the man has to marry the maiden in this case, adds *Bālambhaṭṭī*) ; but if the father is not willing to receive the fee, its equivalent shall be paid as fine to the king (and in this case also the maiden is to be married to the man).

It is quoted in *Vīramitrodaya* (Vyavahāra, 157a).

VERSE CCCLXVII

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 321), to the effect that two fingers are to be cut off if the man only defiles the maiden with his fingers ;—in *Aparārka* (p. 858), which adds the following notes :—'*Abhiṣahya*', forcibly,—'*kuryāt*,' defile the maiden by the introduction of fingers,—the two fingers (its reading being '*kartyē aṅgulyau*') with which he defiles her should be cut off at once, without delay ;—in *Vivādaratnākara* (p. 403), which has the following notes :—'*Abhiṣahya*,' insolently,—'*kuryāt*,' should defile,—'*kalpyē*' (which is its reading for '*kartyē*'), should be cut off ;—and in *Mitākṣarā* (2. 288), to the effect that when a man defiles an unwilling maiden of the same caste as himself by thrusting his fingers into her, he should be fined 600 and two of his fingers should be cut off.

It is quoted in *Vīramitrodaya* (Vyavahāra, 157a).

VERSE CCCLXVIII

This verse is quoted in *Vivādaratnākara* (p. 403), which adds that this applies to the case where the maiden is of a lower caste;—in *Parāsharamādhava* (Vyavahāra, p. 321);—in *Mitākṣarā* (2. 288) as providing for a case where the finger-defilement occurs in the case of a willing maiden. *Bālambhaṭṭī* adds that '*tulyaḥ*' means a man of the same caste as the girl;—he is to be fined 200 with a view to prevent repetition.

It is quoted in *Vīramitrodaya* (Vyavahāra, 157a).

VERSE CCCLXIX

This verse is quoted in *Parāṣharamādhava* (Vyavahāra, p. 321);—in *Vivādaratnākara* (p. 403), which adds that '*dviguṇam*' means 'double of 200';—and '*shiphā*' stands for 'strokes of creepers, ropes and such other things';—in *Aparārka* (p. 859), which adds the following explanation:—If one maiden happen to penetrate another with her fingers or some such thing, she shall pay a fine of 200 to the king, and that fee or *price* which the defiled maiden is worth, *three times* (its reading being '*triguṇam* or '*dviguṇam*') that shall be paid to her by the other girl, who is, in addition, to receive ten stripes—*i.e.*, strokes of rope or creepers.

It is quoted in *Mitākṣarā* (2. 288) to the same effect; where it adds that 'double the fee' (*dviguṇam shulkam*) is to be paid by the offending girl to the *father* of the defiled girl.

It is quoted in *Vyavahāra-Bālambhaṭṭī* (p. 1016);—and in *Vīramitrodaya* (Vyavahāra, 157a).

VERSE CCCLXX

According to 'others' in Medhātithi and Nārāyaṇa, the verse describes three distinct penalties for women of the three distinct castes. Govindarāja and Kullūka hold that

in any one case, whether one or the other of the three penalties shall be inflicted will depend upon the circumstances of that case.

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 321 ;—in *Vivādaratnākara* (p. 403), which explains '*strī*' as a woman who is herself not a maiden ;—in *Aparārka* (p. 859), which says *strī* meant here is 'other than a maiden', the 'maiden' having been already dealt with in the preceding verse ;—in *Mitākṣarā* (2. 288), which explains '*strī*' as 'a grown up experienced woman' ;—and in *Vīramitrodaya* (Vyavahāra, 157a), which explains '*prakuryāt*' as 'causes penetration.'

VERSE CCCLXXI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 119) ;—and in *Vivādaratnākara* (p. 399), which adds the following notes :—'*Laṅghayēt*', disregarding her husband, if she goes to another man,—'*jñātistrīguṇadarpitā*', being insolent on account of her relatives and such feminine qualities as beauty and the like.

VERSE CCCLXXII

This verse is quoted in *Aparārka* (p. 857), which adds that this applies to men other than Brāhmaṇas ;—in *Vivādaratnākara* (p. 39), which explains '*abhyādadhyuḥ*' as 'should scatter round him'—and adds that this is to be done by the executioners.

VERSE CCCLXXIII

'*Vrātyā*'—'(*a*) A public woman, or (*b*) a woman who belongs, as slave, to several men, or (*c*) 'unmarried' (the last being rejected) (Medhātithi who is misrepresented by

Buhler);—'the wife of a person, who, though of a twice-born caste, has not had his sacraments' (Govindarāja and Kullūka).

This verse is quoted in *Vivādaratnākara* (p. 394), which adds the following explanatory notes:—If a man is found to persist in the intercourse for one year, after having been convicted of it,—he should suffer double the penalty prescribed for the first offence of its kind; and the penalty should be enhanced in proportion to the period of duration of the connection. '*Vrātyā*' is the woman fallen from virtue, who has abandoned all meritorious acts; but Halāyudha explains '*vrātyā*' as a maiden that has passed her marriageable age.

VERSE CCCLXXIV

This verse is quoted in *Parāsharamādhava* (Vyavahāra p. 378), to the effect that when a Shūdra has intercourse with an *unguarded* woman of a higher caste, his organ is to be cut off and all his property confiscated, and if he has recourse to a *guarded* woman of the higher caste, he shall suffer death and his entire property shall be confiscated.

It is quoted in *Vivādaratnākara* (p. 395), which adds the following notes:—'*Dvaijātam varṇam*', a woman of the twice-born caste,—'*āvasan*', having recourse to,—'*aguptaikāṅgasarvasvī*' (which is its reading for '*aguptamaṅgasarvasvī*'), if the woman is one who is *not guarded*, the man shall be deprived of one limb and also of his entire property; and of his entire property as also of his entire body (if the woman is one who is *guarded*).

It is quoted in *Mitākṣarā* (2. 286), which has the same explanation as the one in para 1 above;—in *Vyavahāramayūkha* (p. 106), which also has the same explanation;—and in *Vīramitrodaya* (Vyavahāra, 156 a).

VERSE CCCLXXV

This verse is quoted in *Vivādaratnākara* (p. 396), which adds the following explanatory notes:—For having recourse to a guarded Brāhmaṇa woman, the Vaishya is to be imprisoned for one year and his entire property is to be confiscated,—the Kṣattriya is to be fined 1000, and shall have his head wetted with urine and then shaved;—and in *Vyavahāra-Bālambhaṭṭī* (p. 1009).

VERSE CCCLXXVI

This verse is quoted in *Vyavahāramayūkha* (p. 106);—in *Mitākṣarā* (2. 286); where *Bālambhaṭṭī* adds that in '*pañchashatam*' we have *Bahuvrīhi* compound; and notes that the penalty for a *Kṣattriya* is double that for a *Vaishya*, because it is the function of the former to protect and guard people from all kinds of harm; and that the fine of 500 prescribed for the Vaishya is meant for that case where he does it under the impression that the woman is a Shūdra, or for that where the woman concerned is merely Brāhmaṇa by birth and is entirely devoid of all Brāhmanical virtues.

It is quoted in *Vīramitrodaya* (Vyavahāra, 156a).

VERSE CCCLXXVII

This verse is quoted in *Parāsharamādhava* (Vyavahāra p. 318);—in *Vyavahāramayūkha* (p. 106);—and in *Mitākṣarā* (2. 286), where *Bālambhaṭṭī* adds the following notes:—If a Kṣattriya or a Vaishya have intercourse with a guarded Brāhmaṇa woman, he should be punished like a Shūdra, *i. e.*, deprived of his whole body and his entire property (according to 374); *i. e.*, his entire property should be confiscated and he should be put to death;—another alternative penalty prescribed is that he should be put to death, without any confiscation of property; and it is by means of the '*Kaṭāgni*' that he is to be put to death.

It is quoted in *Vīramitrodaya* (Vyavahāra, 155 b).

VERSE CCCLXXVIII

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 317), which remarks that this refers to cases where the woman is not the wife of one's teacher or friend;—in *Vivādaratnākara* (p. 393);—in *Vyavahāramayūkha* (p. 105), as laying down the penalty for forcible intercourse with a chaste Brāhmaṇa woman;—in *Mitākṣarā* (p. 256) where *Bālambhaṭṭī* notes that inasmuch as the latter half contains the epithet '*ichchhantyā*,' 'willing,'—which is in contradistinction to '*balāt*,' 'by force,' of the former half,—it follows that in case the first half refers to the *guarded* woman, the second half must refer to the *unguarded* one; the meaning being that if a Brāhmaṇa has connection only once with a willing woman of the same caste, he should be fined 500;—in *Smṛtisāroddhāra* (p. 330);—and in *Vīramitrodaya* (Vyavahāra, 144 b and 155 b), which explains '*guptam*' as 'properly guarded'; and adds that this refers to cases of adultery other than those with the wife of the *guru* or the *friend*, for which latter other penalties have been prescribed.

VERSE CCCLXXIX

This verse is quoted in *Vivādaratnākara* (p. 393), which adds the explanation that 'for an offence in connection with which death penalty has been prescribed, the Brāhmaṇa shall only have his head shaved';—in *Parāsharamādhava* (Āchāra, p. 399);—in *Parāsharamādhava* (Vyavahāra, p. 159);—in *Aparārka* (p. 681), which adds that *banishment from the city* and such other penalties are equal to the death-penalty, so far as the Brāhmaṇa is concerned;—in *Vyavahāra-Bālambhaṭṭī* (p. 115);—and in *Vīramitrodaya* (Vyavahāra, 58 b).

VERSE CCCLXXX

This verse is quoted in *Aparārka* (p. 681), to the effect that even though actual death has been prohibited as a penalty

for the Brāhmaṇa, yet there are other penalties which are equal to, and substitutes for, that penalty;—again on p. 842, where it notes that the banishment here laid down is meant for cases other than the 'mortal offences.'

It is quoted in *Vivādaratnākara* (p. 632);—in *Mitākṣarā* (2. 81), which remarks that corporeal punishment is never to be inflicted on the Brāhmaṇa; this is the general law laid down here; and again on 3. 267;—in *Vyavahāra-Bālambhaṭṭī* (p. 115);—and in *Prāyashchittavivēka* (p. 183), to the effect that for the Brāhmaṇa there is no death-penalty.

VERSE CCCLXXXI

This verse is quoted in *Vivādaratnākara* (p. 632);—in *Parāsharamādhava* (Vyavahāra, p. 59);—in *Āparārka* (p. 681);—in *Mitākṣarā* (2. 281);—and in *Vyavahāra-Bālambhaṭṭī* (p. 115).

VERSE CCCXXXII

This verse is quoted in *Vivādaratnākara* (p. 393), which remarks that '*daṇḍa*', 'punishment,' meant here is the 'middle amercement';—in *Vyavahāramayūkha* (p. 106);—in *Aparārka* (p. 857), which remarks that the meaning is that in the case of the Vaishya having intercourse with an unguarded Kṣattriya woman who is entirely corrupt, the fine is 500; while if the woman is guarded and chaste, then death-penalty;—if the woman belongs to the same caste as himself, the penalty is the 'highest amercement.'

It is quoted in *Mitākṣarā* (2. 286);—in *Parāshara-mādhava* (Vyavahāra, p. 319), to the effect that between the Kṣattriya and the Vaishya, if one has recourse to the woman of the other caste, the penalty is a fine of 1,000 and 500 *paṇas* respectively;—and in *Vīramitrodya* (Vyavahāra 156 a).

VERSE CCCLXXXIII

This verse is quoted in *Vivādaratnākara* (p. 393);—in *Vyavahāramayūkha* (p. 106), which remarks that this refers to the case of a chaste woman;—in *Parāsharamādhava* (Vyavahāra, p. 317);—and in *Vīramitrodaya* (Vyavahāra, 155 b), which explains '*tē*' as 'Kṣattriyā and Vaishyā.

VERSE CCCLXXXIV

This verse is quoted in *Vivādaratnākara* (p. 396), which adds the following explanation:—If a Kṣattriya has recourse to an unguarded Kṣattriya woman, his head shall be wetted with urine and then shaved, or he may be fined, like the Vaishya, 500 *paṇas*. It adds that *Lakṣmīdhara* has read '*mauṇḍyamēva*' for '*daṇḍamēva*';—and in *Vyavahāra-Bālambhaṭṭī* (p. 1008).

VERSE CCCLXXXV

'*Antyajastriyam*'—'Chāṇḍāla woman' (Medhātithi, Govindarāja, Kullūka and Rāghavānanda);—'woman belonging to such castes as washermen, cobblers, actors, basket-makers, fishermen, *Mādas* and *Bhillas*' (Nārāyaṇa).

This verse is quoted in *Vivādaratnākara* (p. 394), which adds the following notes:—'*Kṣattriyavaishyē*' is the dual form in the Accusative;—'*antyajastrī*', washer-woman and the like;—in view of what is said here the death-penalty laid down elsewhere for having recourse to the '*antyaja*' woman should be understood as meant for men other than Brāhmaṇas;—in *Vyavahāra-Bālambhaṭṭī* (p. 1008);—and in *Vivādachintāmaṇi* (p. 108), which explains '*antyaja*' as 'the washerwoman, the cobbler, and so forth.'

VERSE CCCLXXXVI

This verse is quoted in *Vivādaratnākara* (p. 408), which adds the following notes:—'*Duṣṭavāk,*' defamer of people,—'*daṇḍaghna,*' one who strikes people with a stick, *i. e.*, an assaulter;—and in *Vivādachintāmaṇi* (p. 264).

VERSE CCCLXXXVII

This verse is quoted in *Vivādaratnākara* (p. 408), which explains '*sajātēṣu*' as 'among persons of the same class with himself';—and in *Vivādachintāmaṇi* (p. 264).

VERSE CCCLXXXVIII

This verse is quoted in *Vivādaratnākara* (p. 122), which adds that whether the fine is to be 200 or 100 is to be determined by the offence being intentional or unintentional, and also by the richness or poverty of the offender.

It is quoted in *Aparārka* (p. 837), which adds that this rule applies to such priests as are hereditary, or have been appointed by the man himself;—in *Kṛtyakalpataru* (91 a); —and in *Vīramitrodaya* (Vyavahāra, 120 a).

VERSE CCCLXXXIX

This verse is quoted in *Vivādaratnākara* (p. 357), which notes that '*tyāga,*' 'abandonment,' here means 'not according such treatment to them as has been prescribed in the scriptures';—and that '*strī*' here stands for the *wife.*

It is quoted in *Aparārka* (p. 823), which remarks that this rule refers to the abandoning of all the four collectively;—and in *Vivādachintāmaṇi* (p. 154).

VERSE CCCXC

'*Āshramēṣu*'—'The hermitages of Vānaprasthas and other hermits living in the forest' (Medhātithi);—'the Householder's and other life-stages' (Kullūka).

This verse is quoted in *Vyavahāramayūkha* (p. 4);—in *Vīramitrodaya* (Vyavahāra, 10a), which explains '*āshramēṣu kāryē*' as 'business arising out of the life-stages';—and in *Kṛtyakalpataru* (10 a), which explains '*āshramēṣu*' as 'in the matter of the life-stages',—and '*na vibrūyāt,*' as 'should not apportion victory and defeat.'

VERSE CCCXCI

This verse is quoted in *Kṛtyakalpataru* (10 a), which explains '*sāntvēna prashamayya*' as 'having allayed all anger and ill-feeling by means of conciliatory words;—and in *Vīramitrodaya* (Vyavahāra, 10 a).

VERSE CCCXCII

'*Prativēṣhya-anuvēshya*'—'Neighbour living in front—neighbour living at the back' (Medhātithi);—'the next neighbour and the neighbour next to him' (Kullūka, Nārāyaṇa and Rāghvānanda).

'*Māṣakam*'—'Of gold' (Medhātithi);—'of silver' (Kullūka).

This verse is quoted in *Vivādaratnākara* (p. 358), which adds the following notes:—'*Kalyāṇē vimshatidvijē,*' 'at which twenty Brāhmaṇas are entertained';—at such a festival if one does not feed his front neighbour and back neighbour,—both of whom are perfectly fit persons for being entertained,—he should be fined one '*Māṣa*' which should be understood to be of *silver,* in view of the fact that Manu in the next verse prescribes the *golden* '*māṣa*' as the fine for the offence of not feeding the neighbours at a rich entertainment.

VERSE CCCXCIII

'*Shrotriyam*'—'Who is *not* a neighbour' (Medhātithi);—'a neighbour' (Govindarāja and Kullūka);—'a resident of the same village' (Nārāyaṇa).

This verse is quoted in *Vivādaratnākara* (p. 359), which adds the explanation that the quantity of food that he might have eaten should be made to be given to the uninvited man.

VERSE CCCXCIV

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 272), which adds the following notes:—'*Pīṭhasarpī*' is the *lame*;—'*shrotriyēṣūpakurvan*,' he who accords to learned Brāhmaṇas grain and monetary assistance.

VERSE CCCXCV

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 252), which adds the following notes:—'*Sampūjayēt*,' honour them with presents; this implies that he should not take anything from them.

VERSE CCCXCVI

This verse is quoted in *Aparārka* (p. 823), which adds the following notes:—The washerman shall not carry clothes tying them in cloth;—'*na vāsayēt*,' nor should he keep them in his house, or he should not allow them to be used by others on receiving cash-hire from them.

It is quoted in *Mitākṣarā* (2. 238), which adds the following explanation:—The washerman shall wash clothes by rinsing them on a plank of cotton-wood, and not on stone; he shall not mix them up, *i. e.*, shall not exchange them among the diverse owners, says *Bālambhaṭṭī*,—nor shall he keep them in his house;—if he does any of these things, he should be punished.

This verse is quoted in *Vivādaratnākara* (p. 313), which adds the following notes :— '*Shālmalē*,' made of cotton-wood, —'*shlakṣṇē*,' soft,—'*nirṇijyāt*,' should wash,—'*nējakaḥ*,' washerman,— '*nacha vāsāmsi vāsobhirnirharēt*,' he should not carry clothes tied up in other clothes, to the washing-place,—'*na cha vāsayēt*,' he should not let the clothes of one person be worn by another. The meaning is that if he does not act up to these rules, he becomes liable to punishment.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 311), as laying down rules for washermen.

VERSE CCCXCVII

'*Dvādashakam*'— '*Twelve paṇas*' (Kullūka and Medhātithi, who does not say '*palas*,' as asserted by Buhler);—'twelve times the value of the yarn' (Govindarāja);—'one-twelfth of the value of the yarn' (Nārāyaṇa).

This verse is quoted in *Aparārka*, (p. 785), which explains *dvādashakam*' as 'fine consisting of 12 *kārṣāpaṇas*';—and in *Vivādaratnākara* (p. 311), which adds the following notes :—"*Tantuvāya*,' the weaver of cloth, having received 10 *palas* of yarn, shall, after weaving it, give to the owner cloth weighing 11 *palas*; otherwise acting,—*i.e.*, having received 10 *palas* of yarn, if he gives cloth weighing only 10 *palas*,—he should pay a fine. It adds that this rule refers to coarse yarns.

VERSE CCCXCVIII

'*Tataḥ*'—'Of the amount thus fixed' (Medhātithi);—'out of the profit on that amount' (Kullūka).

This verse is quoted in *Vivādaratnākara* (p. 304), which remarks that this refers to commodity imported from other countries;—in *Aparārka* (p. 833);—in *Vīramitrodaya*, (Rājanīti, p. 164), which adds that, though from the words

it would seem that the twentieth part of the value of the commodity is meant, yet, in fact, it is of the profit over and above the value fixed; for if the king were to take the twentieth part of the value, then the trader would have no profit at all, and his business would be ruined;—and in *Vyavahāra-Bālambhaṭṭī*, (p. 954.)

VERSE CCCXCIX

This verse is quoted in *Vivādaratnākara* (p. 300), which adds the following notes:—Those objects that are specially fit for a king's use—such as large elephants, and so forth—as also those the export of which is prohibited, such as grains and other things difficult to obtain in the country, and hence not to be sold to foreign countries,—if, through greed, merchants should export such articles to foreign countries, they should have all their property confiscated by the king, *i.e.*, he should take away all that the man may have earned over the commodity.

It is quoted in *Aparārka* (p. 817); and again on p. 834;—in *Vīramitrodaya* (Rājanīti, p. 174);— in *Vyavahāra-Bālambhaṭṭī* (p. 954);—and in *Vivādachintāmaṇi*, (p. 119), which has the following explanation—'Such elephants, horses and other things as are fit for the king only,—and things of which all buying and selling have been prohibited by the king,—if any one sells these in open defiance of the royal command, all that he obtains by this selling should be confiscated by the king.'

VERSE CD

This verse is quoted in *Vivādaratnākara* (p. 297), which adds the following notes:— '*Shulka*' is the duty realised by the king on all sales and purchases,—the '*sthānas*' of this are the customs-outposts established by the king on rivers, in cities, on mountains, and so forth;—when the

merchant reaches these out-posts, he should pay the custom; he should never seek to avoid their payment by going by untrodden tracks;—if with a view to avoiding customs-out-posts, the merchant should seek to carry on his sale and purchases at the improper time—*e.g.*, at night,—or if he declares his goods falsely,—then he should be made to pay a fine which is eight times the value of the commodity in question.

It is quoted in *Vyavahāra-Bālambhaṭṭī*, (p. 955).

VERSE CDI

This verse is quoted in *Vivādaratnākara*, (p. 301), which adds the following notes:—'*Āgamam*,' the import of foreign commodities from countries either remote and inaccessible, or proximate and easily accessible—'*nirgamam*,' export of commodities of the country to the said foreign countries;—'*sthānam*,' the determining of the expenses incurred in the storing of the commodity during the larger or shorter interval between its purchase and sale;—similarily '*vṛddhi-kṣayam*,' the profit or loss actually accrued;— '*vichārya*,' having fully considered all this,—the king shall so regulate buying and selling that there may be no undue profit or loss to the traders.

It is quoted in *Aparārka* (p. 827);—and in *Vyavahāra-Bālambhaṭṭī* (p. 942).

VERSE CDII

Buhler is not right in saying that 'Medhatithi omits this and the next four verses'—(See *Translation*).

This verse is quoted in *Vivādaratnākara* (p. 301), where it is remarked that the prices should be settled every fortnight for such commodities as take a long time to dispose of, and every five days for those that are disposed of quickly.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 315), which adds the following notes:—In the case of country-produces which are disposed of the same day, he should fix the profit at 5 per cent; and in that of foreign products disposed of the same day, 10 per cent; in the case of commodities which take sometime in being disposed of, the amount of profit is to be fixed in accordance with the time likely to be taken in their disposal; and in the case of commodities imported from foreign countries, the cost of the journey both ways, of the customs and other duties paid, should be totalled up and added to the price paid, and upon this the prices should be so fixed that the trader makes a profit of 10 per cent on the total outlay. In short the king shall so fix the prices that the interests of neither the consumer nor the supplier may suffer.

It is quoted in *Aparārka* (p. 827);—and in *Mitākṣarā* (2·251), where *Bālambhaṭṭī* adds the following notes:—For commodities that cannot keep long, every five days, for those that can keep a little longer, every fortnight, and for those that can keep much longer, every month,—the king should have the prices fixed by trustworthy officers in the presence of himself as also of the expert merchants;—what the repetition ('*pañcharātrē pañcharātrē*') means is that the prices are to be fixed after five days or 'after a fortnight', &c., always throughout the king's life.

VERSE CDIII

This verse is quoted in *Vivādaratnākara* (p. 301), which explains '*pratimānam*' as prices of stone and other materials stamped with a royal mark, which are used for determining the exact weight of gold;—and in *Vyavahara-Bālambhaṭṭī* (p. 940).

VERSE CDIV

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 270), which adds the following notes:—This rule applies to the case of *unladen* carts;— an empty cart, for crossing a ferry, should be made to pay one *paṇa*;—a man with load, one-half of a *paṇa*, cattle and women, a quarter *paṇa* and a man without load the eighth part of a *paṇa*.

It is quoted in *Aparārka* (p. 834), which adds the following explanatory notes:—The *Pālki* and such conveyances, for crossing a ferry, should be made to pay one *paṇa*,—a man should pay one-half of a *paṇa*,—cattle and woman should pay a quarter *paṇa*,—as also a man, with only his two hands, i. e., without any load.

It is quoted in *Vivādaratnākara* (p. 640), which adds that '*yānam*' here stands for the *empty chariot*, and so forth;—'*pauruṣaḥ*', load carried by one man,—'*pādārdham*', the eighth part of a *paṇa*.

It is quoted in *Mitākṣarā* (2.263), where *Bālambhaṭṭī* has the following notes:—An empty cart should pay a *paṇa*,—a man with a load, one-half of a *paṇa*,—cattle and woman (with the exception of those specified below in 407) a quarter *paṇa*; and a man without load, the eighth part of a *paṇa*. It adds that this refers to river-crossings; the rates for sea-voyages are different.

VERSE CDV

This verse is quoted in *Mitākṣarā* (2.263), where *Bālambhaṭṭī* has the following notes:—Carts laden with merchandise should be made to pay according to the value of the merchandise they carry; those that are empty as also '*aparichchhadāḥ*,' poor persons, may be made to pay some little amount.

It is quoted in *Aparārka* (p. 834), which has the following notes:—Carts laden with merchandise should each pay according to the value of the merchandise carried; when they are empty, they may pay a small amount; so also persons without accoutrements.

It is quoted in *Vīramitrodaya* (Rājanīti, p. 270), which adds the following explanations :—Carts laden with merchandise should be made to pay in accordance with the large or small value of the merchandise carried ; empty carts and poor persons may pay some amount smaller than the eighth part of a *paṇa*. It adds that the rule applies to river-*crossings*. For voyages by river the rates are different (see next verse).

VERSE CDVI

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 270), which explains the meaning to be that for voyages by river, the freight, etc. payable is to be determined by considerations of place and time ; and in the case of voyages *by sea*, there is no such hard and fast rule, the freight payable being what is agreed upon in each case.

It is quoted in *Vyavahāra-Bālambhaṭṭī* (p. 263), which has the following notes :—What has been said in the preceding verse applies to river-crossings ; in the case of long voyages by river the fares are to be determined by such considerations as whether the river is sluggish or swift, whether the season is summer or the rains ; for voyages by sea, no rates can be fixed.

VERSE CDVII

This verse is quoted in *Aparārka* (p. 835), which adds that this is an exception to the preceding rules ;—and in *Vyavahāra-Bālambhaṭṭī* (p. 957).

VERSE CDVIII

This verse is quoted in *Vivādaratnākara* (p. 642), which explains '*dāsha*' (or as it reads '*dāsa*') as 'the fisherman and others engaged for rowing the ferry.'

VERSE CDIX

This verse is quoted in *Vivādaratnākara* (p. 641).

VERSE CDX

This verse is quoted in *Vivādaratnākara* (p. 625).

VERSE CDXI

This verse is quoted in *Vivādaratnākara* (p. 253), which explains '*svāni karmāṇi*' as 'duties prescribed for their respective castes';—in *Aparārka* (p. 789);—and in *Vīramitrodaya* (Vyavahāra, 126 a), which says that the meaning is that 'if a Kṣattriya or a Vaishya has become a slave through want of living, his master should treat him well and take light work from him.'

VERSE CDXII

This verse is quoted in *Vivādaratnākara* (p. 153), which has the following notes :—'*Prabhāvatvāt*' (which is its reading for '*Prābhavatyāt*'), on account of being powerful,—'*saṃskṛtān*,' endowed with character and learning;—if a Brāhmaṇa employs such twice-born men in work unsuitable for them he should be fined 600 by the king.

It is quoted in *Aparārka* (p. 789), which explains '*prābhavatya*,' as '*prabhavato bhāvaḥ*,' *being powerful*;—600 *paṇas* are meant;—and in *Vīramitrodaya* (Vyavahāra, 126 a), which explains '*prābhavatyāt*' as '*prabhutvāt*', and adds that the mention of '*dvijāti*' makes it clear that the penalty here prescribed does not refer to the case of *Shūdra*-slaves.

VERSE CDXIII

This verse is quoted in *Vivādaratnākara* (p. 154), which explains the meaning to be that a *Shūdra* may be made to do even the meanest service.

VERSE CDXIV

This verse is quoted in *Vivādaratnākara* (p. 146), which adds the following :—Even through the favour of the owner of the Shūdra-slave, there is no freedom for the latter from the lowest service or slavery.

It is quoted in *Aparārka* (p. 786);—and in *Kṛtyakalpataru* (97a), which explains the meaning as that 'the master,

howsoever favourably inclined he may be towards either the born Shūdra or to the bought slave, cannot absolve him from servitude.

VERSE CDXV

Cf. 8. 49, 177 and 9. 229.

'*Dhvajāhṛtaḥ*'—'Captured in war' (Medhātithi);—'who has become a slave by marrying a slave-girl' (Nārāyaṇa).

'*Daṇḍadāsaḥ*'—'Enslaved for debt' (Medhātithi);—'enslaved for having abandoned a religious order' (Nārāyaṇa and Nandana).

This verse is quoted in *Aparārka* (p. 789), which explains '*daṇḍadāsa*' as 'one who has been enslaved in payment of fine imposed,' and adds that the list here given is not meant to be exhaustive.

It is quoted in *Mitākṣarā* (2. 181), which remarks that the list is not exhaustive; and *Bālambhaṭṭī* explains '*dhvajadāsa*' as 'a captive of war,'—'*daṇḍadāsa*' as 'one who has abandoned a religious order and has not performed the consequent expiatory rite, and has thereupon, by way of punishment, been made by the king a life-long slave.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 240), which also notes that the list is not exhaustive.

VERSE CDXVI

This verse is quoted in *Vyavahāra-Bālambhaṭṭī* (p. 572).

VERSE CDXVIII

This verse is quoted in *Vivādaratnākara* (p. 625).

VERSE CDIX

'*Karmāntān*'—'Completion of his undertakings' (Kullūka);—'the works, such as agriculture and the rest'; (Medhātithi,' Govindarāja and Nandana);—'workshops' (Nārāyaṇa).

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 155).

VERSE XDXX

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 396).

Adhyaya IX

VERSE I

This verse is quoted in *Vyavahāra-Bālambhaṭṭī* (p. 1034).

VERSE II

This verse is quoted in *Mitākṣarā* (2.195), which adds the following notes :—As a matter of fact, this appearing of husband and wife before the king as plaintiff and defendant is forbidden, and as such there is no room for this subject under the present head ; but what is meant is that if, from other sources, the king should happen to hear of the misbehaviour of the one or the other of the party, he should interfere, and by means of judicious punishment bring them back to the path of righteousness ; otherwise he becomes involved in sin.—*Bālambhaṭṭī* has the following explanatory notes :—' *Svaiḥ* ', the women's own brother and other relations,—' *divāniśham*,' always,—' *viṣayēṣu* ', even such objects of enjoyment as are not actually forbidden, such as beautiful things, tasty food, and so forth,—' *sajjantyaḥ*' addicted,—they should be kept under control.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 322) ; in *Smṛtisāroddhāra* (p. 330), which adds that ' though a regular law-suit between husband and wife has been prohibited, yet if the king happens to learn from other sources, of quarrels between them, he should intervene and make them keep to the right path, '—in *Kṛtyasārasamuchchaya* (p. 98) which explains '*sajjantyaḥ*' as becoming 'addicted'—and in *Nṛsimhaprasāda* (Vyavahāra, 31 b).

VERSE III

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 286) ;—in *Vivādaratnākara* (p. 410) ;—in *Vyavahāra-Bālambhaṭṭī* (p. 608) ;—in *Nṛsimhaprasāda* (Samskāra 66 b) ;—and in *Samskāraratnamālā* (p. 674).

VERSE IV

This verse is quoted in *Vivādaratnākara* (p. 412) ;—and in *Vīramitrodaya* (Vyavahāra, 158a), which has the following notes :—'*Kālē*' at the time suitable for giving away the girl—'*vāchyam*' is to be blamed,—'*anupayan*,' not approaching.

VERSE V

This verse is quoted in *Vivādaratnākara* (p. 412) ;—*Parāsharamādhava* (Vyavahāra, p. 323), which adds the following notes :—'If they are not guarded, they bring grief to the families of their husbands and fathers; hence for the sake of both families, special care is to be taken of them.;—in *Nṛsimhaprasāda* (Samskāra, 66b) ;—in *Samskāraratnamālā* (p. 674) ;—in *Kṛtyasārasamuchchaya* (p. 98) ;—and in *Vīramitrodaya* (Vyavahāra 158a).

VERSE VI

This verse is quoted in *Vivādaratnākara* (p. 411) ;—in *Parāsharamādhava* (Vyavahāra, p. 323) ;—in *Nṛsimhaprasāda* (Vyavahāra, 32a) ;—in *Kṛtyasārasamuchchaya* (p. 98) ;—and in *Vīramitrodaya* (Vyavahāra, 158a).

VERSE VII

'*Kulam*'—'Ancestors who can obtain offerings only from legitimate descendants' (Medhātithi, Govindarāja and Kullūka) ;—'relatives, who are dishonoured by ladies of the family misbehaving' (Medhātithi, alternatively, and Rāghavānanda) ;—'position of the family' (Nārāyaṇa) ;—'property' (Rāghavānanda).

'*Ātmānam*'—'Himself,' 'as only legitimate children can offer *Shrāddhas*' (Govindarāja, Kullūka and Rāghavānanda) ;—'because an adultress and her paramour may attempt his life' (Medhātithi).

'*Dharmam*'—'Tending of the sacred fires, to which the husband of an adultress is not entitled' (Govindarāja, Kullūka and Rāghavānanda) ;—'the duties of the Householder' (Nārāyaṇa).

This verse is quoted in *Vivādaratnākara* (p. 411) ;—in *Parāsharamādhava* (Vyavahāra, p. 323) ;—in *Kṛtyasārasamuchchaya* (p. 987) ;—and in *Nṛsiṃhaprasāda* (Vyavahāra, 32 a).

VERSE VIII

Cf. Aitarēya Brāhmaṇa 7.13.6.
This verse is quoted in *Vivādaratnākara* (p. 417).

VERSE IX

This verse is quoted in *Vivādaratnākara* (p. 414) ;—and in *Vīramitrodaya* (Vyavahāra, 159 a).

VERSE X

This verse is quoted in *Vivādaratnākara* (p. 416) ;—in *Parāsharamādhava* (Vyavahāra, p. 323), which adds the explanation ;—'Inasmuch as it is not possible to guard them

by force, they should be employed in such work as will not leave them time for thinking of other men;—thus would they be guarded against evil;—in *Madanapārijāta* (p. 192);—in *Nṛsimhaprasāda* (Vyavahāra, 32 a);—and in *Vīramitrodaya* (Vyavahāra, 158 b), which explains '*prasahya*' as 'by force, by keeping cooped up'; it adds that what is meant is that even though by forcible detention you can guard her body from misbehaviour, yet that cannot guard against the uncleanliness of her mind.

VERSE XI

This verse is quoted in *Vivādaratnākara* (p. 416), which explains '*pāriṇāhyasya*' as 'ear-rings, bracelets, and so forth';—in *Parāsharamādhava* (Vyavahāra, p. 323);—in *Smṛtitattva* (II, p. 147), which explains '*pāriṇāyya*' (which is its reading for '*pāriṇāhya*') as 'bed-stead and other household funiture';—and in *Madanapārijāta* (p. 191).

VERSE XII

This verse is quoted in *Vivādaratnākara* (p. 416), which explains '*āptakāribhiḥ*' as 'trustworthy and alert.'

VERSE XIII

'*Durjanasamsargaḥ*'—'Associating with wicked people, *e.g.*, other unfaithful wives' (Nārāyaṇa);—'with adulterers' (Rāghavānanda).

This verse is quoted in *Aparārka* (p. 108);—and in *Vivādaratnākara* (p. 430), which adds that what are mentioned here are only by way of a few illustrations of what leads to the deterioration of a woman's character.

VERSE XIV

This verse is quoted in *Vivādaratnākara* (p. 412);—and in *Vīramitrodaya* (Vyavahāra, 158 b).

VERSE XV

This verse is quoted in *Vivādaratnākara* (p. 412);—and in *Vīramitrodaya* (Vyavahāra, 158 b).

VERSE XVI

This verse is quoted in *Vivādaratnākara* (p. 413), which adds the following notes:—'*Prajāpatinisargajam,*' Prajāpati is Brahmā, what *comes about, jāyatē,' at the time of creation by him* (*nisargē*) is '*prajāpati nisargajam*';—in *Kṛtyasārasamuchchaya* (p. 99);—and in *Vīramitrodaya* (Vyavahāra, 158 b).

VERSE XVII

This verse is quoted in *Vivādaratnākara* (p. 412);—and in *Vīramitrodaya* (Vyavahāra, 158 b).

VERSE XVIII

The second half of this verse has been taken as a corruption of the line निरिन्द्रिया ग्रदायादाः स्त्रियो नित्यमिति स्थितिः. Hopkins remarks:—"This is supported by the sūtras; *cf.* the text and quotations given by Mandlik, *Mayūkha*, 2. 366-367; also Baudhāyana, 2. 3.46."

This verse is quoted in *Vivādaratnākara* (p. 412), which adds the following notes:—'*Nirindriyāḥ,*' devoid of the faculties conducive to steadiness, truthfulness and so forth;—"*strīyonṛtam,*" women are called 'untruth' in the sense of being addicted to *lying*;—and in *Vīramitrodaya* (Vyavahāra, 158 b).

VERSE XIX

This verse is quoted in *Vīramitrodaya* (Vyavahāra, 158 b), which has the following notes:—'*Shrutayaḥ,*' Vedic

texts,—'*niyamēṣu*,' in the Vedas,—'listen to those rites that are referred to in the Vedas as expiatory of the misbehaviour of women,—and these will give you an idea of the character of women.'

It is quoted in *Vivādaratnākara* (p. 412), which adds the following notes:—'*Shrutayaḥ*', Vedic texts;—'*niyamēṣu*,' in the Vedas;—'*svālakṣaṇyam*,' characterestic;—'*tāṣām* etc.,' listen to that Vedic text, from among the said texts, which is in the form of an expiation for the sin of unchaste thoughts, this text being indicative of the character of women in general.

VERSE XX

"This verse is a slightly altered *mantra* which occurs in *Shāṅkhāyana Gṛhyasūtra*' 3. 13. 5, and in the *Chāturmāsya* portion of the *Kaṭhaka* rescension of the *Kṛṣṇa Yajurveda*. According to the former, it has to be recited by the 'son of a paramour.' But the *Kaṭhas* prescribe its use by every sacrificer who offers a *Chāturmāsya* sacrifice."—Buhler.

'*Rētaḥ*'—(*a*) 'The semen of the legitimate husband, or (*b*) the husband himself, or (*c*) the secretions of the mother herself' (Medhātithi). [In the case of (c) the word is in the accusative case];—'secretions of the mother on her sexual desires being aroused' (Kullūka, Govindarāja, Rāghavānanda, Nārāyaṇa and Nandana).

See also Āpastamba, Shrauta-sūtra 1. 99 and Viṣṇu Smṛti 73. 12.

This verse is quoted in *Vivādaratnākara* (p. 412), which adds the following notes:—This quotes the Vedic text referred to in the preceding verse; '*tat*,' is the sin of desiring another man; the meaning thus is as follows:—'Inasmuch as my mother entertained a longing for another man, the sin due to this—may the 'seed' of my father remove; in '*pitā*' the nominative ending has the force of the genitive;—and in *Vīramitrodaya* (Vyavahāra, 158 b).

VERSE XXI

This verse is quoted in *Vivādaratnākara* (p. 413);—and in *Vīramitrodaya* (Vyavahāra, 158 b).

VERSE XXII

This verse is quoted in *Vivādaratnākara* (p. 416).

VERSE XXIII

"The story of Mandapāla is told in the Mahābhārata 1. 8335, adhyāya 229"—Buhler.

This verse is quoted in *Vivādaratnākara* (p. 416), which reads '*shārṅgī*', with Medhātithi.

VERSE XXIV

This verse is quoted in *Vivādaratnākara* (p. 416).

VERSE XXVI

This verse is quoted in *Vivādaratnākara* (p. 416);—in *Madanapārijāta* (p. 190);—and in *Nṛsimhaprasāda* (Samskāra, 66 b).

VERSE XXVII

This verse is quoted in *Madanapārijāta* (p. 191);—in *Vivādaratnākara* (p. 417), which notes that the construction is '*pratyaham lokayātrāyāḥ nibandhanam strī*', and that both the bringing forth and the rearing of children are her function;—and in *Nṛsimhaprasāda* (Samskāra, 66 b).

VERSE XXVIII

This verse is quoted in *Vivādaratnākara* (p. 417);—in *Madanapārijāta* (p. 191);—and in *Nṛsiṁhaprasāda* (Saṁskāra, 66 b).

VERSE XXXIV

Compare 10. 72.

VERSE XXXV

This verse is quoted in *Vyavahāra-Bālambhaṭṭī* (p. 675).

VERSE XLI

'*Vijñānam*'—'Treatises on logic, arts, and so forth' (Medhātithi);—'subsidiary sciences' (Kullūka).

VERSE XLIV

Hopkins says—"The kings subsequent to Pṛthu, according to Medhātithi, have no legitimate claim to possession."—But there is nothing in Medhātithi to this effect.

VERSE XLVI

This verse is quoted in *Smṛtitattva* (II, p. 149), which explains '*niṣkraya*' as *selling* and '*visarga*' as *renouncing, divorcing.*

VERSE XLVII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 490), which adds that this rule regarding the betrothal of a girl pertains to cases where the bridegroom to whom the girl has been betrothed has no disqualifying defects;—in

Parāsharamādhava (Vyavahāra, p. 388), which adds that the irrevocability of a partition here spoken of is meant for those cases where all doubts regarding its fairness can be set at rest by reasonable arguments;—in *Smṛtitattva* (II, p. 145), and again on p. 182, where it is added that this irrevocability of partitions is meant for cases where the partition has been made by the objector himself;—and in *Smṛtichandrikā* (Saṃskāra, p. 218), which explains the first clause to mean that 'a man obtains his share in a property only once,' and adds that what is said in regard to the 'girl' applies only to those cases where there is no defect in the bridegroom (to whom the girl has been betrothed).

VERSE XLVIII

This verse is quoted in *Vivādaratnākara* (p. 578);—and in *Vyavahāra-Bālambhaṭṭī* (p. 574).

VERSE XLIX

This verse is quoted in *Vivādaratnākara* (p. 579).

VERSE L

This verse is quoted in *Vivādaratnākara* (p. 579).

VERSE LI

This verse is quoted in *Vivādaratnākara* (p. 579);—and in *Vyavahāra-Bālambhaṭṭī* (p. 521).

VERSE LII

This verse is quoted in *Vivādaratnākara* (p. 579), which explains the meaning to be:—'In a case where the owner of the field and the sower of the seed are not parties to an agreement, the benefit accrues to the former and not to the latter.'

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 350), which adds the following explanation :—In a case where the 'field-owner' and the 'seed-owner' have entered into an agreement that 'the child born would belong to both of us,' the child that is born of the connection between the former's wife and the latter shall belong to both; but where there has been no such agreement, and yet the latter 'sows his seed' in the former's 'field,' and a child is born, it will belong to the 'field-owner,' and not to the 'seed-owner;' because the 'receptacle' is more potent than the 'seed,' as is found in the case of the cow, the sheep and other animals.

It is quoted in *Vīramitrodaya* (Saṃskāra, p. 656), which adds that '*phalānabhisandhāna*' means the 'absence of any such agreement as that the child born of this connection shall belong to both of us;' so that the son thus born would be '*kṣētraja*' and not '*dvyāmuṣyāyaṇa*.'

It is quoted in *Mitākṣarā* (2. 127), which adds a note the exact wording of which has been reproduced in *Parāsharamādhava* (Vyavahāra, p. 350) [see above]. *Bālambhaṭṭī* has the following explanation of the verbal construction :—'*Kṣētriṇām bījinām*,' 'from among field-owners and seed-owners,' if either party has not agreed to the understanding regarding the lending of the 'field,' then the child born belongs to the 'field-owner;' and the reason for this lies in the fact that 'the receptacle is more potent than the seed';—and the reason for this is declared to be '*pratyakṣam*,' 'ordinary perception', *i. e.*, such is actually found to be the case in ordinary experience;—the '*phalam*' spoken of in the text stands for the *agreement* regarding the child;—it goes on to add that according to Medhātithi this verse serves to point out the special circumstance under which the 'benefit does not accrue to the seed-sower,' which has been stated in general terms in the preceding verse.

It is quoted in *Vyavahāra-Bālambhaṭṭī* (p. 653);—and in *Vīramitrodaya* (Vyavahāra, 185 b), which adds the following explanation—'In a case where there has been no agreement regarding the *phala*, *i. e.*, the expected offspring,—the child belongs to the woman's husband, just as we find in the case where, without the knowledge or consent of the owner of the field, if some one sows his own seeds in that field, the outturn of the field belongs to the owner of the field, and not to that of the seeds.

VERSE LIII

This verse is quoted in *Mitākṣara* (2. 127) which adds the following explanation:—In a case where the 'field' is lent to the seed-owner for sowing, on the mutual understanding that the child born would belong to both parties, both of them will be owners of the child, as has been (*dṛṣṭa*) held by the great sages.

It is quoted in *Vīramitrodaya* (Saṃskāra, p. 656), which adds that the term '*kriyā*' here stands for the agreement that 'the child born would belong to both of us;' and adds that it is only sons born under these conditions that can be called '*Dvyāmuṣyāyaṇa*.'

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 350), which adds the following explanation:—'In a case where the owner of the field lends his field to the owner of the seed, after entering into an agreement with him to the effect that the child born shall belong to both,—the child is held to belong to both the parties.'

It is quoted in *Vivādaratnākara* (p. 557), which adds that this rule applies also to the case where the 'seed-owner' concerned may already have sons of his own;—in *Vyavahāra-Bālambhaṭṭī* (p. 653);—in *Nṛsiṃhaprasāda* (Vyavahāra 38 a);—and in *Vīramitrodaya* (Vyavahāra, 185 b), which adds the following explanation:—A man has agricultural land, and another has the seed-grains,—the two enter into an agreement

'let us, combine our resources and cultivate the land conjointly and the out turn shall belong to both of us,'—in this case the crop belongs to both; similarly when the husband of the wife enters into an agreement with another man that 'you beget a child on my wife and the child shall belong to both of us,' the child that is born belongs to both, and having two fathers, he is called '*Dvyāmuṣyāyaṇa*.'

VERSE LIV

This verse is quoted in *Smṛtitattva* (II, p. 150);—in *Vivādaratnākara* (p. 579), which explains '*ogha*' as 'current of water' and '*āhṛtam*' as 'carried,' and adds that this also only serves to indicate the greater importance of the 'field';—and in *Vyavahāra-Bālambhaṭṭī* (p. 521).

VERSE LV

This verse is quoted in *Vivādratnākara* (p. 580), which explains '*ēṣa dharmaḥ*', as 'the principle that the owner of the seed does not obtain the fruit;'—also in *Smṛtitattva* (II, p. 150), which adds that the term '*dāsī*' here stands for the slave-girl married to another slave; the child of such a slave-girl belongs to the owner of the girl, not to that of the father; —and in *Vyavahāra-Bālambhaṭṭī* (pp. 521 and 574).

VERSE LVIII

This verse is quoted in *Vyavahāra-Bālambhaṭṭī* (p. 522).

VERSES LIX—LX

'*Santānasya*'—'Son, and also the appointed daughter' (Medhātithi);—'Son' (Govindarāja and Rāghavānanda).

"This practice is forbidden in Āpastamba 2. 27. 2-7; if the husband is alive; but with the widow, it is expressly enjoined by Gautama 78. 4 and 28. 21-22, and Vashiṣṭha 17. 56. Nārada gives an elaborate account of the formalities. See Jolly, Recht. Stellung S. 18, where the passage is discussed."—Hopkins.

This verse is quoted in *Mitākṣārā* (2. 127) as propounding the practice of '*niyoga*' for the purpose of forbidding it under verse 64 *et seq.*—*Bālambhaṭṭī* adds the notes:—'*Samyak*,' in accordance with the scriptures,—'*īpsitā*,' in the form of a son,—'*kṣayē*,' in the event of threatened extinction of the family; this means that the practice is sanctioned only under very abnormal circumstances;—'*vāg-yataḥ*,' silent;—it then goes on to quote Medhātithi.

(59) is quoted in *Vivādaratnākara* (p. 445);—and both the verses in *Parāsharamādhava* (Vyavahāra, p. 350); and in *Vīramitrodaya* (Saṁskāra, p. 737) which remarks that the term '*vidhavā*' in this verse stands for the girl whose betrothed husband has died after the betrothal, but *before* actual marriage.

Both verses are quoted in *Vyavahāra-Bālambhaṭṭī* (p. 700);—in *Nṛsimhaprasāda* (Vyavahāra, p. 38 a);—and in *Smṛtichandrikā* (Saṁskāra, pp. 224-225), which explains the meaning as—"The widow, when directed by the father-in-law or other elders, may beget a desired (*i.e.*, male) child from her husband's (elder or younger) brother,—but only one; although some people hold that she may secure two sons.'

VERSE LXI

This verse is quoted in *Vyavahāra-Bālambhaṭṭī* (p. 700);—and in *Smṛtichandrikā* (Saṁskāra, p. 225) which notes that this view has been held by some people on the ground that one son is as good as none at all.

VERSE LXIII

This verse is quoted in *Vyavahāra-Bālambhaṭṭī*, (p. 523);—and in *Dattakamīmāṁsā*,

VERSE LXIV

"Verses 64-68 flatly contradict the rules given in the preceding ones. But it by no means follows that they are a modern addition, as held by Hopkins. For the same view is expressed by Āpastamba, 2. 27. 2-6, and was held, according to Baudhāyana, 2. 3. 34, by Aupajandhani. Moreover, Bṛhaspati Smṛti states expressly (Colebrook Dig. CLVII) that the contradictory statement occurred in the Mānava Dharmashātra as known to the author."—Buhler.

This verse is quoted in *Mitākṣarā* (2.136), as prohibiting *niyoga*;—again under 2. 127, to the same effect, where *Bālambhaṭṭī* adds that '*anyasmin*' means 'other than the husband.'

It is quoted in *Vīramitrodaya* (Samskāra, p. 737), which remarks that the term '*vidhavā*' here stands for the woman, whose husband has died after the marriage has been performed;—then it seeks to reconcile the apparent contradiction between verses 59 and 60 (permitting *Niyoga*) on the one hand, and verses 64-68 (forbidding it) on the other; the sanction is meant for the girl who is widowed after verbal betrothal, before marriage; while the prohibition applies to one who is widowed after marriage; this, it adds, is made clear by verse 65, which refers to the 'mantras recited during the marriage-ceremony.' It concludes therefore that there is no room for any doubts regarding the opinion of Manu, adumbrated in *Mitākṣarā.*

It is quoted in *Nṛsimhaprasāda* (Vyavahāra, 38 a);—in *Smṛtichandrikā* (Samskāra, p. 226), which says that this prohibition is meant for the *Kali-age*;—and in *Vīramitrodaya* (Vyavahāra, 186 a).

VERSE LXV

This verse is quoted in *Vīramitrodaya* (Samskara, p. 737, which notes that this verse supplies the reason for what has been asserted in the preceding verse;—in *Nṛsimhaprasāda* (Vyavahāra, p. 38 a);—and in *Vīramitrodaya* (Vyavahāra, 186 a).

VERSE LXVI

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 738);—and in *Vīramitrodaya* (Vyavahāra, 186 a).

VERSE LXVII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 738 and in Vyavahāra, 186 a).

VERSE LXVIII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 738 and Vyavahāra, 186 a).

VERSE LXIX

This verse is quoted in *Mitākṣarā* (1. 69), as enunciating the view that the sanction of the '*kṣēṭraja*' son pertains only to those cases where the bridegroom has died after the verbal betrothal;—again under 2. 127, as describing the case in which alone '*niyoga*' is permissible;—and it adds that this verse implies that the man to whom a girl has been betrothed has become her 'husband' even before the marriage rites have been performed.

Mitākṣarā adds the following notes:—When the 'husband' to whom the girl has been betrothed dies, then his 'own' *i.e.*, uterine brother, elder or younger, '*vindēta*,' shall take her, *i. e.*, marry her. It construes '*anēna vidhānēna*' with the next verse.

It is quoted in *Smṛtitattva* (II, p. 129), to the effect that the child born under this rule belongs to the person to whom the girl had been previously betrothed;—in *Aparārka* (p. 78), which also notes that this verse serves to restrict the sanction of '*niyoga*' or of 'marriage of widows' to cases of mere *betrothal*, not of actual *marriage*;—in *Parāsharamādhava* (Vyavahāra, p. 351), to the same effect; and

it adds that for this reason the foregoing conflicting verses 59-68 should not be understood as setting forth two optional alternatives;—and in *Vīramitrodaya* (Samskāra, p. 737), to the effect that '*niyoga*' does not mean mere *intercourse*, without marriage, it means *marriage* and then intercourse;—and again on p. 756, as laying down the marrying of the girl by her younger brother-in-law, on the death of her (betrothed) husband.

This verse is quoted also in *Nṛsimhaprasāda* (Vyavahāra, 38 a).

VERSE LXXX

This verse is quoted along with 69 in *Mitākṣarā* (2. 127), which adds the following notes:—'*Yathāvidhi*,' in accordance with the scriptures,—'*adhigamya*', having married,—'*anena vidhānēna*,' (of the preceding verse) *i. e.*, 'besmearing himself with clarified butter, with speech held in check and so forth,—'*shuklavastrām shuchivratām*,' with her mind and body under full control,—'*mithah*,' in secret,—shall approach her once during each course, till conception takes place. It proceeds to declare that all this does not make the woman the actual 'wife' of the brother-in-law; hence the child born of this union belongs to the real (*i.e.*, the former) husband;—*Bālambhaṭṭī* adds that the action of the brother-in-law is purely for the purpose of providing a child for his dead brother; it goes on to add the following notes:—Kullūka Bhaṭṭa remarks that the fact of the child born of the intercourse here sanctioned belonging to the dead betrothed is clear from the restriction imposed, that there is to be intercourse only *once* during the course, and that also only until conception takes place.—Having thus stated the view of the older writers, *Bālambhaṭṭī* enters into a long discussion and comes to the conclusion that the sanction of remarriage must refer to a regular *widow*—who loses her real husband after full marriage, and not only after betrothal; and it

naively remarks that the opinion of the older writers is due to prejudice against '*niyoga,*' by reason of its having been forbidden during the *Kaliyuga.*

It is quoted in *Smṛtitattva* (II, p. 129), which also quotes Kullūka Bhaṭṭa's remark (quoted in *Bālambhaṭṭī* above). It goes on to add that what is here laid down should be done only if the woman concerned is willing to do it, not otherwise; as is clearly declared by Vashiṣṭha.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 351);—and in *Vīramitrodaya* (Saṃskāra, p. 737).

VER4E LXXI

See above, 8. 98.

"Medhātithi and Nandana say that the verse is meant to forbid marriage of a girl whose betrothed has died. But Kullūka thinks that it refers to all cases where a betrothal has taken place, and that it removes a doubt which might arise through a too strict interpretation of 8. 227."—Buhler.

This verse in quoted in *Vyavahāra-Bālambhaṭṭī* (p. 326);—and in *Smṛtichandrikā* (Saṃskāra, p. 220).

VERSE LXXII

'*Vipraduṣṭām*'—'Blemished, by bodily defects' (Medhātithi, Kullūka, Rāghavānanda and Nandana); 'belonging to a base family' (Nārāyaṇa).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 492), to the effect that it is not only the giver of a defective maiden that is to be punished, but the girl herself is to be renounced;—in *Madanapārijāta* (p. 154), which adds the following notes :—'*Vipraduṣṭā*' is one who entertains longings for another man,—'*Chhadmanā*', by showing to the bridegrom a girl other than the one to be married;—in *Vīramitrodaya* (Saṃskāra, p. 744), which adds the following notes :—

'*Vigarhitām*', already previously married, but 'unpenetrated;' it quotes Medhātithi's words as '*pūrvam pratigṛhītām akṣatayonimapi*'; '*vipraduṣṭām*,' having her affections centred in another man;—in *Saṃskāramayūkha* (p. 106), which explains '*vigarhitām*' as 'defective';—and in *Smṛtichandrikā* (Saṃskāra, p. 221), as laying down the divorcing of a girl, after the detection of some defect in her,—it explains '*vipraduṣṭām*' as '*vividham prakarṣeṇa duṣṭām*,' 'having *several serious* defects.'

VERSE LXXIV

This verse is quoted in *Vivādaratnākara* (p. 418), which explains '*sthitimatī*' as 'endowed with modesty and other virtues.'

VERSE LXXV

This verse is quoted in *Vivādaratnākara* (p. 438), which explains the construction as '*vṛttim vidhāya proṣitē*;' and explāins '*jīvēt*' as 'should maintain herself by the means provided for her by her husband.'

VERSE LXXVI

Kullūka, Nārāyaṇa and Rāghavānanda hold that after the expiration of the terms mentioned, the wife shall go to seek her husband. Nandana says—'the meaning is that no sin is committed if she afterwards takes another husband'.—Medhātithi, having noted and dismissed two other explanations—(a) that 'she should maintain herself by blameless methods' [which is the explanation attributed to Medhātithi himself by Buhler], and (b) that 'she may have intercourse with another man',—propounds the explanation that 'she may take service under another man as a toilet-woman in his house, and on the return of her husband, she may return to him, if he can induce her to go.' He also notes and rejects the explanation of the 'ancients' that 'she may *marry* another man.'

VERSE LXXVII

This verse is quoted in *Vivādaratnākara* (p. 423).

VERSE LXXVIII

This verse is quoted in *Vivādaratnākara* (p. 423).

VERSE LXXIX

This verse is quoted in Vivādaratnākara (p. 423).

VERSE LXXX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 508), which explains '*vyādhitā*' as 'suffering from a long lingering disease';—in *Madanapārijāta* (p. 188), which adds the following notes:—'*Madyapā*', the woman who is addicted to drinking what is forbidden for the caste to which she belongs,—'*asatyavṛttā*,' whose conduct is not good,—'*pratikūlā*,' in the habit of doing things disagreeable to her husband and of beating her children, servants and others,—'*arthaghnī*,' prone, through idleness, to wasting money,—'*adhivēdana*' means the taking of another wife.

It is quoted in *Aparārka* (p. 100), which adds the note that '*vyādhitā*' means suffering from a lingering disease;—it quotes this verse in support of the view that what is meant to be a ground for superseding the wife is not the drinking of *liquor*, but the drinking of any intoxicant; the drinking of wine being one of the 'serious' sins, it would make the woman liable to be renounced, and not only superseded.

It is quoted in *Vīramitrodaya* (Samskāra, p. 871), which adds that '*Madyapā*' here has been held by older writers to refer only to women of the twice-born castes; but in reality it refers to all the four castes, for all of whom the drinking of all the three kinds of 'wine'—*Gauḍī*, *Mādhvī* and *Paiṣṭī*—is forbidden;—'*asatyavṛttā*' is ill-behaved or untruthful;—'*pratikūlā*,' acting

in ways injurious to her husband ;—' *vyādhitā*,' suffering from such diseases as render her unfit for household work;—'*himsrā*', addicted to beating children and maidservants; —'*arthaghnī*', 'prone to wasting the wealth acquired;'—'*sarvadā*' is to be construed as qualifying '*asatyavṛttā*' and the other epithets,—the meaning being the wife who is *always* untruthful.

It is quoted in *Samskāraratnamālā* (p. 592), which explains '*vyādhitā*' as a 'confirmed invalid.'

VERSE LXXXI

This verse is quoted in *Madanapārijāta* (p. 188), which adds that '*adhivettavyā*' has to be supplied at the end;—in *Vīramitrodaya* (Samskāra, p. 873);—in *Aparārka* (p. 100);—in *Nirṇayasindhu* (p. 230);—in *Parāsharamādhava* (Āchāra, p. 508);—and in *Vidhāna-pārijāta* (II, p. 363).

VERSE LXXXII

This verse is quoted in *Aparārka* (p. 100), which adds that the qualification '*sick*' includes also the 'barren' wife, and 'one who gives birth to female children only';—in *Parāsharamādhava* (Āchāra, p. 508), as laying down a special consideration in the case of the devoted wife;—and in *Vīramitrodaya* (Samskāra, p. 872) which adds that '*hitā*' is mentioned only by way of illustration.

VERSE LXXXIII

'*Kula*'—'His own relations as well as the wife's parental relations' (Medhātithi);—'either the family members or the public, according to circumstances' (Rāghavānanda).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 69), which adds that 'casting off' means 'sending her to her father';—in *Parāsharamādhava* (Prāyashchitta, p. 288), which explains '*tyājyā*' as 'left among her own paternal relations, till such time as she is free from her defects';—in *Vidhānapārijāta* (II, p. 59);—in *Aparārka* (p. 101), which explains '*kulasannidhau*' as '*pitrādi-kulasannidhau*', in the presence of her father and other members of the family;—in *Nirṇayasindhu* (p. 230);—in *Vīramitrodaya* (Saṃskāra, p. 874), which explains '*kula*' as 'her father and other relations';—and in *Madanapārijāta* (p. 189).

VERSE LXXXIV

This verse is quoted in *Vivādaratnākara* (p. 437).

VERSE LXXXV

Cf. the Mahābhārata 13.47. 31.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 509), as laying down the order in which the several wives of a man are to be honoured;—in *Smṛtitattva* (p. 298) as declaring who is to be regarded as the 'Senior' wife, '*Jyēṣṭhā*';—also in Vol. II, p. 191;— in *Vivādaratnākara* (p. 419), which explains '*svāḥ*' as 'belonging to the same caste as her husband,' and '*svāvarāḥ*' (which is its reading for '*aparāḥ*') as 'belonging to a different caste';—in *Vīramitrodaya* (Vyavahāra, 198 a);—and by *Jīmūtavāhana* (Dāyabhāga, p. 257), which says that the wife of one's own caste, even though married later, would be the *Senior* and hence entitled to associate with the husband in his religious acts.

VERSE LXXXVI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 509);—in *Vivādaratnākara* (p. 419);—in *Vīramitrodaya* (Vyavahāra, 198 a);—and by *Jīmūtavāhana* (Dāyabhāga, p. 259).

VERSE LXXXVII

'*Pūrvadṛṣṭaḥ*'—'Known by the ancients' (Kullūka, Rāghavānanda and Nandana);—'known from olden times' (Medhātithi);—' declared in the Purāṇas (Nārāyaṇa).

This verse is quoted in *Vivādaratnākara* (p. 419);—in *Vīramitrodaya* (Vyavahāra, 198 a);—and by *Jīmūtavāhana* (Dāyabhāga, p. 259).

VERSE LXXXVIII

'*Aprāptām*'—' Who has not attained the marriageable age,' (Medhātithi and Rāghavānanda);—' who has not attained eight years of age ' (Kullūka and Nārāyaṇa).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 481), which explains '*aprāptām*' as ' one whose marriage time has not arrived, *i. e.*, who is still a child';— in *Smṛtitattva* (II, p. 124), which explains '*aprāptām*' as ' one who has not attained the age that is most commended for marriage';—in *Vīramitrodya* (Samskāra, p. 755), which reropduces the explanation of '*aprāptām*' given in *Parāsharamādhava*;—in *Smṛtikaumudī* (p. 39), as countenancing the marrying of a girl even before she is of the proper age;—in *Shuddhikaumudī* (p. 30) to the same effect;—and in *Samskāramayūkha* (p. 103), which explains '*aprāptām*' as 'one who has not attained the right age,' who may be given away in consideration of the special qualifications of the bridegroom.

VERSE LXXXIX

This verse is quoted in *Aparārka* (p. 93), which adds that what is meant is that ' so long as a man with good qualifications is not available she shall not be given to one devoid of qualifications,' and not that there is nothing wrong, under the cricumstances, to keep the girl unmarried even after puberty; as this latter view is contrary to other texts.

It is quoted in *Smṛtitattva* (II, p. 124), which adds that all that is meant is that the girl should not be given to a man devoid of qualifications;—in *Smṛtikaumudī* (p. 38);—in *Hēmādri* (Kāla, p. 804), which says that what is meant is that 'she should not be given to a man without qualifications when a qualified man is available,' and it is not meant that a girl should never be given to a man without qualifications;—in *Smṛtichandrikā* (Saṃskāra, p. 216), which has the same note;—in *Saṃskāraratnamāla* (p. 456), which also has the same note;—and in *Saṃskāramayūkha* (p. 102), which says that '*api*' and '*kāmam*' indicate that the verse is not to be taken in its literal sense; all that is meant is to eulogise the marrying of the girl to a qualified man.

VERSE XC

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 484);—in *Vīramitrodaya* (Saṃskāra, p. 772);—in *Hēmādri* (Kāla, p. 805)—in *Smṛtichandrikā* (Saṃskāra, p. 217);—and in *Saṃskāra-ratnamālā* (p. 501).

VERSE CXI

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 772);—in *Parāsharamādhava* (Āchāra, p. 484), which says that the meaning is that the man whom she takes as husband does not incur any sin in marrying her;—in *Hēmādri* (Kāla, p. 805), which explains the last clause to mean that the man also incurs no sin;—in *Smṛtichandrikā* (Saṃskāra, p. 217), which has the same note;—and in *Saṃskāraratnamālā* (p. 501) which explains '*adīyamānā*' as 'not given away', either on account of the absence of a giver, or on account of the giver, though present, being disregarded, and reproduces Mādhava's explanation.

VERSE XCII

'*Stēnaḥ*' is not the reading of Medhātithi, who only notes it as a *vār. lec.*

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 772);—in *Nirṇayasindhu* (p. 223);—in *Aparārka* (p. 94);—in *Madanapārijāta* (p. 148);—in *Smṛtichandrikā* (Saṃskāra, p. 217);—and in *Saṃskāraratnamālā* (p. 501).

VERSE XCIII

Cf. 3, 23, 24, 51 and 52; 8.366;—9, 46, 71, 97 and 98;—11.62.

"*According to some people*, this verse does not form part of the text of Manu"—says Medhātithi. This is not his own opinion, as Hopkins wrongly asserts.

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 772);—in *Madanapārijāta* (p. 149);—in *Nirṇayasindhu* (p. 223);—in *Aparārka* (p. 94), which explains '*shulka*' as the *price*;—and in *Smṛtikaumudī* (p. 38).

VERSE XCIV

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 766), which says that the following is the upshot of the texts bearing on this subject:—If the age of the girl is 8 years or less, she should be married to a man whose age is three times that of hers; if it is between 8 and 12, the age of the bidegroom should two and a half times;—if her age is between 12 and 16 then that of the bridegroom shall be two years less than the double of her age. Of the sentence '*dharmē sīdati satvaraḥ*,' it gives two explanations:—(a) if he finds that his religious duties would otherwise suffer, he may marry earlier; and (b) if he marries in haste,—*i. e.*, if he marries before he has reached the prescribed age, or if he marries a girl whose age is lower than the one prescribed,—then he suffers in spiritual merit.

It is quoted in *Parāsharamādhava* (Āchāra, p. 474), as laying down the extent to which the bride should be younger than the bridegroom; —in *Parāsharamādhava* (Prāyashchitta, p. 121), which adds that this verse applies to cases where the girl has not menstruated upto 12 years;—in *Nirṇayasindhu* (p. 215);—in *Samskāramayūkha* (p. 82), which explains '*tryaṣṭavarṣaḥ*' as 'twenty-four years old';—in *Hēmādri* (Kāla, p. 801);—in *Smṛtichandrikā* (Samskāra, p. 112), which explains '*satvara*' as 'one of lower age,' and deduces the conclusion that there is nothing wrong if the girl is married before her menstruation;—and in *Gadādharapaddhati* (Kāla, p. 222), which explains '*satvaraḥ*' as one who is in a hurry to enter the Householder's stage.'

VERSE XCV

'*Deva-dattā*'—'Given by the gods, Bhaga, Aryaman, Savitṛ and the rest mentioned in the Vedic text recited during marriages',—'from Agni' (Nārāyaṇa);—'from Soma, Agni and the Gandharvas' (Medhātithi and Nandana).

This verse is quoted in *Vivādaratnākara* (p. 481).

VERSE XCVI

This verse is quoted in *Vivādaratnākara* (p. 418), which adds that the term '*prajana*' here stands for the act of conceiving and '*santāna*' for the act of *depositing the seed*, fecundating.

VERSE XCVII

This verse is quoted in *Madanapārijāta* (p. 153);—in *Nirṇayasindhu* (p. 227);—in *Vīramitrodaya* (Samskāra, p. 739);—in *Samskāramayūkha* (p. 105), which explains the meaning to be that 'if the girl agrees she may be given to the younger brother, but if she prefers to be given

to some one else, she should be given to this latter;—in *Puruṣārthachintāmaṇi* (p. 454);—in *Vyavahāra-Bālambhaṭṭī* (p. 530);—in *Gadādharapaddhati* (Kāla, p. 227);—and in *Smṛtichandrikā* (Saṃskāra, p. 219).

VERSE XCVIII

This verse is quoted in *Smṛtitattva* (II, p. 140).

VERSE XCIX

This verse is quoted in *Saṃskāramayūkha* (p. 104), which says that this refers to cases where no defects have been discovered in the bride-groom;—in *Saṃskāra-ratnamālā* (p. 503), which has the same note;—and in *Smṛtichandrikā* (Saṃskāra, p. 218), which says that this refers to cases where the bride-groom has no defects.

VERSE C

This verse is quoted in *Smṛtichandrikā* (Saṃskāra, p. 232), which says that this refers to cases where the father receives the money for his own benefit.

VERSE CI

This verse is quoted in *Aparārka* (p. 110), which adds that fidelity to each other is an obligatory duty, the transgression of which necessitates expiation;—and in *Vivādaratnākara* (p. 421).

VERSE CII

This verse is quoted in *Vivādaratnākara* (p. 421).

VERSE CIII

This verse is quoted by *Jīmūtavāhana* (Dāyabhāga, p. 6).

VERSE CIV

"The father's estate is to be divided after the father's death, and the mother's estate after the mother's death' (Kullūka Rāghavānanda, Nārāyaṇa and Nandana).—'The mother's estate devolves on the sons, only on failure of daughters'. (Nārāyaṇa).—The word '*ūrdhvam*' indicates by implication that the rule holds good in the case of the father's turning an ascetic (Rāghavānanda).—The equal division takes place if the eldest does not desire to receive an additional share (Kullūka).—The last clause shows that division of the property may take place with the parents' permission during their lifetime. (Kullūka, Nārāyaṇa and Rāghavānanda)."—Buhler.

Of the Bhāṣya on this verse we have a single short sentence; on the next verse it is wanting in all the Mss. hitherto found; so also on several other important verses bearing on inheritance. It seems it has been purposely destroyed by the 'Editors' who reconstructed the Bhāṣya under King Madana. And from the fact that the pruning knife began to operate with the verse dealing with the rule regarding the larger share of the eldest brother, one feels justified in assuming that the conclusion arrived at on this point by Medhātithi was detrimental to the interests of the said King, who therefore set himself systematically to collecting all available Mss. of the work and destroying this portion.—In the absence of some such strong motive, one fails to see why the King should have taken all this trouble regarding the 'reconstruction' of Medhātithi's commentary.

This verse is quoted in *Vivādaratnākara* (p. 455), which adds the following notes:—'*Samam*', equal, there being no setting aside of the twentieth part (for the eldest brother).—It might be argued that since Manu has himself laid down that the twentieth part should be set aside as the additional share for the eldest brother, when they are dividing the paternal estate after the father's death, why should he speak of 'equal shares'?—But the fact

of the matter is that the said additional share is meant only for those cases where the eldest brother happens to possess special qualifications.—*Udayakara* has however explained the present verse to mean that what of is to be divided into 'equal' shares is only that part of the property which remains after setting aside the said twentieth part.—Halāyudha and Pārijāta have read '*saha*' in place of '*samam*' and Pārijāta has explained it as 'among themselves'.—The term '*paitṛkam*' is to be expounded as '*mātā cha pitā cha pitarou, tayoḥ idam paitṛkam*'; so that the 'mother's estate' also becomes included,—so says Halāyudha.—Though the text uses the term '*paitṛkam rikthaṃ*', 'father's estate', it is meant to include the estate of the grandfather and other forefathers also; in which latter also the brothers have shares.—Though it is true that both the father's and the mother's estate are meant, yet it has to be borne in mind that to the mother's estate, the sons are entitled only in the absence of a daughter or her descendants.

It is quoted in *Vyavahāramayūkha* (p. 41), which adds that even though the text repeats the particle '*cha*', yet it does not mean that *both* the parents should die before the property is divided.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 326), which adds the following notes:—'*Pituḥ ūrdhvam*', this phrase indicates the time for the division of the *father's* property; and '*mātuḥ ūrdhvam*' indicates that for the division of the *mother's* property; thus the meaning of the verse comes to this:—On the death of the Father, his estate is to be partitioned, even though the Mother may be living; similarly on the death of the Mother, her estate is to be partitioned, even though the Father may be living; there being no reason why the partition of the estate of the one should await the death of the other.

It is quoted in *Vyavahāra-Bālambhaṭṭī* (p. 443);—in *Vivādachintāmaṇi* (Calcutta, p. 124) which has the following notes;'—'*Samam*', equal,—*i.e.*, without setting apart

20 per cent. for the eldest;—it might be argued that Manu has actually sanctioned 20 per cent. as the special share of the eldest brother, in connection with the partition that is done after the Father's death;—but this sanction should be taken as referring either to cases where the eldest brother has very special qualifications, or where he is specially desirous of having a special share;—it explains the mention of the 'mother' as being due to the term '*paitṛkam*' meaning 'parental', and hence including the mother's property also, which can be partitioned only after the death of the 'mother.'

It is quoted in *Smṛtisāroddhāra* (p. 331);—in *Dāyakramasaṅgraha*;—in *Vīramitrodaya* (Vyavahāra, 170 a), which adds the following notes:—'*Paitṛkam*', belonging to *the Father* and *the Mother*; the sense being that the Father's property is to be divided after the Father's death, and the Mother's property after the Mother's death;—the particle '*cha*' does not imply that ' after the death of both the parents is another time for partition '; for the simple reason that the Mother or the Father being alive can be no obstacle in the partitioning of the property of the other;—and in *Jīmūtavāhana* (Dāyabhāga, p. 23), which says that this verse is meant to answer the question ' why the sons should not partition the property during the life-time of the parents'?—the reason being that during that time they have no proprietary right over it.

VERSE CV

What is said here refers to cases where 'the eldest son is specially virtuous' (Kūlluka and Rāghavānanda),—or 'possesses eminent qualities, and the others are less distinguished ' (Nārāyaṇa).

This verse is quoted in *Mitākṣarā* (p. 117), where *Bālambhaṭṭī* has the following notes:—'*Pitryam*', inherited from the father,—'*Shēṣāḥ*', brothers other than the eldest,—*Upajīveyuḥ*, should follow him, like their father. *Mitākṣarā* adds

that such unequal division, even though sanctioned by the scriptures, should never be adopted, being opposed to popular sentiment, and also to Vedic texts.

It is quoted in *Vīramitrodaya* (Rājanīti, p. 35), in support of the view that the eldest son should succeed to the kingdom;—in *Aparārka* (p. 722), which adds that this rule is meant for cases where the younger brothers are still in *status pupillari*, or are not entitled to any share by reason of being idiots and so forth, or are inexperienced;—and in *Vivādaratnākara* (p. 457), which adds the following notes:—What is meant is that in partition, the eldest brother, if he happens to be possessed of all the qualities of the superior brother, should be treated as the sole master, like the Father himself;—'*tamupajīvēyuḥ*' means that 'they should live on the subsistence provided by him.'

It is quoted in *Smṛtitattva* (II, p. 170);—and in *Vivādachintāmaṇi* (Calcutta, p. 125), as laying down an alternative course;—in *Vīramitrodaya* (Vyavahāra, 171 b);—and by *Jīmūtavāhana* (Dāyabhāga, pp. 35 and 103).

VERSE CVI

Cf. Shruti—'*Nāputrasya lokosti*' (Aitareya Brāhmaṇa 7. 3. 9).

This verse is quoted in *Vivādaratnākara* (p. 457), which adds the following notes:—'*Putrībhavati*', becomes one who has fulfilled the dictates of the scriptures regarding the begetting of offspring;—the addition of '*mātra*' is meant to indicate that, the man becomes 'with son' even before the child has had its sacramental rites performed;—'*anṛṇaḥ*', becomes freed, by the birth of a single son, from one of the three kinds of debts which have been described in the *Shruti* as besetting a man from his very birth.

It is quoted in *Vīramitrodaya* (Rājanīti, p. 35);—in *Parāsharamādhava* (Āchara, p. 501);—in *Vīramitrodaya*

(Saṃskāra, p. 163) ;—in *Nirṇayasindhu* (p. 439) ;—in *Saṃskāra-ratnamālā* (p. 686) ;—in *Smṛtichandrikā* (Saṃskāra, p. 43) ;—in *Vyavahāra-Bālambhaṭṭī* (p. 656) ; —in *Nṛsiṃhaprasāda* (Saṃskāra 25 b) ;—in *Shrāddha-kriyākaumudī* (pp. 450 and 491), which explains '*putrībhavati*' as 'becomes saved from the hell called *Put*';—in *Shuddhikaumudī* (p. 86) :—in *Vīramitrodaya* (Vyavahāra 171 b) ;—and by Jīmūtavāhana (*Dāyabhāga*, pp. 37 and 250) as lending support to the view that one's title to another's property is determined also by the benefits conferred by the former on the latter.

VERSE CVII

"This verse alludes to the Vedic text quoted, Vashiṣṭha 17. 1 ; Viṣṇu 15. 43 " —Buhler.

This verse is quoted in *Vivādaratnākara* (p. 457), which adds the following notes :—'*Sannayati*', concentrates, —'*ānantyam*', endless bliss,—'*ashnutē*', obtains, *i. e.*, becoming freed from debt,—'*Kāmajān*', this is a mere exaggerated statement, because it cannot be taken to mean that the younger sons have no share in the paternal estate, since it has been distinctly declared that they do have such share.

It is quoted in *Vīramitrodaya* (Saṃskāra, p. 163) ;—in *Vyavahāra-Bālambhaṭṭī* (p. 656) ;—in *Smṛtichandrikā* (Saṃskāra, p. 43) ;—in *Vīramitrodaya* (Vyavahāra 172 a) ; —by Jīmūtavāhana (Dāyabhāga, p. 37) ;—and in *Rājanītiratnākara* (p. 40 b).

VERSE CVIII

This verse is quoted in *Vivādaratnākara* (p. 457), which adds the following explanation :—The eldest brother should take care of the younger brothers, as if he were their father, and he should not separate them ;—'*putravat*

varteran', they should not entertain feelings of hatred towards him;—in *Vyavahāra-Bālambhaṭṭī* (pp. 513, 656 and 691);—in *Smṛtichandrikā* (Saṃskāra, p. 90), as attributing the qualities of father and son to the elder and younger brothers respectively;—and in *Vīramitrodaya* (Vyavahāra 172 a).

VERSE CIX

This verse is quoted in *Vivādaratnākara* (p. 457), which adds the following notes:—'*Kulam vardhayati*', the prosperity of the family being brought about by the adopting of proper business-methods and the taking care of the younger brothers;—'*vināshayati*', all that this means is that he is in a position to ruin the family;—in *Vyavahāra-Bālambhaṭṭī* (p. 656);—and in *Vīramitrodaya* (Vyavahāra 172 a).

VERSE CX

This verse is quoted in *Vivādaratnākara* (p. 457), which adds the following notes:—The 'behaviour of the eldest' consists in lovingly maintaining and taking care of the youngers;—'*bandhuvat*', like the maternal uncle and other relations, he should be treated with respect and saluted and so forth, and he should not be treated disrespectfully;—in *Vyavahāra-Bālambhaṭṭī* (pp. 513 and 691);—and in *Vīramitrodaya* (Vyavahāra 172 a).

VERSE CXI

This verse is quoted in *Vivādaratnākara* (p. 459), which has the note that what is meant is that separation is considered desirable, because it affords the opportunity for several performances of sacrifices; it is not meant that the *separation* itself is conducive to merit, like the performance of the *Jyotiṣṭoma*, or that non-separation is sinful, like the eating of the flesh of the animal killed by a poisoned arrow.

It is quoted in *Aparārka* (p. 719), which adds that conjoint life is meant for those cases where some of the brothers may be still studying; in cases where all of them have read the Veda and are capable of taking the fires, it is far better that they should live separately;—again on p. 722, to the effect that it is not necessary that the brothers *must* divide immediately after the father's death;—in *Vivādachintāmaṇi* (Calcutta, p. 125) as sanctioning partition as conducive to religious merit;—in *Vīramitrodaya* (Vyavahāra 172 a);—and by *Jīmūtavāhāna* (Dāyabhāga, p. 37), which says that this is a clear case of voluntary option.

VERSE CXII

This verse is quoted in *Mitākṣarā* (2. 114), which notes that this unequal division pertains to cases where the Father himself is dividing his *self-acquired* property among his sons,—no such division being permissible regarding ancestral property.

It is quoted in *Madanapārijāta* (p. 645), which supplies the following explanation:—The twentieth part of the property going to be divided, as also the *best* thing among the articles, should be given to the eldest brother; to the second brother, the fortieth part of the estate and also an article of the second quality; and to the youngest brother, the eightieth part of the estate and a third-rate article; the property that remains after this is to be divided equally;—it goes on to add that, though this unequal division has been sanctioned by several texts, yet it should never be adopted in practice, as it is contrary to popular sentiment, and what is against popular sentiment should not be done.

It is quoted in *Vivādaratnākara* (p. 468), along with the next two verses which adds the following notes.—This deduction of special shares pertains to cases where the eldest brother is endowed with superior qualifications;—the law on this point may be thus summed up: In a case where

there are several sons born of the same mother, and every one is endowed with qualities,—but there is a gradual inferiority in the qualities,—then the eldest brother should receive as his special share, the twentieth part out of the whole property, as also the best among the articles in the property; the second brother is to receive half of that, *i. e.*, the fortieth part, and also one article of the second quality; and the youngest brother, the eightieth part, and also an article of the lowest quality;—when however the eldest and the youngest alone are possessed of superior qualities, then the said special shares are to be given to these two only, the second brother receiving only his ordinary share, the special share prescribed for the *qualified* second brother—*i. e.*, the fortieth part of the property,—being equally divided among the three;—in a case where there are several brothers between the eldest and the youngest, and many of them are possessed of superior qualities, each one of the middle brothers is to receive a fortieth part as his special share;—when the eldest brother is possessed of very superior qualities, while the others are entirely devoid of qualities, he shall take as his special share the best among the articles,—the best of every kind of articles, e. g., ruby among the gems and so forth,—and also one among each kind of cows, buffaloes and other cattle.

It is quoted in *Vyavahāramayūkha* (p. 43);—in the *Smṛtitattva* II (p. 193);—in *Vivādachintāmaṇi* (Calcutta, p. 128), which notes on p. 125 that this refers to cases where the elder brother is endowed with special qualifications, or where he is specially desirous of having the extra share;—in *Smṛtisāroddhāra*, (p. 331), which says that this refers to the property acquired by the father when he divides it among his sons during his own life-time;—and by *Jīmūtavāhana* (Dāyabhāga, p. 64), who says that equal partition is to be made after all these 'special shares' have been extracted, as is made clear by verse 116; the special share of the eldest brother being the twentieth part of the property along with the 'best article'.

VERSE CXIII

This verse is quoted in *Vivādaratnākara* (p. 468), which adds an explanation [see preceding note].

VERSE CXIV

'*Yachcha sātishayam kiñchit.*'—'A dress or an ornament' (Medhātithi);—'something impartible, like an idol' (Nandana).

'*Daṣhataḥ varam*'—'The best among ten animals' (Medhātithi, Kullūka, Nārāyaṇa and Rāghavānanda);—'ten superior articles' ('others' in Medhātithi; the reading for '*varam*,' in this case, being '*varān*').— 'Everything shall be divided into ten shares and the eldest shall receive one such share in excess' (Nandana).

This verse is quoted in *Vivādaratnākara* (p. 469), which adds an explanation (for which see note on 112).

VERSE CXV

This verse is quoted in *Vivādaratnākara*, (p. 476), which adds the following explanation:—The additional share prescribed in the last quarter of the last verse, 'the best among them', is not to be taken if all the brothers are equal in learning and other qualities. This is only by way of illustration; it means that none of the additional shares mentioned in verses 112—114 is to be taken; as is clear from the clause '*yat kiñchidēva dēyam syāt*'; which means that some little thing is to be given to the eldest brother, as a mark of respect due to his superior age. When there is no difference among them on account of qualities, then 'Seniority' among the brothers is to be determined by the portion of their mothers, the son born of the senior-most wife having been declared to be the 'senior.' That this is the finally adopted view (and not a mere tentative one) is proved by the fact that both

Lakṣmīdhara and the *Pārijāta* have accepted the view that 'the son of the senior wife, even though younger in age, is to be regarded as senior.'

This is quoted by a *Jīmūtavāhana*, (Dāyabhāga, p. 74).

VERSE CXVI

This verse is quoted in the *Vyavahāramayūkha* (p. 43);—and by Jīmūtavāhana (*Dāyabhāga*, p. 64).

VERSE CXVII

This verse is quoted in the *Vyavahāramayūkha* (p. 43);—in the *Smṛtisāroddhāra* (p. 331), which has the following notes—'*ekādhikam*', i. e., two shares,—'*adhyardham*', i. e., a share and a half,—'*tataḥ anujaḥ*', 'born after the eldest brother',—'*amṣhamamsham*', i. e., one share each; this refers to cases where no 'special share' has been taken;—and by Jīmūtavāhana (*Dāyabhāga*, p. 64).

VERSE CXVIII

'If there are several brothers and only one sister, the former must deduct from their several shares as much money as will make up the fourth part of one brother's share' (Nārāyaṇa).

This verse is quoted in *Aparārka* (p. 731), which adds the following notes:—'*Svebhyomshebhyaḥ*' means 'from out of the share of one brother'; the plural number is used in view of the plurality of daughters;—'*svāt svāt*', the repetition is in reference to daughters of diverse castes;—thus the meaning comes to be as follows:—When a Brāhmaṇa has wives of all the four castes, and each of these has daughters, then the daughter born of the Brāhmaṇa wife is to receive the fourth

part of the share accruing to the son of the Brāhmaṇa wife; similarly the daughter of the Kṣattriya wife is to receive the fourth part of the share of the son of the Kṣattriya wife. This however is not the sister's '*rightful* inheritance'.

It is quoted in *Mitākṣarā* (2. 124), which adds the following explanation:—The Brāhmaṇa-sons should give to the Brāhmaṇa-daughters the fourth part of the share that accrues to them in accordance with their castes,—whereby 4 parts go to the Brāhmaṇa, etc. (see verse 153 below); it does not mean that each brother should give a fourth part out of his own share; what is meant is that the daughter of a certain caste is to receive the fourth part of what is prescribed as the share of the son of that caste;—the last clause '*patitāḥ syuraditsavaḥ*' indicates the obligatory character of the rule. For this same reason it is not right to hold that all that the daughter is to receive is money enough for her marriage. It goes on to add that the explanation provided by Asahāya and Medhātitha is the right one. Thus it is decided that after the father's death, the daughter is actually *entitled* to a share.

It is quoted in *Vivādaratnākara* (p. 494), which adds the following explanation: It does not mean that the brother should take out a fourth part of his own share and give it to his sister; what is meant is that the daughter of a certaind caste is to receive the fourth part of what is prescribed as the share of the son of that caste; which thus is to be given to her, for the purpose of her marriage. Thus the meaning comes to be that out of the 'four shares' and the 'three shares' to which the sons of the Brāhmaṇa wife and those of the Kṣattriya wife respectively are entitled,—out of the combined total of these—a 'fourth part' shall be given to the daughter; so that while it is the 'fourth part' that is to be given, the real purpose of this gift is to enable her marriage to be performed. Such is the view of Viṣṇu, the *Kalpataru* and the *Mitākṣarā*; while Halāyadha holds the opinion that no stress is meant to bè laid on the 'fourth part', all that is meant is that

the daughter is to receive what would be needed for the performance of her marriage. And this is the view that appears to be most proper; for whatever the 'fourth part' may be, the performance of the marriage would be necessary in any case.

It is quoted in *Parāsharmādhava* (Vyavahāra, p. 345), which supplies the following notes:—The meaning is that the brother belonging to the Brāhmaṇa and other castes should each give to the sisters of the Brāhmaṇa and other castes, the fourth part of his own share; that is to say, (*a*) in a case where a man has only one wife, and that of the Brāhmaṇa caste, and from her he has one son and one daughter,—the son shall divide his father's property into two parts, and having divided one of these two parts into four parts, he shall give one of these four parts to his sister and take the rest for himself;—when there are two sons and one daughter, the property shall be divided into three parts, and one of these three parts being divided into four parts, one of these four parts is to go to the daughter, and the rest the two sons shall divide between themselves;—when there is one son and two daughters, the father's property shall be divided into three parts, and one of these three parts being divided into four parts, two of these latter parts shall be given to the two daughters, and the rest shall be taken by the son.—(*b*) But in a case where the man has left one son of the Brāhmaṇa wife and one daughter of the Kṣattriya wife,—the father's property shall be divided into *seven* parts (' four shares' accruing to the Brāhmaṇa son and ' three shares' to the Kṣattriya son), if there be one, the ' three shares' (accruing to the Kṣattriya son) shall be divided into four parts, one of these four parts shall be given to the Kṣattriya daughter, the rest of the property going to the Brāhmaṇa son; where there are two Brāhmaṇa sons and one Kṣattriya daughter the father's property is to be divided into *eleven* parts (4 shares for each of the Brāhmaṇa sons and three for the Kṣattriya if there be one), and the three parts (accruing to the Kṣattriya son) being divided into four parts, one of these

four parts shall go to the *Kṣattriya* daughter, and the rest of the property shall be divided between the two Brāhmaṇa sons. On the same principle is partition to proceed when there are brothers of different castes or sisters in varying numbers; such is the explanation provided by Medhātithi, and approved by Vijñāneshwara also;—Bhāruchi on the other hand holds that the 'fourth share' only stands for 'such amount as may be necessary for her marriage,' and that therefore unmarried girls have no *right* to the inheritance as such. This same view has been held also by the author of the *Chandrikā*,—of these two views, people may accept the one that appears to be the most reasonable.

It is quoted in *Nṛsimhaprasāda* (Vyavahāra, p. 36a);—in *Vivādachintāmaṇi* (Calcutta, p. 134), which says that the meaning is that 'each daughter should receive the fourth part of what forms the share of a son of the same caste as himself,' and adds that stress is not meant to be laid upon the 'fourth part,' what is meant is that so much should be given to her as would suffice for her marriage;—and in *Vīramitrodaya* (Vyavahāra, 179b), which says that this does *not* mean that 'in the case of either form of partition among the brothers, each brother should give to the sister a fourth part of his share'; as, if there were so, if there are several brothers to a single sister, she would have a very large property,—or if there were a single brother to many sisters, he would have nothing left for himself;—all therefore that is meant is that the brother should give to the sisters just enough to suffice for her marriage —so says the Vivādaratnākara, the Vivādachintāmaṇi and the rest;—this is not right; as the text is clear on the point that by not giving to the sister the fourth part of his share, the brother incurs a sin which is quite different from that incurred in not providing for her marriage; the right explanation is that which has been provided by Medhātithi and the Mitākṣarā. (It then proceeds to quote these).

It is quoted by *Jīmūtavāhana* (Dāyabhāga, p. 114), which says that the root '*dā*' used makes it clear that the sisters have no *claims* over the property.

VERSE CXIX

This verse is quoted in *Mitākṣarā* (2. 119), to the effect that of the animals mentioned, if an odd one remains after partition, it is to be given to the eldest brother;—in *Madanapārijāta* (p. 686), to the same effect;—in *Aparārka* (p. 723), which explains '*viṣamam*' as a number different from (not a multiple of) the number of brothers;—in *Vivādaratnākara* (p. 498), which says that the odd animals are not to be partitioned by being sold and the value divided, they should be taken by the eldest brother;—and in *Vyavahāramayūkha* (p. 57).

VERSE CXX

This verse in quoted in *Mitākṣarā* (2. 136), which says that this refers to cases where the brothers (the one dead and his younger brother who beget the son on his sister-in-law) were not divided, while verse 146 below pertains to cases where they have been divided;—and in *Vivādaratnākara* (p. 542), which adds the following explanation :—The undivided elder brother having died without a son, if the younger brother begets, by commission, a son on his widow, then, when there comes about partition between this son and his uncle-progenitor, it will be done in equal shares, and the son shall not obtain any special share by reason of his dead father having been the elder brother.

VERSE CXXI

'*Pradhānasya*'.—' The principal, body-born, son' (Medhātithi) ;—'The father, the husband of the widow' (Kullūka, Narāyaṇa and Rāghavānanda).

"The *subsidiary* son has not the same rights as the principal, his dead father, the husband of his widow-mother ; it is this father, the husband of the widow, who is the ' principal etc.,' (Kullūka and Nārāyaṇa);—' the father is the principal, not

the mother, hence even though the mother is the elder sister-in-law, yet the son does not have the same right as his dead father' (Nandana).

This verse is quoted in *Vivādaratnākara* (p. 542) as supplying a reason for what has been said in 120; it adds the following explanation :—'*upasarjana*' is subsidiary, *i. e.*, the *Kṣētraja* son,—it is not lawful that this son should be treated like the *principal*, the 'body-born', son; because in this case (of *niyoga*) the father, the progenitor-uncle, is the 'principal';—such is the explanation given by the author of the *Prakāsha*. Lakṣmidhara construes '*Upasarjanam*' as '*Upasarjanatvam*'; but that makes no difference in the meaning.—'*Dharmēṇa*', according to the injunction of the scriptures.

VERSE CXXII—CXXIII

These verses are quoted in *Vivādaratnākara* (p. 473), which adds the following explanation: The question here raised pertains to the case where there are several sons born of several mothers belonging to the *same caste* as the father; the term '*pūrvajaḥ*' (in verse 123) stands for the *younger son born of the senior wife*, as is clear from the latter half of the verse; which means that the next best bullocks—those not the very best—shall belong to those brothers who are 'junior' *by reason of the junior position of their mothers*; *i. e.*, whose mothers are junior to the mother of the aforesaid brother;—and in *Vyavahāra-Bālambhaṭṭī* (p. 461).

VERSE CXXIV

Medhātithi reads '*ajyēṣṭhāyām*' and remarks that it is another 'special share'; but it adds that this may be only another special share for the son of the *senior* wife (the reading in this case being ज्येष्ठायाम्)

This verse is quoted in *Vivādaratnākara* (p. 473), which reads '*Jyēṣṭhāyām*' and remarks that this lays down

another special share for the brother who is 'elder' by reason of being born of the senior wife.—'*Vṛṣabhaṣoḍashaḥ*' means 'cows that have a bull for their sixteenth', these *cows* being the animals that are most cognate to the animal mentioned, 'bull'.—'*Shēṣāḥ*', the remaining brothers, by reason of the non-seniority of their mothers, should each take a bull which is not the very best.—It goes on to add that, according to the author of the *Prākāsha*, what is here stated by Manu is the opinion of 'others',—his own view being stated in the next verse, where seniority among brothers is made to rest upon the priority of their birth.—Halāyudha however explains the three verses (122—124) as follows:—When the younger brother is born of the senior and the elder from the junior wife, then the former shall have the best bull as his 'special share',—of the other bulls, which are not the very best, one each should be given to the other brothers, the quality of each being in accordance with the respective seniority of their mothers,—and the remainder is to be divided equally among the brothers (123);—but when the elder brother is born of the senior wife, then we have the rule laid down in 124: the cows 'with a bull as their sixteenth' goes to the eldest brother, and each of the other brothers receives as his 'special share' one bull, the quality of which is to be determined by the relative seniority of their mothers.

It is quoted in *Vyavahāra-Bālambhaṭṭī* (p. 461).

VERSE CXXV

"As this verse and the following one contradict the rules given in verses 123-124, the commentators try to reconcile them in various ways. Medhātithi thinks that verses 123-124 are an *Arthavāda*, and have no legal force, and Rāghavānanda inclines to the same opinion.—Nārāyaṇa and Nandana hold that the seniority according to the mother's marriage is of importance for the law of inheritance (verses 123-124), but

that it has no value with respect to salutations and the like, or to prerogatives at sacrifices (verses 125-126). Kullūka, finally relying on Govindarāja's opinion, thinks that the rules leave an option, and that their application depends on the existence of good qualities and the want of such. It is, however, probable that according to the custom of Hindu writers, the two conflicting opinions are placed side by side, and that it is intended that the learned should find their way out of the difficulty as they can."—Buhler.

This verse is quoted in *Vīramitrodaya* (Rājnīti, p. 36);—in *Nirṇayasindhu* (p. 177);—and in *Vyavahāra-Bālambhaṭṭī* (p. 461).

VERSE CXXVI.

For the '*Subrahmaṇyā* verses' see Aitareya Brāhmaṇa 6. 3.

According to Rāghavānanda the meaning of the second half is that since between twins the one born first is the last conceived, the right of primogeniture is given to the son *born* last. This is the view hinted at by a passage in the *Uttaracharita*, where Lava says of his brother '*prasvakramēṇa sa kila jyāyān* (Act IV).

This verse is quoted in *Vīramitrodya* (Rājanīti, p. 37), which adds the following notes—That *mantra* is called '*Subrahmaṇyā*' which, at the Jyotiṣṭoma sacrifice, is recited for inviting Indra; in this the 'eldest' son is represented as addressing the father; and it is the senior by *birth* that is regarded as the 'eldest'; and in a case where the sacrificer has twin sons, even though the conception of both may have been simultaneous, yet the son that is *born* first is held to be the 'eldest'; this is the made clear by a text of Devala's where it is declared that of twins, that child is to be regarded as the 'elder' whose face is seen first. In the Samskāra section we find the other view stated (see below).

It is quoted in *Vivādaratnākara* (p. 477), which has the following notes—The '*Subrahmaṇyā*' is the mantra recited at the Jyotiṣṭoma by *Chhandogas*, when the

form employed is 'so and so, the father of so and so is sacrificing'; and here it is the elder son that is named; and he is the one that is *born* first.

It is quoted in *Vīramitrodaya* (Samskāra, p. 161), which adds the following notes:—Between twins seniority is determined by birth *in the womb*; *i.e.*, that child is 'elder' who is the first to be born in the mother's womb; while the one born, *i.e.* conceived, later is regarded as *junior*; and it is not that seniority belongs to the child that *comes out* of the womb first; this conclusion is based on the fact that the child born later has been *conceived* earlier and would have been *born earlier* also, had not its passage outside been obstructed by the second child conceived later; the order of conception being the reverse of that of birth. It is only when both children are *born simultaneously* that seniority belongs to one whose face the father sees first.—It goes on to add that this view has been held by 'some people' and in reality seniority must be determined by the priority of actual *birth* coming out of the womb.

It is quoted in *Vyavahāra-Bālambhaṭṭī* (pp. 461 & 702); —and in *Samskāraratnamālā* (p. 828), which has the following notes—'*Subrahmaṇyā*' is the name of a *mantra* used, at the Jyotiṣṭoma sacrifice, for inviting Indra; it is recited along with the name of the sacrificer's son, and the rule is that it is the name of the eldest son that is pronounced; and it is the *eldest by age* that is taken; so in partition also; and between twins also, though they are conceived simultaneously, yet one that is born first is regarded as the *elder* of the two.

VERSE CXXVII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 475) as a clear indication that the 'appointment' of the daughter is undisputed in a case where it has been done in accordance with a clear agreement between the father of the bride and the bridegroom;—in *Nṛsimhaprasāda* (Vyavahāra 38a);—in *Vyvahāra-Balambhaṭṭi* (pp. 651 and 633)

and by Jīmūtavāhana*(*Dāyabhāga*, p. 223), to the effect that the appointed daughter offers the Ball to her appointing father through her son.

It is quoted in the *Vidhānapārijāta* (p. 699);—in the *Vivādaratnākara* (p. 561);—in the *Smṛtichandrikā* (Samskāra, p. 182), as laying down the mode of appointing the daughter;—in the *Samskāraratnamālā* (p. 414), to the effect that it clearly implies that there should be an express stipulation with the girl's husband;— in *Dattakamīmamsā* (p. 7);—and in *Vīramitrodaya* (Vyavahāra 185a), which says that the son that is born of the Appointed Daughter after stipulation, belongs to the father of the girl; though the opinion has been held that this is so also in cases where there has been no open stipulation to the effect.

VERSE CXXVIII

This verse is quoted in *Vyavahāra-Bālambhaṭṭī* (p. 654), —and in *Vīramitrodaya* (Vyavahāra 185a).

VERSE CXXIX

This verse is quoted in *Vyavahāra-Bālambhaṭṭī* (p. 654) —and in *Vīramitrodaya* (Vyavahāra 185a).

VERSE CXXX

This verse is quoted in *Vivādaratnākara* (p. 591);—in *Vivādachintāmaṇi* (Calcutta, p. 152), to the effect that like the son, the daughter also serves the purpose of propagating the father's race;—in *Hāralatā* (p. 179);—in *Vyavahāra-Bālambhaṭṭī* (pp. 663 and 691);—in *Vīramitrodaya* (Vyavahāra 203 a);—and by Jīmūtavāhana (*Dāyabhāga*, p. 270).

VERSE CXXXI

"According to Medhātithi, Kullūka and Nārāyaṇa, all *Strīdhana* is meant;—according to 'others' mentioned by Medhātithi, Nandana and Rāghavānanda, the so-called '*saudāyika*' or property derived from the father's family."—Buhler.

'*Kumārī*'—'an unmarried daughter (Medhātithi and Kullūka);—'a daughter who has no sons' (Nārāyaṇa).

The first half of this verse is quoted in *Vivādaratnākara* (p. 517) which adds the following notes:—'*Yautakam*' here stands for what has been given to the girl at the time of her marriage, by her father and other relatives. Halāyudha however holds that it stands for what has been given to the woman for such household purposes as the purchase of vegetables and other things, out of which, by her clever management, she may have saved and increased by judicious handling. To such property of the mother either the sons or the married daughters can have no right, as a rule; but if among the married daughters there be such as are childless or otherwise ill-conditioned, these are to have an equal share in the property.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 372), which explains '*yautakam*' as 'property obtained from the father's family';—in *Aparārka* (p. 721), to the effect that when the mother's property comes to be divided among her daughters, the unmarried ones have the preference over the married ones;—in *Smritattva* II (p. 186), which has the following note:—The term '*yautaka*' is derived from the root 'yu' (to join), and hence signifying *junction*, or *union*, it stands for 'what is given at marriage';—in *Vyavahāra-Bālambhaṭṭī* (pp. 631 and 750);—in *Dāyakramasaṅgraha* (p. 21);—and by *Jīmūtavāhana* (*Dāyabhāga*, p. 132), which says '*yautakam*' stands for the dowry obtained at marriage,—this being indicated by the root '*yu*' (to join) from which the word is derived,—marriage being the '*joining*' of the husband and wife.

VERSE CXXXII

Cf. 136 and 140.

This verse is quoted in *Vivādaratnākara* (p. 560), which adds the following notes :—‘*Aputrasya*’ i. e., one who has no ‘body-born’ son ;—the second half is a mere reiteration of what goes before—says *Prakāsha*; it is an Arthavāda providing a reason for what has gone before—says Udayakara in his commentary on Manu. [These remarks are based on the reading of the second line as **दौहित्र एव तु हरेदपुत्रस्याखिलं धनम्**].

It is quoted in *Vyavahāra-Bālambhaṭṭī* (pp. 631 and 664) ;—in *Hemādri* (Shrādha, p. 87) ;—in *Gadādharapaddhati* (Kāla, p. 427), which says that the two ‘balls’ are to be offered to the father and to the mother's father ;—in *Vivādachintāmaṇi* (Calcutta, p. 153) which adds that this refers to cases where neither of the parents of the deceased is alive ;—and by Jīmūtavāhana (*Dāyabhāga*, p. 278) as indicating that the grandson is entitled to the property of his mother's father by reason of the mother deriving her body from that father.

VERSE CXXXIII

‘*Na lokē...na dharmataḥ*.’—‘Neither with regard to worldly affairs nor to sacred deities’ (Kullūka) ;—‘with respect to sacred duties, according to law’ (Rāghavānanda and Nandana].

This verse is quoted in *Smṛtitattva* II (p. 191), to the effect that the son's son and the daughter's son being on the same footing, just as in the absence of the son, the property goes to the son's son, so also in the absence of the daughter it should go to the daughter's son ;—again on p. 394 ;—and in *Vyavahāra-Bālambhaṭṭī* (pp. 631, 664 and 752).

VERSE CXXXIV

This verse is quoted in *Vivādaratnākara* (p. 541), which adds the following notes:—The '*putra*' here stands for the *aurasa*, 'body-born,' son;—'*anu*', after the 'appointment' of the daughter;—'*striyāḥ*', of the 'appointed daughter'; who the appointed daughter' is, is described by Manu in verse 127.

It is quoted in *Mitākṣarā* (2. 132) to the effect that when both the sons—the body-born son and the son born of the 'appointed daughter'—are there, all the property is *not* to go to the former only. The *Bālambhaṭṭī* adds that the meaning of the last quarter is that the 'special portion' ordained for the 'eldest son' does not accrue to the 'appointed daughter' or her son.

It is quoted in *Aparārka* (p. 739);—in *Parāsharamādhava* (Vyavahāra, p. 347), which has the same note as the *Mītākṣarā*;—in *Madanapārijāta* (p. 654);—in *Vivādachintāmaṇi* (Calcutta, p. 150);—in *Dāyakramasaṅgraha* (p. 51);—by Jīmūtavāhan (*Dāyabhāga*, pp. 223 and 67), as setting forth a reason why the Appointed Daughter should offer the Ball through her son.

VERSE CXXXV

'*Dhanam*.'—'What the appointed daughter received from her father either during his life-time or on his death.' (Nārāyaṇa).—But Kullūka says that this prohibits the father inheriting the appointed daughter's estate on the plea that she was his 'son.'—According to Nandana it precludes the paternal uncle and other relatives from inheriting the property of an appointed daughter.

This verse is quoted in *Aparārka* (p.754), which adds that this refers to the case of the daughter who has been 'appointed' under the terms that 'the son born of this girl shall be mine', and not to that of one who is 'appointed' as herself being the 'son'; in the case of the latter the husband is precluded from inheriting her property, by Paiṭhīnasi.

It is quoted in *Vivādaratnākara* (p. 520), which adds that this rule is meant for cases where the dead sonless daughter has no unmarried daughter or sister;—in *Parāsharamādhava* (Vyavahāra, p. 374), which adds that this refers to cases where no brother is born to the lady, even subsequently; —in *Vyavahāra-Bālambhaṭṭi* (p. 742 and 765);—and by Jīmūtavāhana (*Dāyabhāga* p. 276), which says that this refers to cases where a son has been born to the Appointed Daughter and has died.

VERSE CXXXVI

'(*a*) *Akṛtā vā* (*b*) *kṛtā*.'—'(*a*) Daughter *not appointed* explicitly, and (*b*) one appointed explicitly' (Kullūka);—'(b) 'unappointed, i. e., any ordinary daughter' (Govindarāja and Nārāyaṇa Nandana);—the 'unappointed daughter' is added only hyperbolically, the meaning being that 'when even the unappointed daughter is entitled to inherit, the appointed one is all the more entitled' (Medhātithi).

This verse is quoted in *Mitākṣarā* (2. 136), to the effect that in the absence of the son and the daughter, the property goes to the daughter's son. The *Bālambhaṭṭi* adds that Vijñāneshvara had taken the verse as applying *to all* daughters, but Medhātīthi has come to the conclusion that the rule is meant for the 'Appointed Daughter' only.

It is quoted in *Aparārka* (p. 435), to the effect that the 'daughter's son' who inherits his grand-father's property must offer *Shrāddhas* to him;—in *Nṛsimhaprasāda* (Vyavahāra 40 b);—in *Vīramitrodaya* (Vyavahāra, p. 190 a and 205 b), which explains that the Appointed Daughter being a 'son', her son, even though the 'son of a daughter' (*dauhitra*) is virtually the 'son's son' (*pautra*); and hence just as the son's son inherits the property on the failure of the son, so does the daughter's son also, on the failure of the daughter;—and by Jīmūtavāhana (*Dāyabhāga*. p. 224).

VERSE CXXXVII

This verse is quoted in *Aparārka* (p. 103), which explains '*Bradhna*' as the sun;—in *Vyavahāra-Balāmbhaṭṭī* (pp. 657 and 707);—in *Vīramitrodaya* (Vyavahāra 199 b);—and by Jimūtavāhana (*Dāyabhāga*, p. 249).

VERSE CXXXVIII

This verse is quoted in *Vivādaratnākara* (p. 583);—in *Smṛtitattva* II (p. 389), which (adopting the reading मुखसन्दर्शनेनापि तदुत्पत्तौ यतेत सः) takes the verse as *enjoining* the begetting of a son for the purpose of being saved from the hell '*Put*';—in *Vyavahāra-Bālambhaṭṭī* (p. 658 and 707);—and in *Vīramitrodaya* (Vyavahāra 199 b).

VERSE CXXXIX

Cf. verse 133.

The second half of this verse is quoted in *Smṛtitattva* II (p. 185), as attributing the character of the 'son's son' to the daughter's son.

It is quoted in *Dāyakramasaṅgraha* (p. 25);—in *Dattakamīmānsā* (p. 40);—and in *Vyavahāra-Bālambhaṭṭī*.

VERSE CXL

This verse is quoted in *Vivādaratnākara* (p. 563);—in *Aparārka* (p. 435), as referring to the case of the 'grandson' whose mother herself had been an 'appointed daughter' in the sense that she herself was made a 'son'; in *Madanapārijāta* (p. 609);—and in *Vīramitrodaya* (Vyavahāra 185b).

VERSE CXLI

" Medhātīthi, Kullūka and Rāghavānanda refer this rule to the case where a man has a legitimate son and an

adopted son, and think that in such a case the latter, being eminently virtuous, shall receive, like the *Kṣētraja*, a fifth or sixth part of the Estate. Medhātithi remarks that some think he is to have half, but that this opinion is improper, and finally that *Upadhyāya*, i. e., his teacher, allots to the adopted son less than to the *Kṣētraja*.—Kullūka and Rāghavānanda state that Govindarāja took the verse to mean that the eminently virtuous adopted son shall inherit on failure of a legitimate son and of the son of the wife, but that this explanation is inadmissible on account of verse 165.—Nārāyaṇa says 'it has been declared that the adopted son receives a share like the chief son, when he is eminently virtuous'."—Buhler.

This verse is quoted in *Vivādaratnākara* (p. 567), which adds the following note:—'*Guṇaīḥ*', such as caste, learning and character;—the fact of this adopted son being entitled to inherit being patent from the fact of his being a 'son', the specific mention of 'being endowed with virtues' is meant to indicate that in a case where a body-born son happens to be born after the adoption, the adopted son is to have a share in the inheritance only if he is 'endowed with virtues', while if he is not so endowed, he is entitled to maintenance only.

It is quoted in *Dattakamimāṁsā* (p. 28) as countenancing the adopted son's inheritance of the entire property of the adoptive father, when the latter leaves no 'body-born' son;—in *Puruṣārthachintāmaṇi* (p. 370), to the effect that the adopted son is entitled to an equal share with the 'body-born' son;—and in *Saṁskāra-ratnamālā* (p. 769) to the same effect as *Dattakamīmāṁsa*.

VERSE CXLII

"The general meaning is that all connections with the first family ceases. Nevertheless, according to Kātyāyana and the later usage, if there is a special agreement to that effect, the son may belong to both fathers (*dvyāmuṣyāyaṇa*)".—Hopkins,

This verse is quoted in *Mitākṣarā* (2. 132), which notes that 'adopted son' is here mentioned as representing all kinds of secondary 'sons'; all of whom are entitled to inherit the 'father's' property, as is clear from verse 185 below.—The *Bālambhaṭṭī* has the following notes:—'*Datrimaḥ*' is the same as '*dattaka*', the adopted son;—'*janayituḥ*', of the progenitor;—according to Medhātithi '*janayituḥ*' is to be taken as with the Ablative ending; thus then the adopted son is not affected by the impurity consequent on the death of his progenitor. This verse permits the adopting of sons even of *gotras* other than the adopter's own.—'*Piṇḍa*' means the offering of *shrāddha*, and this offering of *shrāddha* follows the *gotra* and the inheritance, *i. e.* shrāddha is to be offered to that 'father' whose 'gotra' and 'inheritance' one receives;—it is for this reason that the '*svadhā*' *i. e. shrāddha*, offered by the adopted son, ceases—'*vyapaiti*'—from the person who gave the son to be adopted by another; *i. e.* the adopted son shall not offer *shrāddha* to that person.—In reality however the term '*piṇḍa*' here stands for '*sāpiṇḍya*'; if it is taken in the sense of '*shrāddha*', then the subsequent sentence '*vyapaiti svadhā*' becomes a superfluous repetition. It is for this reason that all cultured people treat, in all matters, the adopted son as belonging to the *gotra* of the adoptive father, and on the death of the adopted son, it is the *sapiṇḍas* of the adoptive father that observe impurity for ten days; and in all matters he is regarded as a '*sapiṇḍa*' of the family of the adoptive father. It is for the same reason that the adopted son is regarded as having ceased to be the *sapiṇḍa* of his progenitor's family.—All this however holds good in a case where the progenitor has got other sons; in cases where he has none such, his property must go to his begotten son, even though adopted by another person; and he must perform his *shrāddha* also. It is in this sense that the '*dvyāmuṣyāyana*' has been held to benefit both the families.

The verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 351), which adds the following notes:—The 'adopted' son is mentioned only by way of illustration, it stands for all the secondary sons.—Though there are texts that lay down that the secondary sons are entitled to inherit the property of the 'father', yet these must refer to other *Yugas*, except so far as the 'adopted' son is concerned, who inherits in *Kali-yuga* also.

It is quoted in *Vīramitrodaya* (Saṃskāra, p. 208), as indicating the legality of adopting sons of other *gotras* also. It proceeds to set forth the order of preference among the several alternatives regarding the *gotra* &c. of the son to be adopted:—(1) One who is both *sagotra* and *sapiṇḍa* of the adopter,—(2) who is *sapiṇḍa* but not *sagotra*,—(3) who is *sagotra* but not *sapiṇḍa*,—(4) who has the same *pravaras*, —(5) who is neither *sagotra* nor *sapiṇḍa* nor *sapravara*.— It is quoted again on p. 686, as likely to be understood as prohibiting the performance of *shrāddha* for the progenitor, and hence implying that the son adopted by another person ceases to be the '*sapiṇḍa*' of his progenitor.—It is quoted again on p. 716, where the following notes are added:—The adopted son is not to take the '*gotra*' or the 'estate' of his progenitor, and the '*sapiṇḍa* character' as also the 'performance of shrādhā' of the person who *gives away* the son to be adopted,—becomes removed from the adopted son; and the reason for this is that 'the Piṇḍa follows the 'gotra and the estate' and hence ceases when these two cease.

It is quoted in *Smṛtitattva* II (p. 38), where the clause '*gotrarikthānugaḥ piṇḍaḥ*' only is quoted in support of the principle that inheritance is based upon the benefit conferred by the inheritor upon the original owner of the property.—It is quoted again on p. 384 as indicating the superiority of the Daughter to the adopted and other secondary sons;—and again on p. 391, as laying down that the liability to offering Piṇḍas is based upon the inheritance of property

It is quoted in *Nirṇayasindhu* (p. 278), which notes that what is here stated refers to cases where the progenitor has other sons.

It is quoted in *Vivādaratnākara* (p. 568), which adds that in view of the general principle that the 'offering of Piṇḍas' follows 'gotra and inheritance', the former ceases in the case stated;—'*svadhā*' stands for *shrāddha* and other offerings.

It is quoted in *Vyavahāramayūkha* (p. 51), which adds the following notes:—The meaning is that the '*Piṇḍa*' is concomitant with 'gotra and inheritance';—this refers to the 'purely adopted son', the *Dvyāmuṣyāyaṇa* retaining the *gotra*, etc., of his progenitor also;—'*Piṇḍa*' stands for the *shrāddha* and other after-death rites, according to Medhātithi, Kullūka Bhaṭṭa and others; while, according to others, '*piṇḍa*' stands for the '*sapiṇḍa*-character' and '*svadhā*' for the *shrāddha* and other after-death rites; as a matter of fact, however, what the terms "*gotra-riktha-piṇḍa-svadhā*" stand for is all that is due to the relationship of the progenitor; and all this is precluded in the case in question; thus it follows that the adopted son ceases to have the relation of 'uterine brotherhood' with the other sons of his progenitor, and so forth.

It is quoted in *Madanapārijāta* (p. 135) as indicating the change of *gotra* for the adopted son;—in *Gotrapravaranibandhakadamba* (p. 185), which says that this applies only to the offering of *Shrāddha* and such things;—in *Smṛtichandrikā* (Saṃskāra, p. 185) as laying down the cessation of the generator's *gotra*;—in *Saṃskāramayūkha* (p. 79) as lending support to the view that the son adopted in another family loses the *Sāpiṇḍya* also of his progenitor's family;—in *Saṃskāraratnamālā* (p. 455), which says that this is meant for cases where the progenitor has got another son;—in *Dattakamīmaṃsā* (p. 30), which explains the second line to mean that 'in giving his son for being adopted by another person, he relinquishes the shrāddha that that son would have offered';—in *Dattakachandrikā* (p. 53), which

explains the verse to mean that—'By the mere act of being given to be adopted the son ceases to be a *son* to his progenitor, and thereby relinquishes all his *gotra* and all claims to his property';—and in *Nṛsiṁhaprasāda* (shrāddha 4a).

VERSE CXLIII

This verse is quoted in *Parāsharamādhava*, (Vyavahāra, p. 368);—and in *Vivādaratnākara*, (p. 586), which adds the following notes—'*Aniyuktāsutaḥ*' is the son begotten by the widow without the permission of her elders;—'*bhāgam*' share in the property of the husband of the widow;—this means that such a son is precluded from the offering of *Piṇḍas* and other rites also. This refers to cases where the widow has been bought over to the connection.

VERSE CXLIV

This verse is quoted in *Vivādaratnākara*, (p. 587), which explains '*avidhānataḥ*' as 'not in accordance with the method prescribed for *Niyoga*';—and in *Dattakamīmānsā*, (p. 29) as referring to the *Kṣetraja* son.

VERSE CXLV

"Medhātithi and Kullūka state that the object of this verse is to teach that a *Kṣētraja*, if endowed with good qualities, may even receive (against verse 120) the additional share of an eldest son;—Nārāyaṇa says the expression 'like a legitimate son' is used in order to establish the title to an equal share."—Buhler.

VERSE CXLVI

This verse occurs in *Vivādaratnākara*, (p. 542), which adds the following notes:—The man, who takes care of the property and widow of his brother who had separated

from him, should beget a '*Kṣetraja*' son on that widow and make over the property to that son, he should never take the property for himself.

It is quoted in the *Miṭākṣarā*, (2. 136), which says that the meaning is that even when the brother is divided, if he dies, his widow is to be in touch with his property only *through the child*, and not by her own right. The *Bālambhaṭṭī* adds the following notes.—'*Bibhriyāt*', should take care;—"*tamēva cha*' is another reading (for *ēva taddhanam*');—'*taddhanam*,' the brother's property;—'*tasyaiva*,' to the son;—the use of the word '*dadyāt*' implies that the rule refers to the case of divided brothers; as in the case of undivided brothers, there would be no property belonging separately to the dead brother.

It is quoted in *Aparārka* (p. 742), which explains '*tasyaiva*' to mean 'to the child only, *not* to its mother';—in *Parāsharamādhava* (Vyavahāra, p. 357), which adds that the meaning is that when a divided brother has died, his widow can have anything to do with his property, only through her child;—in *Nṛsimhaprasāda*, (Vyavahāra, p. 41a);—and in *Vīramitrodaya*, (Vyavahāra 196a).

VERSE CXLVIII

This verse is quoted in *Vivādaratnākara* (p. 527), which adds that '*ēkayoniṣu*' means 'those belonging to the same caste', '*ēkajātānām*', 'begotten by one man',—'*bahvīṣu*', 'on wives belonging to diverse castes';—and notes that '*ēkajātānām*' is to be construed with '*bahvīṣu*' also.

VERSE CXLIX

This verse is quoted in *Vivādaratnākara* (p. 527);—and in *Nṛsimhaprasāda* (Vyavahāra 35b).

VERSE CL

'*Ekāmshashcha pradhānataḥ* 'one most excellent share' (Medhātithi and Kullūka);—'one share consisting of the best part of the property' (Nārāyaṇa and Nandana);—'one share, because of his being the chief person' (Rāghavananda).

This verse is quoted in *Vivādaratnākara* (p. 527), which adds the following notes:—'*Kīnāsha*' is the ploughman —'*yānam*', the horse and the rest;—thus the meaning is that the son of the Brāhmaṇa mother should receive the plough man the cow, the bull, the conveyance, the ornament and the house; and among the 'three shares' of the inheritance to which he is entitled, one should be made specially important by containing the most important and the most valuable things;—the cow and bull etc. are to be given only if it be possible to do so.

VERSE CLI

This verse is quoted in *Vivādaratnākara* (p. 528);—and by Jīmūtavāhana (*Dāyabhāgha*, p. 212).

VERSE CLII

"According to Nārāyaṇa this rule refers to the case where each of the wives has several sons, while the preceding one is applicable where each wife has one son only.—Rāghavānanda thinks that the first rule shall be followed when the son of the Brāhmaṇa possesses good qualities, the second when he is destitute of them".—Buhler.

This verse is quoted in *Vivādaratnākara* (p. 528), as containing the sanction for partition with 'special shares';—in *Parāsharamādhava* (Vyavahāra, p. 353);—and by Jīmūtavāhana (*Dāyabhāga*, p. 212).

VERSE CLIII

This verse is quoted in *Vivādaratnākara* (p. 528), which adds that no significance attaching to the singular number in '*vipraḥ*' this same rule applies to cases where there are several sons from the Brāhmaṇī wife.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 343), which adds that this pertains to lands other than that which may have been received by the father as a religious gift, to which latter, the non-Brāhmaṇa sons are not entitled;—in *Vivādachintāmaṇi* (Calcutta, p. 144);—in *Dāyakramasaṅgraha* (p. 51);—and by Jīmūtavāhana (*Dāyabhāga*, p. 212).

On the failure of other sons, the rest of the property goes to the *Sapiṇḍas* (according to Medhātithi),—to the widow and the rest (according to Nārāyaṇa).

This verse is quoted in *Vivādaratnākara* (p. 535), which adds the following notes:—'*Saputraḥ*', one having sons of the twice-born castes,—'*aputraḥ*', one having no sons of the twice-born castes;—Halāyudha and Pārijāta have taken this verse to men that no part of the property goes to such son of the married Shūdra wife as is entirely devoid of good qualities.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 344), which adds that this refers to such Shūdra-born sons as are not obedient to the father.

It is quoted in *Aparārka* (p. 735), which adds the '*adhikam*' means 'more than the tenth share;'—also on p. 740 where it is added that the implication of this rule is that in the case of the man 'without sons,' the property besides the 'tenth share,' which goes to the Shūdra-born son, goes to the 'widow and the rest.'

It is quoted in *Mitākṣara* (2. 132-133), which explains the meaning to be that even though the son of the Shūdra wife is a 'body-born' son, yet he cannot inherit anything more than the tenth share, even when there are no other sons. It

adds the following explanation:—‘*Satputraḥ*’ means ‘one having sons of wives of the twice-born castes,’—‘*aputraḥ*,’ ‘one who has no sons from the twice-born wives,’—when such a person dies, then his sons—*Kṣētraja* and the rest—or *sapiṇḍas*, shall not give to his son from the Shūdra wife, any more than the tenth share.—This implies that the sons of *Kṣattriya* and *Vaishya* wives inherit the entire property, if there is no son from the Brāhmaṇa wife.

It is quoted in *Nṛsimhaprasāda* (Vyavahāra 35b);—in *Vyavahāra-Bālambhaṭṭi* (p. 688);—in *Vīramitrodaya* (Vyavahāra 192b) which explains ‘*satputra*’ as having ‘son born of the wife of one's own caste;’ and ‘*aputra*’ as ‘having no son born of the wife of one's own caste, and adds that on the death of such a person, the Kṣētraja and other sons will inherit his property, but the son born of Shūdra mother will not get more than the tenth part of the estate:—and by Jimūtavāhara (*Dāyabhāga*, p. 219), which says that even in the absence of a son of a twice-born caste, the Shūdra son shall not get more than the tenth part.

VERSE CLV

“The son of a Shūdra wife receives no share of his father's estate in case the mother was not legally married’ (Medhātithi; ‘others,’ in Kullūka),—or in case he is destitute of good qualities (Kullūka and Rāghavānanda). According to Medhātithi and Nārāyaṇa ‘*na rikthabhāk*’ means ‘receives no larger share than one-tenth, except if the father has given more to him.”—Buhler.

This verse is quoted in *Vivādaratnākara* (p. 535), which adds the following notes:—According to *Lakṣmīdhara* the meaning is that ‘if the father gives anything to the son of his Shūdra wife, he should give only the tenth part of his property’;—Halāyudha and Pārijāta hold that the verse denies all share to the son of the Shūdra mother who is not a married wife.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 343); which adds that this refers only to such property as may be given by way of an affectionate present; and hence there is no incompatibility with those texts that deny to the said son any part of the landed property.

It is quoted in *Aparārka* (p. 735), which notes that this debarring from inheritance is meant for those cases where the son in question has already received some affectionate presents from the father;—or that the verse may be taken to mean that the son is not entitled to anything more than the tenth share of the property.

It is quoted in *Vyavahāramayūkha* (p. 45) as debarring from all inheritance the son of a *shūdra* mother, who is not a legally married wife;—and by Jīmūtavāhana (*Dāyabhāga*, p. 219), which says that this denial of heritance refers only to those cases where the shūdra son has already got the tenth part of the father's property, during the latter's life-time, through his favour.

VERSE CLVI

This verse is quoted in *Vivādaratnākara* (p. 532), which adds the following explanation:—In cases where twice-born men have many sons from several wives of the same caste as themselves,—*or* (as indicated by the term '*vā*') many sons from several wives of diverse castes,—the sons shall divide the property equally after having given something to the eldest brother as his 'additional share.'

It is quoted in *Smṛtitattva* II (p. 193).

VERSE CLVII

This verse is quoted in *Vivādaratnākara* (p. 532);—and in *Smṛtitattva* II (p. 193), which quotes and accepts the explanation given by Kullūka that this is meant to preclude the 'additional share' prescribed in the preceding verse.

VERSE CLVIII

This verse is quoted in *Vivādaratnākara* (p. 549), which adds that the diversity of opinion on this question among the various Smṛtis—as regards the exclusion or inclusion of certain kinds of sons—is to be explained as based upon consideration of the qualifications of the sons;—in *Vyavahāra-Bālambhaṭṭi* (p. 552, 666 and 687);—in *Dattaka-chandrikā* (p. 61);—and in *Vīvādachintāmaṇi* (Calcutta, p. 147).

Medhātithi, Nārāyaṇa and Nandana take the latter half to mean that the six sons are neither *bandhu* (*kinsmen*) nor *dāyāda* (*heir*); Kullūka says that this explanation would be against the declaration of Baudhāyana;—Nārāyaṇa goes on to explain '*bandhudāyāda*' as 'heir to the kinsmen, *i. e.*, inheritors of the estates of kinsmen, such as paternal uncles, on failure of sons and wives of these latter.'

VERSE CLIX

This verse is quoted in *Parāsharamādhava*, (Prāyashchitta, p. 37);—in *Parāsharamādhava* (Vyavahāra, p. 349), where it is added that though the sons have been divided into these two sets, yet the duty that devolves upon them, as '*sapiṇḍas*' or '*sagotras*,' devolves equally on all the twelve,—such as the offering of water and so forth;—and as for inheriting the father's property, the latter set also are entitled to it, in the absence of the former set.

It is quoted in *Vivādaratnākara*, (p. 549);—and in *Mitākṣarā*, (2. 132), which has the following notes:—The implication of this is that, in the case of the death also of the *Sapiṇḍa* or the *Samānodaka* of the father, the property goes to the first set of six sons and not to the second; though the duty of offering water and so forth devolves equally upon both sets. The *Bālambhaṭṭī* adds that from the last remark it follows that the compound '*adāyādabāndhavāḥ*' is to be expounded as '*adāyāda*' (non-inheritors)

+*bāndhava* (relations),' *i. e.* though they don't inherit the property, they make the offerings required of the *Sapiṇḍa* or *Sagotra*.

This is quoted in *Vivādachintāmaṇi*, (Calcutta, p. 147);—and in the *Dattakachandrikā*, (p. 61).

VERSE CLX

This verse is quoted along with the last, in *Parāsharamādhava* (Prāyashachitta, p. 37);—in *Parāsharamādhava*, (Vyavahāra, p. 349);—in *Vivādaratnākara*, p. 549); —and in *Mitākṣarā*, (2. 132).

The latter half of this is quoted in *Vīramitrodaya*, (Samskāra, p. 211) which has the following notes:—This justifies the view that the 'Shaudra' also is a 'secondary son'; but it adds that this can be understood only in the sense that the son begotten by a Shūdra on a slave girl (not married) is to be regarded as a 'secondary son' only in the absence of a 'primary son.'

The verse is quoted in *Vyavahāra-Bālambhaṭṭī*, (p. 666 and 687);—in *Vivādachintāmaṇi* (Calcutta, p. 147);—and in *Dattākachandrikā*, (p. 61).

VERSE CLXI

This verse is quoted in *Vyavahāra-Bālambhaṭṭī*, (p. 701).

VERSE CLXII

Medhātithi has been mis-represented here by Kullūka and also by Buhler. (See text). Nārāyaṇa and Nandana hold that the rule refers to the case of two undivided brothers, where one having died, the other, who has sons of his own, begets on the other a *Kṣetraja* son; in which case on the death of the second brother, the *Kṣētraja* is entitled to receive only the share of his mother's husband, not any in the estate of his natural father.

This verse is quoted in *Vivādaratnākara* (p. 543), which has the following notes:—The '*Kṣetraja*' meant here is one begotten by one not 'commissioned' (by the elders);—'*paitṛkam riktham*' means 'that property which the father gave to the mother for the purpose of maintaining the son.' Others however construe the verse as it stands, in the direct sense—'Each takes the property of his own father.'

It is quoted in *Aparārka*, (p. 739), as laying down that the *Dvyāmuṣyāyana-Kṣetraja* is entitled to inherit the property of his progenitor-father.

It is quoted in *Smṛtitattva*, (p. 169), which explains the meaning to be that each is to take the property of the man from whose seed he was born;—and by Jīmūtavāhana (*Dāyabhāga*, p. 229), which says that the son shall inherit the property of that person from whose 'seed' he may be born.

VERSE CLXIII

'*Pradadyāt jīvanam*'.—'And if one does not maintain them, he commits sin' (Medhātithi and Kullūka),—'but not, if they have other means of subsistence' (Nandana).

This verse is quoted in *Mitākṣarā* (2. 132), which notes that this rule is meant for those cases where the 'adopted' and other 'secondary' sons are either not friendly towards the 'body-born' son, or entirely devoid of good qualities. The *Bālambhaṭṭī* has the following notes:—'*ānṛshamsya*' means 'avoidance of sin'; so that the meaning is that if maintenance is not provided, sin is incurred.

It is quoted in *Vivādaratnākara* (p. 542), which has the following notes:—'*Sheṣāṇām*', those precluded from inheritance;—'*ānṛshamsya*' is pity,—'*prajīvanam*', maintenance; —in *Parāsharamādhava* (Vyavahāra, p. 348), which adds that the verse is meant to be a mere eulogium on the 'body-born' son, it does not really preclude the fourth share for the other sons;—in *Nṛsimhaprasāda* (Vyavahāra, 40a);—

in *Vivādachintāmaṇi* (Calcutta, p. 149), which explains '*ānṛshamshyam*' as 'pity', and '*prajīvanam*' as 'maintenance';—and by Jīmūtavāhana, (*Dāyabhāga*, p. 229).

VERSE CLXIV

This rule refers to the case where the *Kṣētraja* was born before the 'body-born' son, and received no property from his progenitor-father (Rāghavānanda);—It refers to the case where a man dying leaving several widows, one of those is 'commissioned' to bear a son, while another gives birth to a 'body-born' son (Nārāyaṇa).

This verse is quoted in *Vivādaratnākara* (p. 543), which adds that the option of 'fifth' and 'sixth' share is meant to be determined by the presence or absence of good qualifications in the *Kṣētraja* son concerned;—in *Parāsharamādhava* (Vyavahāra, p. 348), which deduces the following conclusion:—If the *Kṣētraja* son is endowed with exceptionally good qualifications, he receives a fourth share; if he is devoid of good qualities and also unfriendly to the 'body-born' son, then only a sixth share; if he is only devoid of qualities, but not unfriendly,—or if is he unfriendly but not devoid of qualities,—then a fifth share,—and by Jīmūtavāhana (*Dāyabhāga*, p. 229).

VERSE CLXV

'*Gotrarikthāmshabhāginaḥ.*'—'Become members of the *gotra* and also inherit' (Medhātithi, Kullūka and Nandana);—'share the family estate' (Nārāyaṇa);—'they receive such share in the estate as will suffice for their maintenance' (suggested by Nārāyaṇa and Nandana).

This verse is quoted in *Vivādaratnākara* (p. 544), which adds the following notes:—The first half of the verse is merely a reiteration of what has been prescribed before; the 'ten', beginning with the 'adopted' son, in due order, *i. e.*, each

in the absence of the one preceding,—become '*gotrabhāginaḥ*' —*i. e.*, 'entitled to do all that behoves a blood-relation', as explained by Asahāyāchārya,—and '*rikthāmshabhāginaḥ*', *i. e.*, 'entitled to inherit the father's property'. This rule refers to cases where there is no 'body-born' son, nor 'the appointed daughter', nor the '*Kṣētraja*' son;—in *Dāyatattva* (p. 14);—and in *Vyavahāra-Bālambhaṭṭī* (pp. 55 and 652).

VERSE CLXVI

'*Svakṣētrē*'—'On his own wife' (Medhātithi);—'on his wife of the same caste as himself' ('others' in Medhātithi, Nārāyaṇa and Kullūka).

This verse is quoted in *Vivādaratnākara* (p. 553);—in *Parāsharamādhava* (Prayāshchitta, p. 38);—in *Vyavahāra-Bālambhaṭṭī* (pp. 538, 557 and 689);—and in *Nṛsimhaprasāda* (Vyavahāra 38a);

VERSE CLXXVII

This verse is quoted in *Vivādaratnākara* (p. 555), which has the following notes—'*Talpa*', wife,—'*vyādhitasaya vā*', the disease meant is of the incurable type,—'*svadharmēṇa*', according to the rules laid down, *i.e.* 'smearing his body with clarified butter' and so forth;—in *Parāsharamādhava* (Prāyashchitta, p. 38);—in *Vyavahāra-Bālambhaṭṭī* (p. 540 and 557):—in *Nṛsimhaparasāda* (Vyavahāra 38a);—and in *Vīramitrodaya* (Vyavahāra 187b).

VERSE CLXVIII

'*Sadṛṣham*'.—'Equal by virtue, not by caste' (Medhātithi);—'Equal by caste' (Kullūka, Nārāyaṇa, Rāghavānanda and Nandana).

'*Mātā pitā cha*'.—'Mother and father, mutually agreeing' (Kullūka),—'mother, if there is no father' (Rāghavāṇanda).

'*Prītisamyuktam*'.—'Affectionately, not out of greed' (Medhātithi);—'not out of fear and so forth' (Kullūka and Nandana);—'not by force or fraud' (Rāghavānanda).

'*Āpadi*'.—'If the adopter has no son' (Kullūka and Rāghavānanda);—'if the adoptee's parents are in distress' (Nārāyaṇa).

This verse is quoted in *Madnapārijāta* (p. 652), which adds the following notes:—'*Sadṛsham*', of the same caste; if the father is dead or gone to foreign lands, and the mother finds herself in distress, she is by herself, entitled to 'give away' the son; similarly if the mother happens to be insane or dead, the father, by himself, is entitled to give him away; in other cases the child can be given away only by the consent of both parents;—the addition of the term '*āpadi*' means that no son can be given away in normal times; if he be given in normal times, the sin of it falls upon the giver, not the receiver, of the son.

It is quoted in *Mitākṣarā* (2. 132), which adds that no son should be given under normal conditions,—this being a prohibition meant for the *giver, not for the adopter* (adds the *Bālambhaṭṭī*), who therefore incurs no sin;—and in *Vīramitrodaya* (Vyavahāra 188b).

It is quoted in *Vīramitrodaya* (Samskāra, p. 224), which adds the following notes—'*Āpadi*', during a famine and so forth;—if the child is given in normal times, the sin lies on the giver;—or it may refer to the adopter, in which case '*āpadi*' will mean 'when he has no son',—also on p. 211, where '*sadṛsham*' is explained as 'of the same caste';—it rejects the view of Medhātithi that the Ksattriya can be adopted by the Brāhmaṇa, and also that of the *Kalpataru* that the Brāhmaṇa can adopt a Shūdra, on account of their being opposed to Shaunaka, Gautama and Yājñavalkya.

It is quoted in *Aparārka* (p. 736), which adds the following notes:—'*Adbhiḥ*' stands for all those details that accompany gifts;—'*āpadi*', during a famine and so forth;—

or '*āpadi*' may refer to the *adopter*, in which case it will mean 'in the event of his having no son';—'*sadṛsham*', of the same caste as the giver and the adopter;—'*prītisamyuktam*', not moved by fear or any such motive.

It is quoted in *Nirṇayasindhu* (p. 176);—in *Vivādaratnākara* (p. 567), which adds the following notes—'*Āpadi*', when the adopter has no son;—'*sadṛsham*', of the same caste; but Medhātithi holds that the 'equality' is in *qualities*, not in caste;—'*prītisamyuktam*', free from all fear and such other motives;—and in *Vyavahāramayūkha* (p. 47), which reads '*vā*' (for '*cha*') and remarks that in the absence of the mother, the father alone may give away the son, or the mother may do it in the absence of the father; it goes on to controvert Vijñāneshvara's view that the sin of giving away the son in *normal* times accrues to the *giver*, not to the *adopter*;—'*Sadṛsham*', equal in family-status and other qualifications, says Medhātithi; hence according to him the *Kṣattriya* also may be adopted by the Brāhmaṇa. But it prefers the view of Kullūka by which '*sadṛsham*' means 'of equal caste'.

This is quoted in *Parāsharamādhava* (Prāyashchitta, p. 38);—in *Vyavahāra-Bālambhaṭṭi* (pp. 557 and 692);—in *Dattakachandrikā* (p. 48), which explains '*āpadi*' as 'when the adopter has no son',—and '*Sadṛsham*' as 'belonging to the same caste,'—it notes Medhātithi's opinion that '*Sadṛsham*' means 'possessed of equalities in keeping with the traditions of the family,' and hence even a Kṣattriya could be adopted by the Brāhmaṇa, and adds that what this means is that 'when the Brāhmaṇa, has a *body-born* son, his other sons of the Kṣattriya and other castes, even though not entitled to the offering of Balls and water, yet for purposes of perpetuating his name, they serve the purposes of a *son*';—in *Nṛsimhaprasāda* (Vyavahāra 38 a—and Shrāddha 4 a);—in *Kṛtyasārasamuchchaya* (p. 73), which explains '*adbhiḥ*' as 'water' and notes that it includes *Tila* and the other ingredients also,—it explains '*sadṛsham*'

as '*of* the same caste', and '*āpadi*' as 'in the event of the adopter having no son',—it adds that '*Prītisamyuktam*' (which is its reading for '*prītisamyuktam*') means that the father or mother should make over the child through love and not through fear or covetousness;—and in *Dattakamīmānsā*' (p. 9 and 20), which explains '*āpadi*' as 'during a famine or some such times of distress',—and adds that if the parents give away the child during normal times, they incur sin.

VERSE CLXIX

'*Guṇadoṣavichakṣaṇam*'.—'Knowing that by performing or not performing Shrāddhas &c. merit or sin will follow' (Kullūka);—'knowing himself to be the son of such and such a person and hence likely to become an out-cast if he did not serve him properly' (Rāghavānanda);—'not a minor' ('some' in Medhātithi and Nārāyaṇa).

This verse is quoted in *Aparārka* (p. 738), which explains '*sadṛsham*' as referring to *caste*;—and in *Vivādaratnākara* (p. 572), which adds the following notes:—Here also, according to Medhātithi, '*sadṛsham*' means 'of similar qualifications';—'*Guṇadoṣavichakṣaṇam*' means 'knowing that there is merit in performing the after-death rites for the parents, and sin in not performing them.'—'*putraguṇaiḥ*', obedience and such qualities.

It is quoted in *Parāsharamādhava* (Prāyashchitta, p. 38),—in *Vyavahāra-Bālambhaṭṭi* (pp. 546 and 557);—in *Kṛtyasārasamuchchaya* (p. 74), which quotes *Vivādachandra* to the effect that '*sadṛsham*' means 'of the same caste';—and in *Nṛsimhaprasāda* (Vyavahāra 38a).

VERSE CLXX

This verse is quoted in *Vivādaratnākara* (p. 566);—which adds the following notes:—'*Talpaja*', born of the

wife;—the actual progenitor of this child being unknown, it belongs to the same caste as its mother; this is the case when there is no suspicion of the mother having had intercourse with a man of a lower caste; in the case of there being such suspicion, the child must be regarded as 'born in the reverse order', and hence not capable of serving any useful purpose.

It is quoted in *Parāsharamādhava* (Prāyashchitta, p. 38);—in *Vyavahāra-Bālambhaṭṭī* (pp. 541 and 557);—in *Nṛsimhaprasāda* (Vyavahāra 38a);—and in *Vīramitrodaya* (Vyavahāra 187 b.)

VERSE CLXXI

This verse is quoted in *Aparārka* (p. 739), which explains the meaning to be that the '*Apariddha*' son is one who is taken up on being abandoned by the parents for some cause, other than his having become an 'outcast';—and in the *Vivādaratnākara* (p. 571), which adds the following notes:—'*Utsṛṣṭam*', abandoned,—for some such reason as extreme poverty and consequent incapability to maintain him, or the presence of some defect in him; the acceptance also by the receiver should be for the definite purpose of making him his son;—also in *Parāsharamādhava* (Prāyashchitta, p. 38);—in *Vyavahāra-Bālambhaṭṭī* (pp. 547 and 557);—and in *Nṛsimhaprasāda* (Vyavahāra, p. 38 a).

VERSE CLXXII

This verse is quoted in *Mitākṣarā* (2. 129), which adds that if the girl remains unmarried, then the son belongs to her father; but if she is married subsequently, the son belongs to her husband;—in *Parāsharamādhava* (Prāyashchitta, p. 38);—in *Vyavahāra-Bālambhaṭṭī* (p. 557);—in *Nṛsimhaprasāda* (Vyavahāra 38 a);—and in *Vīramitrodaya* (Vyavahāra 187 b).

VERSE CLXXIII

This verse is quoted in *Virādaratnākara* (p. 567), which adds that the term '*samskriyatē*' stands for the rites of offerings etc. other than those performed with *mantras* prescribed in connection with marriage;—it quotes the opinion of others to the effect that the rites meant are those laid down in the Atharvan texts:

It is quoted in *Vīramitrodaya* (Vyavahāra 189 b);—in *Parāsharamādhava* (Prāyashchitta, p. 38);—in *Vyavahāra-Bālambhaṭṭī* (pp. 547 and 557);—and in *Nṛsimhaprasāda* (Vyavahāra, p. 38a).

It is quoted in *Aparārka* (p. 738);—and in *Vīramitrodaya* (Samskāra, p. 742), which remarks that the 'rites' spoken of here are with a view to just qualify the son thus born to serve as the 'son' of his mother's husband;—and it does not stand for the regular marriage-rites.

VERSE CLXXIV

'*Sadṛsho*' *sadṛsho* '*pivā*'.—'Equal or unequal, by good qualities, not by caste' (Kullūka and Rāghavānanda);—'whether of equal or lower caste' (Nārāyaṇa).

This verse is quoted in *Mitākṣarā* (2. 131), which adds that '*sadṛsha*' and '*asadṛsha*' should be understood to be in regard to *qualities*, not *caste*;—in *Aparārka* (p. 738), which also adds the same remark;—in *Vivādaratnākara* (p. 570), which adds the following notes:—'*Sadṛshaḥ*', of the same caste, '*asadṛshaḥ*', of a different caste,—says the *Pārijāta*; the author of the *Prakāsha* adds that even though the text contains the term '*asadṛshaḥ*' yet one should not buy a son either of a lower or a higher caste than his own;—and Medhātithi has said that '*sadṛsha*' and '*asadṛsha*' refer to sons of the same caste, but of *diverse qualifications*.

It is quoted in *Madanapārijāta* (p. 653), which also explains '*sadṛsha*' as referring to qualifications;—in the *Parāsharamādhava* (Prāyashchitta, p. 38);—in *Vyavahāra-Bālambhaṭṭī* (p. 557);—and in *Nṛsimhaprasāda* (Vyavahāra 38 a).

VERSE CLXXV

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 743), which explains the construction as '*patyā svēch-chhayā parityaktā*';—in *Parāsharamādhva* (Prāyashchitta, p. 38);—and in *Vyavahāra-Bālambhaṭṭī* (p. 558).

VERSE CLXXVI

"Rāghavānada, relying on Yājñavalkya 2. 130, thinks that the word '*vā*' at the end of the first half-verse, permits the insertion of 'or not a virgin.'"—Buhler.

This verse is quoted in *Aparārka* (p. 96), which adds the following explanation:—If, on the death of her flawless husband,—or even during the life-time of a husband who is either impotent or insane or out-cast,—a woman has recourse to a second man, that man is called her '*paunarbhava*' husband, and the woman who is formally married to such a husband is called '*punarbhūḥ*'; or the meaning may be that if a woman abandons the husband of her youth,—who has no defects and is fully capable of maintaining her,—and has sexual intercourse with another man, but returns again to her former husband, she is '*gatapratyāgatā*' and also '*kṣatayoni*'; and the husband (deserted and resumed) is '*paunarbhava*'.—Both these kinds of the '*paunarbhava*' are described by Vashiṣṭha.

It is quoted in *Vīramitrodaya* (Samskāra, p. 740) to the effect that re-marriage is permitted only so long as the girl is still '*akṣatayoni*' 'virgin'. It adds the following notes:—If the virgin here described marries again, it is the second husband that is called '*paunarbhava*'; and it is this

man, and his sons, that are excluded from *shrāddhas* and *gifts* etc.; the name cannot apply to the former (deserted) husband or his sons. Though the woman being '*punarbhūḥ*', both the husbands, being related to her, are liable to the title '*paunarbhava*' ('related to the Punarbhū'), yet the most reasonable view appears to be to apply the title to that particular husband by virtue of whose connection the woman herself becomes '*punarbhū*'. *Aparārka* has applied the title to both the husbands; but this view becomes annulled by the above considerations. Though in the explanation provided by us, there would appear to be no distinction made as to whether the *gatapratyāgatā* girl is or is not still a *virgin*, yet both Nārāyaṇa and Medhātithi have held that the epithet '*akṣatayoniḥ*', '*virgin*', is meant to be construed with the '*gatapratyāgatā*' also. And this is the correct view.

It is quoted in the *Nṛsiṁhaprasāda* (Vyavahāra 38a.)

VERSE CLXXVII

This verse is quoted in *Aparārka* (p. 738), which explains that the '*Kāraṇa*', cause, for abandoning, consists in the child having become an *out-cast*,—and '*sparshayēt*', offers, *surrenders*.

It is quoted in *Vivādaratnākara* (p. 571), which has the following notes:—'*Akāraṇāt*', without fault,—'*ātmānam sparshayēt*' should offer himself with the words.—'I am your son';—in the *Parāsharamādhava* (Prāyashchitta, p. 38);—in *Nṛsiṁhaprasāda* (Vyavahāra 38a);—in *Vyavahāra-Bālambhaṭṭī* (p. 546);—in *Shrāddhakriyakaumudī* (p. 455);—in *Shuddhikaumudī* (p. 92);—and in *Vīramitrodaya* (Vyavahāra 189b), which says that the abandoning of the child should be only because of inability to support it, and not by reason of the child having become an out-cast and so forth.

VERSE CLXXVIII

"The designation 'a corpse' indicates that his father derives imperfect benefits from his offerings (Kullūka, Nārāyaṇa and Rāghavānanda),—or that he is blameable (Rāghavānanda)."—Buhler.

This verse is quoted in *Parāsharamādhava*, (Prāyashchitta, p. 38);—in *Vivādaratnākara* (p. 574), which adds the following notes:—'*Pārayan*,' conferring some benefits upon the man whom he regards as his father,—he is called '*shava*' 'corpse,' because of his being capable of conferring very little benefit upon his father;—in *Vyavahāra-Bālambhaṭṭī*, (pp. 552 and 688);—in *Nṛsimhaprasāda* (Vyavahāra 38a);—in *Vīramitrodaya* (Vyavahāra 189b);—and by Jīmūtavāhana (*Dāyabhāga*, p. 220), which says that this refers to the son of a Shūdra woman who is *not a married wife*.

VERSE CLXXIX

This verse is quoted in *Vivādaratnākara* (p. 537), which adds the note that the son meant is born to a slave from a slave-girl not married to him;—the *Kalpataru* holds that the son meant is that born from the slave-girl belonging to a personal servant;—in *Vyavahāra-Bālambhaṭṭī* (p. 566);—in *Nṛsimhaprasāda* (Vyavahāra, p. 38a);—and by Jīmūtavāhana (*Dāyabhāga*, p. 222), which says that in the absence of the said sanction, the son is to have only half a share.

VERSE CLXXX

"These substitutes are not to be taken if there is a 'body-born' son (Medhātithi),—or an 'appointed daughter' (Kullūka).

This verse is quoted in *Vivādaratnākara* (p. 574), which adds the following notes:—'*Putrapratinidhīn*,' 'substitutes of the Body-born Son and the Appointed Daughter',—they perform the necessary functions only in the absence

of these two;—the reason for this is supplied by the term '*Kriyālopāt*'—which means 'on account of the risk of transgressing the injunction that one should beget children'; —the injunction is an obligatory one; and as such has to be obeyed by some means or the other; hence when the primary method of having children fails, one must have recourse to the secondary method of having substitutes.

It is quoted in *Smṛtitattva*, II, (p. 262), to the effect that the name 'son' is applied to the substitutes only figuratively;—in *Aparārka* (p. 97);—in *Mitākṣarā*, (3. 259), to the effect that the substitutes are not really sons, they are so called because they perform the functions of the son;—in *Vīramitrodaya* (Samskāra, p. 207), which notes that those 'sons' whose bodies are made up of the constituents of the body of one of the two parents,—*e.g.* the 'Kṣētraja,' 'Gūḍhaja,' 'Kānīvn' 'Paunarbhava' and 'Sahoḍha'—are called 'substitutes because the constituents of the body of the other parent are wanting;—and in the case of the Appointed Daughter, even though her body is made up of the constituents of the bodies of both parents, and as such she would appear to be exactly like a regular 'son,' yet she has been regarded as a 'substitute' or 'secondary son,' on the ground that being a girl, she has a body wherein the constituents of the *father's* body are less than those of the *mother's*; it is for this reason that Yājñavalkya has called her 'equal' to the 'Body-born' Son;—the son of the Appointed Daughter is 'secondary,' the constituents of the bodies of his grandparents existing in his body indirectly (through his mother). In the case of the 'Dattaka,' 'Krīta,' 'Kṛtrima,' 'Svayam-datta' and 'Apabiddha,' on the other hand,—where the 'son' is not born of either of the adoptive parents,—there is no connection at all with the constituents of the bodies of these latter; and in their case, their character of 'secondary son' would rest entirely upon the verbal authority of the texts, and in their case the term '*pratinidhi*,' 'substitute,' would mean '*anukalpa*,' 'secondary alternative.'

It is quoted in *Madanapārijāta* (p. 837), which notes that these sons are not regular 'sons,' the name being applied to them only on the ground of their performing the functions of the son;—in *Vyavahāra-Bālambhaṭṭī* (pp. 552, 652 and 683);—in *Dattakamīmānsā* (p. 29);—in *Dattakachandrikā* (p. 48);—and in *Vīramitrodaya* (Vyavahāra 189b), which says that the reason for their being called 'secondary substitutes' lies in the fact that there have been no marriage and other rites performed.

VERSE CLXXXI

This verse is quoted in *Vivādaratnākara* (p. 574);—and in *Aparārka* (p. 97).

VERSE CLXXXII

Medhātithi on verses 182—202 is wanting in all Mss. But Kullūka criticises his view on 187; and Vivādaratnākara (p. 522) quotes him on 194.

"Hence no subsidiary sons (Kullūka and Rāghavānanda), or no *Kṣetrjas* (Nārāyaṇa) are necessary in such a case. Kullūka and Rāghavānanda add that the brother will take the estate and give the funeral offerings on failure of a wife, daughters and so forth (Yājñavalkya, 2. 135)."—Buhler.

This verse is quoted in *Vivādaratnkara* (p. 582);—in *Smṛtitattva*, II (p. 389), which explains '*ēkajātānām*' as 'born of the same father and mother';—in *Mitākṣarā*, (2. 132), to the effect that the verse is meant to prohibit the adopting of any other person as 'son,' so long as the brother's son can be adopted; it does not mean that the nephew is a regular 'son.'

It is quoted in *Vīramītrodaya* (Samskāra, p. 211), which adds the following notes:—The term '*putriṇaḥ*' indicates some action taken by the man who adopts the 'son'; so that

the meaning of the sentence comes to be this:—Among uterine brothers, if a son is born to even one, the others, having no sons of their own, should adopt that son as theirs; nor would this be repugnant to the prohibition that there can be no adopting of one who is the only son of his parents; as the only ground for this prohibition lies in the consideration that if the only son becomes adopted by another person, the line of his own father becomes extinct; which consideration is not present in the case in question as the 'line' of all uterine brothers is one and the same; then there is another reason also; what the prohibition interdicts is the *giving* of the only son to be adopted, while in the case in question there is no *giving away*, the son being regarded as belonging to all the brothers, only by mutual understanding.

It is quoted in *Vyavahāra-Bālambhaṭṭī* (p. 668);—in *Dattakamīmāṁsā* (p. 10) as lending support to the view that, so far as possible, one should adopt his own brother's son, and adds that '*ekajātānām*' makes it clear that the adopting is to be done by the uterine brother, not by a brother born of different fathers or different mothers, and that '*bhrātṛṇām*' implies that there can be no mutual adoption by the brother of the son of the sister;—and in *Vīrmitrodaya* (Vyavahāra 108b).

VERSE CLXXXIII

This verse is quoted in *Vivādaratnākara* (p. 582);—in *Smṛtitattva* (p. 300) as attributing the character of the regular 'son' to the son of the co-wife;—in *Smṛtitattva* II (p. 187);—again on p. 388, where '*ēkapatnīnām*' is expounded as '*ēkaḥ patiḥ yāsām*';—in *Hēmādri* (Shrāddha, p. 97);—in *Shrāddhakriyākaumudī* (p. 459 and 465), to the effect that a woman's property is inherited (1) by her son, (2) by her grandson, (3) by her great-grandson, (4) by her daughter and (5) by her step-son; and also as entitling the step-son to do the '*sapiṇḍana*,' 'amalgamating,' Shrāddha for

his step-mother;—in *Kṛtyasārasamuchchaya* (p. 76), to the effect that the step-son is as good as a son;—in *Dattaka-mīmāmsā* (p. 14), to the effect that the *step-son* is a 'son', even without being 'appointed', because he is constituted by the elements of her own husband's body;—in *Dattaka-chandrikā* (p. 50);—in *Smṛtisāroddhāra* (p. 200), to the effect that if a woman has no son of her own, her after-death rites are to be performed by her step-son;—in *Shuddhi-kaumudī* (p. 103);—and in *Vyavahāra-Bālambhaṭṭī* (p. 668).

VERSE CLXXXIV

"Kullūka and Rāghavānanda add that, as the son of Shūdra wife is enumerated among the twelve, and not considered, like the son of Kṣattriya and Vaishya wives, a legitimate son, he inherits only on failure of all other subsidiary sons."—Buhler.

This verse is quoted in *Vivādaratnākara* (p. 552), which explains '*Sadṛshāḥ*' as 'equal in qualifications';—in *Vyavahāra-Bālambhaṭṭī* (pp. 555, 691 and 698);—and in *Vīramitrodaya* (Vyavahāra 192a).

VERSE CLXXXV

"Kullūka and Rāghavānanda insert, after 'who leave no son,' 'nor widow and daughters', and before 'brothers', 'who leaves no parents.' Nārāyaṇa, who (as also Govindarāja and Nandana) reads '*eva vā*', 'or brothers', says that the father inherits the estate of an undivided son leaving no male issue, or the brothers with his permission, and that the estate of a divided son descends to his wife and other heirs mentioned in Yājñavalkya II, 135-136."—Buhler.

The first half of this verse is quoted in *Mitākṣarā* (2. 132) to the effect that *all* sons, 'body-born' as well as others, are entitled to inherit the father's property. The *Bālambhaṭṭī* quotes verse 184 and notes that 'son' cannot be

taken as standing for the *body-born* sons only; because the rights of the body-born born have been declared in another verse already.

It is quoted in *Aparārka* (p. 653);—and in *Vivādaratnākara* (p. 552), which quotes the first half only;—it quotes the second half on p. 592, where '*aputrasya*' is explained as 'without sons, primary as well as secondary.'

The second half is quoted in *Mitākṣarā* (2. 136), as laying down that the property of a sonless man goes to his Father or Brother;—again as justifying the conclusion that, if the man leaves a large property, his wife is to receive enough for her maintenance and the remainder is to go to his brother;—again, where the view is expressed that all that is meant is that both the Father and the Brother are entitled to inherit; and no priority or preference is meant to be implied by the order in which the two are mentioned;—on this the *Bālambhaṭṭī* notes that this view is supported by the use of the particle '*vā*';—again, where it is explained as meaning that brothers inherit only in the absence of the father.

It is quoted in *Vyavahāra-Bālambhaṭṭī* (p. 650 and 651);—in *Dattakachandrikā* (p. 61);—and by Jīmūtavāhana *Dāyabhāga*, (p. 253 and 293), to the effect that it is this *brother* that inherits, not the *brother's son*.

VERSE CLXXXVI

According to Kullūka and Rāghvānanda the verse is meant to indicate the right of the *kṣetraja* and other secondary sons to inherit the estate of grand-father and others dying childless.—According to Nandana it indicates the right of grand-sons and great grand-sons to inherit before brothers and the rest.

This verse is quoted in *Vivādaratnākara* (p. 592);—in *Aparārka* (p. 744), as describing the 'nearest sapiṇḍas'; the sense being that that sapiṇḍa is the 'nearest' who makes

water-offerings to the same persons (father, grandfather and great-grandfather); so that the uterine brother would be the 'nearest'; the son of the uterine brother would be one step removed, as his 'father' would be different;—still one further removed would be the brother's grandson, as his 'father' and 'grandfather' would both be different; so on with the others.

It is quoted in *Smṛtitattva* II (p. 134), to the effect that the father, the grandfather and the great-grandfather, irrespective of their wives, are the '*deities*' (i. e., recipients) of the water and other offerings;—and again on p. 195;—and in *Vyavahāra-Bālambhaṭṭī* (p. 655);—in *Vīramitrodaya* (Vyavahāra 198b);—and by Jīmūtavāhana (*Dāyabhāga*, pp. 157 and 253).

VERSE CLXXXVII

'*Sapiṇḍāt*'.—"In the text the word is masculine. Kullūka begins by taking it generally as masculine or feminine, then, after giving the law of inheritance for the sons, he begins by taking the wife as the first female inheritor, quotes seven verses of Bṛhaspati and Vṛddha Manu, and also Yājñvalkya (2. 135-136) to prove the statement; and ends by giving a list of female *sapiṇḍas*, after denouncing Medhātithi, because he denies the wife the right of sharing the inheritance".—Hopkins.

Rāghavānanda agrees, in substance, with Kullūka; but in order to make the rule still more fully agree with Yājñavalkya (2. 135-136), he asserts that the cognates (Bandhus) are also implied by the term 'sakulya'.—According to Nandana, the 'sakulyas' are *Samānadakas*.

The first half of this verse is quoted in *Mitākṣarā* (2.136), as lending support to the view that among brothers, the first claim is that of the uterine one, those born of other mothers being a step further removed;—in *Aparārka* (p. 744) to the effect that the *nearer sapiṇḍa* has the prior claim,—'nearness' having been described under 186.

It is quoted in *Vivādaratnākara* (p. 592), which adds the following notes:—'*Anantaraḥ*', near,—'*dhanam*', of the man without son,—'*sakulya*' here stands for *Samānadaka*;—in *Vyavahāramayūkha* (p. 63), in support of the view that the claim of the *sister* comes next to that of the grandmother (paternal);—in *Smṛtitattva* II (p. 195), which explains the meaning to be that 'from among the Sapiṇḍas of the dead man, the *nearest* will inherit his property';—in *Dāyakramasaṅgraha* (pp. 10 and 28);—in *Nṛsiṁhaprasāda* (Vyavahāra, p. 40b);—in *Vyavahāra-Bālambhaṭṭī* (pp. 570 and 662);—in *Vivādachintāmaṇi* (Calcutta, p. 154);—and by Jīmūtavāhana (*Dāyabhāga*, p. 332), which explains '*sakulya*' as 'beyond the Sapiṇḍa', and also as 'the descendant of great-great-grandfather'.

VERSE CLXXXVIII

'*Sarvēṣām*'.—'Of all the heirs mentioned in the preceding verse' (Rāghavānada);—'of all males and females related in any way to the deceased' (Nandana);—the term indicates that other persons, not named here, such as fellow-students and so forth, are also entitled to the inheritance (Kullūka).

"Nārāyaṇa points out that this rule refers solely to the property of a Brāhmaṇa".—Buhler.

This verse is quoted in *Madanapārijāta* (p. 675), which says that it refers to any Brāhmaṇa neighbour of the deceased;—in *Mitākṣarā* (2. 136), to the effect that on the failure of blood-relations, a fellow-student, and a learned Brāhmaṇa, the property shall go to any ordinary Brāhmaṇa;—in *Vyavahāra-Bālambhaṭṭī* (p. 665);—in *Dāyakramasaṅgraha* (p. 12);—and by Jīmūtavāhana (*Dāyabhāga*, p. 333).

It is quoted in *Vivādaratnākara* (p. 597);—and in *Parāsharamādhava* (Vyavahāra, p. 354), which makes the same remark as *Mitākṣarā*.

VERSE CLXXXIX

The first half of this verse is quoted in *Mitākṣarā* (2. 136), which remarks that this only means that the *king* shall not take the Brāhmaṇa's property, and *not* that even a son may not inherit the Brāhmaṇa's property;—again, to the effect that no part of the Brāhmaṇa's estate shall be an escheat to the king.

It is quoted in *Madanapārijāta* (p. 675), to the effect that the property of the *Kṣattriya* caste, in the absence of legal heirs, shall go to the king, and not to the Brāhmaṇa;—in *Vivādaratnākara* (p. 597);—in *Parāsharamādhava* (Vyavahāra, p. 355) to the effect that on the failure of legal heirs, the Brāhmaṇa's property shall never go to the king, while that of the other castes shall go to the king;—in *Dāyakramasaṅgraha* (p. 12);—in *Nṛsimhaprasāda* (Vyavahāra, p. 41a);—and by Jīmūtavāhana (*Dāyabhāga*, p. 338).

VERSE CXC

According to Kullūka and Rāghavānanda, this verse refers to the case in which a duly authorised widow bears a son to her husband through a *sagotra*; and the former adds that this practice having been already sanctioned under verse 59, it is mentioned here again with a view to make it clear that the son may be obtained by the widow, not only "from the younger brother-in-law or a Sapiṇḍa", but also from a remoter *sagotra*.—Nārāyaṇa holds the meaning of this verse to be that the son that the widow bears, even *without authorisation*, to a *sagotra*, shall inherit the property of the husband of that widow. He adds that some people apply this rule to *Shūdra* females only.

This verse is quoted in *Vivādaratnākara* (p. 589), which adds the following notes:—The widow of a deceased person should bear a son from a '*sagotra*'—*i. e. either from the younger brother-in-law or a sapiṇḍa*—should make

over the property owned by her dead husband to that son, and she should not take it herself; such is the opinion of the *Pārijāta*;—the author of the *Prakāsha* on the other hand holds the meaning to be that the king himself should make the widow bear a son through a *sagotra*, and hand over to him the father's property;—the final result of both the explanations is the same.

It is quoted in *Aparārka* (p. 742), which explains '*tasmai*' (which is its reading for '*tasmin*') as 'to that child';—and in *Vyavahāra-Bālambhaṭṭī* (p. 758).

VERSE CXCI

Kullūka and Nandana take this verse as referring to the case in which a woman married twice successivly two husbands and bore a son to each of them; in this case, on the death of the husbands, the property of each should be given by the mother to his own son.—Rāghavānanda, while accepting this explanation, proposes another:—'If two sons begotten by two different men contend for the separate property of their mother, &c., &c.'.—Nārāyaṇa holds that the verse refers to a contention between a 'body-born' son and a '*golaka*' or '*Paunarbhava*' son for the estates of their respective fathers held by their mother.

This verse is quoted in *Vivādaratnākara* (p. 588), which notes that the term '*strī*', according to the *Pārijāta*, stands for the prostitute, the re-married widow or the dissolute woman;—and in *Vyavahāra-Bālambhaṭṭī* (pp. 483 and 758).

VERSE CXCII

According to Kullūka and Rāghavānanda, this rule applies to *unmarried* daughters only, the married daughters receiving only a fourth of a brother's share (see 118 above).—Nārāyaṇa holds that '*mātrikam riktham*' refers to property other than the '*strīdhana*', and qualifies the 'sisters' as 'without son',

This verse is quoted in *Madanapārijāta* (p. 667), which adds the following notes :—The meaning of the verse is that the mother's estate is to go (1) to her own daughters, (2) on their absence to her daughter's sons, (3) in the absence of these latter to her *own* sons, not to the sons of her co-wives, (4) in the absence of her sons, to the sons of her own son;—the expression '*samam sarvē sahodarāḥ*' is meant to preclude the brothers born of different mothers;—the sons of co-wives being entitled to inherit only in default of the woman's own sons (or grandsons).

It is quoted in *Mitākṣarā* (2. 145), as asserting the title of both sons and daughters to the estate of their mother; it explains the construction as—'*Mātṛkam rikthham sarvē sahodarāḥ samam bhajēran sanābhayo bhaginyashcha samam bhajēran*';—it does not mean that the '*sons and daughters* together shall divide the property equally'; if this were the meaning then the words used would have been '*bhrātṛbhagiyaḥ*' or '*bhrātaraḥ*';—the term *samam* is meant to preclude the special additional share' (of the eldest brother), and '*sahodarāḥ*' to preclude the brothers born of other mothers :—The *Bālambhaṭṭī* reproduces the remarks noted above from the *Madanapārijāta*, attributing it to the *Kalpataru*.

It is quoted in *Aparārka* (p. 721), which remarks that the particle '*cha*' ('*bhaginyashcha*') denotes *option*, not *combination*; and in the option, the first title is of the *unmarried* daughters;—in *Vivādaratnākara* (p. 515), which adds the following notes—'*Samam*', without any additional share being allotted to the eldest,—'*bhaginyaḥ*', those that are unmarried and those that have had no children,—'*Sanābhayaḥ*', uterine;—in *Vyavahāramayūkha* (p. 70), which states the opinion of 'some' that the verse lays down the conjoint title of brothers and sisters to such property of their mother as she had received as presents from her husband;—in *Vivādachintāmaṇi* (Calcutta, pp. 125 and 142), which explains '*samam*' as 'not

in unequal shares',—'*Sanābhayaḥ*' as 'uterine', and notes that this refers to *unmarried* sisters only,—in *Nityāchārapaddhati* (p. 296);—in *Vīramitrodaya* (Vyavahāra 216a), which says that the sense is that all *uterine brothers and sisters* are entitled to equal shares in the mother's property,—and all half brothers and sisters are excluded;—and by Jīmūtavāhana (*Dāyabhāga*, p. 126), which has the same note.

VERSE CXCIII

The grand-daughters should be *unmarried* (Kullūka);—'when the married daughters are dead, their daughters shall be presented at will by their maternal uncles with the share which their mothers would have received as a token of respect' (Nārāyaṇa);—'*Prītipūrvakam*' means 'at the pleasure of the sons' (Rāghavānanda);—the gift to the grand-daughters is absolutely compulsory (Nandana).

This verse is quoted in *Madanapārijāta* (p. 666) which explains '*tāsām*' as 'of the daughters of the deceased lady;—in *Aparārka* (p. 722);—in *Vivādaratnākara* (p. 516), which adds the following notes:— '*Tāsām*', of the daughters mentioned in the preceding verse,—'*yathāmshataḥ*', according as the property is large or small;—in *Vyavahāramayūkha* (p. 71) as laying down that some part of the woman's property should be given to her grand-daughters;—in *Vivādachintāmaṇi* (Calcutta, p. 142);—and in *Vīramitrodaya* (Vyavahāra 216b), which explains '*yathārhataḥ*' as 'in consideration of their poverty and other circumstances'.

VERSE CXCIV

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 368), which notes that the term 'six-fold' is meant to preclude a *lesser*, not a *larger*, number;—in *Mitākṣarā* (2. 135-136), as setting aside the view that women have no rights to property except through their husband or son;—*Bālambhaṭṭī* explaining '*adhyagni*' as that obtained near

the fire at the marriage ceremony,—'*adhyāvāhanikam*' as that obtained at the time of her coming to her husband's place;—It is quoted again under 2. 143, where it is noted that the *six* kinds mentioned are meant only as denying a lesser number; it goes on to quote Kātyāyana as explaining each of these terms:—(1) 'That which is given to the girl at the time of marriage near the fire is called *adhyagni*,—(2) what she receives at the time of being carried away from her father's house is called *adhyāvāhanika*,—(3) what she receives as a loving present from her father-in-law or mother-in-law at the time of offering obeisance is called *prītidatta*,—(4) (5) (6) whatever the married girl receives from her husband or from her parents or brothers is called *Saudāyika*.'

It is quoted in *Vivādaratnākara* (p. 522), which offers the following explanations:—'*Adhyagni*', what is given by anyone at the · time of marriage,—'*adhyāvāhanika*', whatever is carried behind her when she is being carried away from her father's house,—Medhātithi however holds that *adhyāvāhanika* is what she receives from her parents-in-law at the time of returning to her father's place; and this view also may be accepted;—'*prītitaḥ dattam*', what she receives from the father-in-law and other elders as a reward for her character, efficiency and other good qualities;—the mention of 'six kinds' is for the purpose of precluding a lesser, not a larger, number; in fact a seventh kind, '*ādhivedanīka*'—what she receives by way of compensation for being superseded by another—has also been mentioned by Yājñavalkya.

It is quoted in *Vyavahāramayūkha* (p. 68), which also remarks that the 'six' are mentioned only for the purpose of denying a lesser number;—and in *Hemādri* (Dāna, p. 51), which explains '*adhyagni*' as 'what is given to the woman before the fire',—'*adhyāvāhanikam*' as 'given to her by her father and relatives at the time of her marriage,'—'*prītikarmaṇi*', 'given by the husband as a token of conjugal

love'—and—'*prāptam*' as given to her, even after her marriage, by her brother and others.'

VERSE CXCV

According to Nārāyaṇa and Kullūka what is said here refers also to the '*strīdhana*' described under 194.

This verse is quoted in *Vivādaratnākara* (p. 516), which adds the following notes:—'*Anvādhēyam*' is going to be defined later on,—Halāyudha holds that this verse is meant to show that the husband has no connection with the two kinds of property here mentioned, over which the married woman has absolute right, even during her husband's life-time.

It is quoted in *Vyavahāramayūkha* (p. 70) as laying down the persons who are to inherit the '*anvādhēya*' property of a woman;—in *Vyavahāra-Bālambhaṭṭī* (pp. 755 and 759);—and in *Vīramitrodaya* (Vyavahāra 216 b), which explains the force of the locative in '*patyau jīvati*' to express disregard, the meaning being that the husband has no rights over the property,—and adds that all brothers and sisters (married as well as unmarried) are equally entitled.

VERSE CXCVI—CXCVII

'*Vasu*'—includes, according to Nārāyaṇa, all kinds of property, '*strīdhana*' as well as what is not '*strīdhana*'.

These verses are quoted in *Parāsharamādhava* (Vyavahāra, p. 373), which explains the meaning to be that on the death of a woman married by any of the forms of marriage here named, without leaving any heir—beginning from the daughter down to the son's son,—her property goes to her *husband*, and not to her mother or other relations,—while the property of an heirless woman, who has been married by the Āsura, Rākṣasa or Paishācha forms, goes to her parents.

They are quoted in *Aparārka* (p. 753), which remarks that the devolution of the property on the husband should be regarded as an optional alternative; it apparently takes '*āsurādiṣu*' of verse 191 as including all those mentioned under 196.

They are quoted in *Vivādaratnākara* (p. 519), which explains '*aprajasi*' as 'childless'; and the verses to mean that (*a*) in the case of those married by the forms of marriage mentioned in 196, the property goes to the husband, and (*b*) in that of those married by the forms mentioned in 197, it goes to her father;—it goes on to remark that this refers to what the woman had received at the time of marriage.

They are quoted in *Vyavahāramayūkha* (p. 72);—in *Smṛtitattva* II (p. 186), which explains the meaning to be that the '*strīdhana*' obtained at the time of the marriage under the forms mentioned in 196 goes to the husband, while that obtained at the time of marriage under the forms mentioned in 197 goes first to her mother, and in her absence to her father;—in *Vyavahāra-Bālambhaṭṭī* (p. 756);—in *Dāyākramasaṅgraha* (p. 23);—in *Vivādachintāmaṇi* (Calcutta, p. 143), which explains '*aprajāyām*' as 'childless'; and by Jīmūtavāhana (*Dāyabhāga*, p. 141).

Verse 197 is quoted in *Vīramitrodaya* (Vyavahāra 219 a), which says that the 'mother' being placed first in the compound implies that the father is to inherit the property only after the mother.

VERSE CXCVIII

This verse is quoted in *Madanapārijāta* (p. 667), which makes the following remarks:—The term '*strī*' here stands for the *step-mother* and '*kanyā*' for the *step-daughter*,—'*Brāhmaṇī*' stands for *higher caste* in general, so that the property of a *shūdra* step-mother will go to the daughter of her *Brāhmaṇī* or *Kṣattriyā* or *Vaishyā* co-wife,

that of the Vaishyā step-mother will go to the daughter of *Brāhmaṇī* or *Kṣattriya* co-wife, and that of the *Kṣattriyā* step-mother to the daughter of the *Brāhmaṇī* co-wife,—inasmuch as the present text makes the property inheritable by the step-daughter of a higher caste, it follows that step-daughters of the lower caste are not entitled to inherit the property of the step-mother of a higher caste, so long as this latter has a son.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 372), to the effect that, when a woman dies childless, her property goes to the daughter of that co-wife of hers who is of a higher caste, and in the absence of such a daughter to the children of that daughter.

It is quoted in *Smṛtitattva* II (p. 186), which has the following notes:—In view of the qualification 'given by the father', the rule must be taken as referring to all that she receives from her father at other times than that of her marriage;—the term '*Brāhmaṇī Kanyā*' stands for daughter in general;—or the meaning may be that if a Kṣattriyā or Vaishyā woman dies childless, her property goes to her step-daughter born of her Brāhmaṇī co-wife, and not to her husband.

It is quoted in *Mitākṣarā* (2. 145) to the effect that on the death of a childless woman her property goes to her step-daughter born of a co-wife of the higher caste, and in the absence of such a daughter, to the child of that daughter. It adds that the term '*Brāhmaṇī*' stands for the *higher caste*; so that the property of a childless Vaishyā woman goes to the daughter of her Kṣattriya co-wife. The *Bālambhaṭṭī* adds that the property goes to the *step-daughter*, not to the *step-son*; and it goes on to reproduce the exact words of *Madanapārijāta* and of *Parāsharamādhva*. It remarks that this rule is meant to be an exception to what has gone before, by which the property of the childless woman would go to her husband or brother, etc.;—further, that the term '*kathanchana*' is meant to include property even other than that received from her father.

It is quoted in *Vyavahāramayūkha* (p. 71), which adds that '*vā*' here stands for '*cha*'; so that the property is to be divided between the step-daughter and the step-daughter's child;—it has been held that the term '*Brāhmaṇī*' stands for *equal and higher castes*; but we find no authority for this.

It is quoted in *Aparārka* (p. 721), which adds the following notes:—'*Pitrā*', this is mentioned only by way of illustration;—'*Kanyā*', step-daughter;—again on p. 753;—and in *Dāyakramasaṅgraha* (p. 26).

VERSE CXCIX

"Kullūka and Rāghavānanda take the first clause to refer to the property of a united family, and the second to the separate property of the husband.—But according to Nārāyaṇa and Nandana the translation should be as follows:—'Wives should never take anything (for their private expenses) from their husband's property destined for the support of their families, over which many have a claim, nor from their own property which is not *strīdhana*, without the consent of their husbands'."—Buhler.

This verse is quoted in *Vivādaratnākara* (p. 509), which adds the following notes:—The term '*Kuṭumba*' stands for the *family-property*; hence the meaning is that 'out of the property that belongs to many persons, women shall not make an extraction, withdrawal, without the consent of the owners of that property'; similarly '*svakāt*'—*i. e.*, out of the property that belongs exclusively to her husband, and not to the other members of the family,—she shall not make an extraction without the owner's consent.

It is quoted in *Vyavahāramayūkha* (p. 69), which explains '*nirhāra*' as *expenditure*;—and in *Vīramitrodaya* (Vyavahāra 215a), which explains '*nirhāra*' as '*vyaya*'.

VERSE CC

Buhler mispresents *Nandana*, being misled by the wrong reading '*bhartṛbhāvē*' (while the husband lives) for '*bhartrabhāvē*' (on the death of the husband). There could be no division of the property by the heirs while the husband was alive.

This verse is quoted in *Madanapārijāta* (p. 686), which adds that '*Dhṛtam*' means 'possessed as her own private property, having been given to her as a loving present';— and in *Vyavahāramayūkha* (p. 70), which explains '*dhṛtam*' as 'presented to her by her husband or other relatives and worn by her.'

It is quoted in *Mitākṣarā* (2. 147) in support of the view that 'if a woman has been living apart from her husband, her property shall not be taken by her heirs';—in *Vivādaratnākara* (p. 509), which notes that the *Prakāsha* has stated that Medhātithi has explained the meaning to be that 'the heirs shall not take even those ornaments that may have been worn by the woman with her husband's consent, even though not actually given to her';—in *Aparārka* (p. 752), which adds that this refers to such ornaments as have been worn by the woman constantly;—in *Smṛtitattva* II (p. 184), which also reproduces the aforesaid remark of Medhātithi, that an ornament worn by the woman with her husband's consent becomes her property even though not actually given to her;—in *Smṛtisāroddhāra* (p. 332), which says that the phrase '*dhṛto bhavēt*' implies that what was not actually worn by her should be divided.

VERSE CCI

This verse is quoted in *Smṛtitattva* II (p. 385), as enumerating persons not entitled to inheritance, and hence to the offering of funeral oblations;—in *Parāsharamādhava* (Vyavahāra, p. 201, and again on p. 366), where '*nirindriyāḥ*' is explained as 'whose organs have become deficient through

some disease';—in *Mitākṣarā*, (2. 140), which has the following notes;—'*Nirindriya*' is one whose organs have disappeared by reason of some disease;—these persons are debarred from inheritance, being entitled to mere subsistence and clothing; if they are not supported, his relations become degraded. The *Bālambhaṭṭī* adds the following explanations: —'*Jātyandha-badhirāḥ*' are those who are blind and deaf by birth,—'*mūka*' is one who is incapable from birth of uttering words,—thus are these two distinguished from '*nirindriya*,' which means those who have lost some organ as the result of disease.

It is quoted in *Vivādaratnākara*, (p. 487), which adds the following notes:—The term '*jāti*' is added with a view to denote incurability,—'*jaḍa*,' one who is incapable of distinguishing what is his own and what belongs to others,—'*nirindriyāḥ*' includes the lame and the like, who are not entitled to the performance of *shrauta* and *smārta* rites; —and in *Dāyakramasaṅgraha*, (p. 29).

It is quoted in *Vyavahāramayūkha*, (p. 73), which explains '*nirindriyāḥ*' as devoid of the olfactory and other organs;—in *Vīramitrodaya* (Rājanīti, p. 40), which explains '*nirindriya*' as one who has lost his organs through disease;—and in *Madanapārijāta*, (p. 682), which has the same explanation of '*nirindriya*' and adds that all these men have no share in the property, but they have to be supported.

VERSE CCII

'*Atyantam*'—'For life' (Medhātithi and Kullūka);—'at all' (taken with '*adadat*', 'not giving') [Nārāyaṇa].

This verse is quoted in *Mitākṣarā*, (2. 140) to the effect that if the persons mentioned in the preceding verse are not properly maintained the persons responsible become 'degraded,' —'*atyantam*' means 'for life'; it goes on to add that these persons are debarred from inheritance only if they are found

to have the said disqualifications *before* the division of the patrimony,—not after the partition has taken place; and that if the said disqualifications are subsequently removed by medication, they get their share in the property. It concludes by saying that the said disqualifications are applicable in the case of women also.

It is quoted in *Vivādaratnākara*, (p. 487), which adds the following notes:—'*Sarvēṣām*,' of the eunuch and the rest;—'*atyantam*,' for life;—in *Vyavahāramayūkha*, (p. 73), to the effect that those who are not entitled to inheritance are yet entitled to maintenance *throughout life*;—in *Parāsharamādhava*, (Vyavahāra, p. 366), which explains '*atyantam*' as 'for life';—in *Madanapārijāta*, (p. 682), which adds the following notes:—'*Sarvēṣām*,' those not entitled to inheritance,—'*atyantam*,' for life;—the said disqualifications are effective bars only if found before partition, not if they are found after partition, or if they are cured by medication, or if the necessary expiatory rites are duly performed;—in *Vyavahāra-Bālambhaṭṭī*, (p. 349 and 575);—and in *Vīramitrodaya*, (Vyavahāra, 221b).

VERSE CCIII

'*Kathañchana*'.—This indicates that the eunuch and the rest are not worthy to marry (Kullūka).

'*Apatyam*'.—The *Kṣetraja* son (Kullūka, Rāghavānanda and Nandana).

This verse is quoted in *Vivādaratnākara* (p. 488), which explains '*tantu*' as *child*;—in *Aparārka* (p. 750), to the effect that marriage is legal for the persons enumerated in 201; it remarks that in view of the epithet '*jāti*', 'born', in the term '*jātyandha*', the present verse cannot be taken as referring to cases where the disabilities appear after marriage; it comes to the conclusion that the disability to inheritance cannot thus be due to their not marrying and hence not being able to perform religious rites; it must be due to the mere authoritative assertion of the law.

It is quoted in *Vīramitrodaya* (Samskāra, p. 195) as indicating that the marriage of the said persons is sanctioned.

VERSE CCIV

This refers to a united family—as rightly remarked by Kullūka.

This verse is quoted in *Vivādaratnākara* (p. 507), which explains the meaning to be that, if after the death of the father, the eldest brother should happen to acquire some property by means of exceptional learning or such other means, in that property the acquirer shall have two shares, and each of the younger brothers one share, if they are devoted to study.

It is quoted in *Mitākṣarā* (2. 118), which notes the explanation of the verse as that 'on the death of the father, or even during the father's life-time, if *any* brother, eldest, youngest or the middle one, happen to die, his shares are to go to the other brothers, and that the implication is that wealth obtained from friends and so forth is partible',—and then goes on to criticise it as unwarranted, and concludes that the verse sets forth an exception to the general rule that property acquired by each brother separately is impartible.

It is quoted by Jīmūtavāhana (*Dāyabhāga*, p. 192), which adds that the younger brothers are as much entitled to inherit the property of the eldest brother as that of the father,—but with this difference that the father's property they inherit even when they are not learned, but to the brother's property only those are entitled who are learned.

VERSE CCV

'*Apitryē*'.—This is construed by Nandana as *apitryaḥ* in the sense 'since the division has not been made by the father';—this rule refers to acquisitions by trade (Medhātithi, Kullūka and Nārāyaṇa), by agriculture (Medhātithi, Kullūka and Nandana), or service of the king (Medhātithi).

This verse is quoted in *Vivādaratnākara* (p. 507), which explains the meaning to be as follows:—In a case where all the brothers are unlearned, if they acquire wealth, this wealth, which is not inherited from the father, is to be divided equally among them, and there is not to be any additional share to any one on the ground of any additional amount of work that he may have done.

It is quoted in *Vyavahāramayūkha* (p. 57), which has the following notes:—'*Īhā*,' agriculture and the rest,—'*apitryē*,' which does not form part of the ancestral property.

It is quoted in *Aparārka* (p. 727);—and in *Vivāda-chintāmaṇi* (Calcutta, p. 137), which explains '*īhā*' as 'agriculture and the rest,'—and '*samaḥ*' as 'not unequal,' which precludes the special share of 20 per cent.

VERSE CCVI

"Instances in which land was given as *Vidyādhana* occur in the inscriptions, see, *e. g.* Indian Antiquary XII, p. 195b, l. 6."—Buhler.

'*Audvāhikam*'—Nandana is misrepresented by Buhler; he says nothing about '*strīdhana*' here.—'What is received at one's marriage from the bride's relatives' (Medhātithi and Nārāyaṇa),—or 'from anybody' (Medhātithi, 'others').

'*Mādhuparkikam*'.—'Fee given for a sacrificial performance' (Medhātithi);—'any present, e. g., a silver vase, received along with the Honey-mixture' (Kullūka, Nārāyaṇa).

This verse is quoted in *Vivādaratnākara* (p. 499), which adds the following notes:—'*Vidyādhana*' and '*audvāhika*' are going to be described later on,—'*Maitra*' is what is obtained from a friend,—'*Mādhuparkikam*' is what is obtained as a mark of respect at the time of the offering of the Honey-mixture,—'*tasyaiva bhavēt*' should be impartible;—in *Dāyakramasaṅgraha* (p. 35);—and in *Vyavahāra-Bālambhaṭṭī* (p. 476).

It is quoted in *Vyavahāramayūkha* (p. 55);—in *Aparārka* (p. 724), to the effect that what one has acquired entirely by his learning he shall not give to his co-sharers;—in *Vivādachintāmaṇi* (Calcutta, p. 135), which explains '*maitram*' as 'what has been obtained as a friendly present';—and '*Mādhuparkikam*' as the *arhaṇā* offerings received at the time of *Madhuparka-offering*;—and by Jīmūtavāhana (*Dāyabhāga*, pp. 168 and 179).

VERSE CCVII

This verse is quoted in *Aparārka* (p. 720), which explains '*Svakād amshāt*' as 'from the property acquired by the brothers';—in *Smṛtitattva* II (p. 171), in the sense that one, who, by reason of his own capacity (to earn) is not desirous of any share in the ancestral property, shall be given some such thing as a seer of rice, and be separated from the family, as a safeguard against trouble arising from his sons and descendants;—and by Jīmūtavāhana (*Dāyabhāga*, p. 110).

VERSE CCVIII

'*Ihitalabdham*'.—'Obtained by such labour as agriculture and the like' (Medhātithi, Kullūka and Nandana);—or 'by any occupation entailing trouble' (Nārāyaṇa).

'*Anupaghnan*'.—'Without using' (Nandana);—'without living upon (Rāghavānanda);—'without detriment to' (Kullūka).

Nandana says that the rule given in this verse may be reconciled with that given in 205 by assuming that the latter presupposes that all brothers exert themselves according to their ability.—Buhler.

This verse is quoted in *Mitākṣarā* (2. 118), which explains '*Shrameṇa*' as 'by service, by fighting and so forth';—and it reads the second line totally differently, the

meaning of which is 'that shall not be given to the co-sharers, nor what is gained by learning'.—The *Bālambhaṭṭī* adds that '*anupaghnan*' is to be construed as '*anupaghnatā*.'

It is quoted in *Aparārka* (p. 723), which explains '*shrama*' as 'soldiering, agriculture and so forth;'—and '*īhā*' as 'work without much labour';—in *Vivādaratnākara* (p. 501);—in *Parāsharamādhava* (Vyavahāra, p. 377), which explains '*shrama*' as 'agriculture and so forth' and notes that '*pitṛdravyam*' here means 'undivided property';—in *Madanapārijāta* (p. 685), which explains '*shramēṇa*' as 'by service, soldiering and so forth';—by Jīmūtavāhana (*Dāyabhāga*, p. 178);—and in *Vīramitrodaya* (Vyavahāra 220b), which explains' '*shramēṇa*' as 'by service and other means.'

VERSE CCIX

This verse has been taken by Nārāyaṇa to imply that ancestral property may be divided by the sons even during the life-time of the father, even though the latter may be unwilling.

This verse is quoted in *Mitākṣarā* (2. 121), which explains the meaning as follows:—'If a property was acquired by the grandfather, but taken away by some one else and not redeemed during his life-time, when such property has been redeemed by the father (the grandfather's son), this is as good as 'self-acquired' by the father, and hence the father may not divide this with his sons, unless he is himself willing to do so'; and it takes this to imply that in the case of other kinds of ancestral property the sons may force partition on the father.—The *Bālambhaṭṭī* adds that '*svārjitam*' being explained as 'as good as self-acquired', the explanation of it given by Medhātithi—as 'acquired by his own learning &c.'—becomes unacceptable.

It is quoted in *Vivādaratnākara* (p. 461), which adds the following notes:—'*Paitṛkam*', ancestral—'*anavāpyam*'.

(which is its reading for '*anavāptam*'), which is hard to be recovered by the father; such property being 'self-acquired' by the father, he shall not divide it with his sons, except when he is quite willing.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 339), which has the same explanation as *Mitākṣarā*;—in *Dāyatattva* (p. 9);—in *Nṛsimhaprasāda* (Vyavahāra 35a);—in *Vivādachintāmaṇi* (Calcutta, p. 126), to the effect that in regard to the property acquired by the father, independently of his ancestral property, sons have no voice, he himself being the sole disposer of it;—in *Vīramitrodaya* (Vyavahāra 177b), which explains '*svayamārjitam*', (1) as '*svayamarjitamiva*', 'it is *as if it were* his self-acquired property'; and (2) as giving the reason for the law laid down, '*since*,' 'it is his self-acquired property';—and says that '*akāmaḥ*' implies that *if the father so wishes*, he may divide the property among his sons;—and by Jīmūtavāhana (*Dāyabhāga*, p. 201).

VERSE CCX

This verse is quoted in *Mitakṣārā* (2. 139);—in *Madanapārijāta* (p. 678), to the effect that in the case noted there is no unequal division;—in *Aparārka* (p. 748), which adds that this prohibits only that unequal division which is in the form of additional shares for the eldest brother, —and not other kinds of unequal division; so that each brother obtains, on partition, that part of the property which was his when they entered into joint life.

It is quoted in *Vivādaratnākara* (p. 601), which adds the following notes:—'*Saha jīvantaḥ*', living after joining together,—'*samastatra vibhāgaḥ*', *i. e.*, there is to be no additional share for the eldest, and so forth.

It is quoted in *Vyavahāramayūkha* (p. 65), which mentions two opinions—one, is that which has been set forth in *Aparārka*, and another that there is to be absolutely equal division all round;—in *Nṛsimhaprasāda* (Vyavahāra,

p. 41b);—by Jīmūtavāhana (*Dāyabhāga*, p. 342), which says that the equal partition is meant for brothers of the same caste as the father;—and in *Vīramitrodaya* (Vyavahāra 210a), which explains the implication of the last clause to be that there is no unequal division *due to seniority*, but there is unequal division on other grounds.

VERSE CCXI

'*Hīyētāmshapradānataḥ*,'—'On account of having become an outcast and so forth' (Medhātithi),—'by becoming an ascetic' (Kullūka and Nandana),—'by having emigrated' (Nandana),—'by becoming an eunuch after the first partition' (Nārāyaṇa).

'*Bhāgo na lupyatē*.'—'His share must not be divided by his co-parceners among themselves' (Nārāyaṇa); 'the disposal of his share is prescribed in the next verse' (Medhātithi, Rāghavānanda).

This verse is quoted in *Mitākṣarā* (2. 139), which explains the meaning as follows:—'among united brothers, if, at the time of partition, one—either the eldest or the middle or the youngest—should happen to be disqualified from receiving his share—either by entering another stage of life or by committing such heinous sins as the killing of a Brāhmaṇa, or if he happen to die,—then his share is not lost, *i. e.*, it has to be set aside, and not divided among his co-parceners.

It is quoted in *Madanapārijāta* (p. 678), which adds the same explanation as *Mitākṣarā*; but as grounds of disqualification, it mentions 'entering of another life-stage or becoming an outcast'; it adds that the next verse lays down what is to be done with the share thus set aside.

It is quoted in *Aparārka* (p. 749), which explains '*amshapradāna*' as *partition*; and points out that '*hīyatē*' means disqualification by reason of 'renunciation', 'becoming an outcast' and so forth; his share however is not lost, does not disappear,—it has to be determined and disposed of as laid down in the next verse.

It is quoted in *Vivādaratnākara* (p. 601), which explains as follows:—'Hence among united brothers, if any one should take to renunciation, or by some such cause become deprived of his share, or should happen to die, his share does not disappear';—and in *Dāyatattva* (p. 55).

It is quoted in *Vyavahāramayūkha* (p. 67), which explains '*hīyatē*' as 'by reason of entering another state or becoming an outcast';—and in *Parāsharamādhava* (Vyavahāra, p. 362), which adds the following explanation:—'Among united brothers, who are sons of different mothers, if any one,—either the eldest or the middle or the youngest—should be deprived of his share at the time of partition—by reason of his having gone to a foreign country and such other causes—his share does not disappear; it has to be set aside, and not divided among the co-parceners.'

VERSE CCXII

The share of a deceased or disqualified united brother goes first to the reunited brothers of the full blood and to such sisters of the full blood as are not married, next to such brothers of the full blood as had not been reunited, and finally to the reunited half-brothers (Medhātithi and Kullūka and Rāghavānanda);—first to the reunited full brothers, secondly to the reunited half brothers, then to the full sisters (Nārāyaṇa and Nandana).

The said persons inherit the property only on the failure of sons, wives, daughters and parents (Kullūka, Rāghavānanda and Nārāyaṇa).

According to Nārāyaṇa what is here said refers to the property of one who dies before partition; but according to others to that of a reunited brother only.

This verse is quoted in *Mitākṣarā* (2. 139), which adds the following explanation:—'This verse lays down the manner of disposing of the share set aside in accordance with the preceding verse; which is as follows:—The uterine

brothers shall divide it; *i. e.* it shall be divided equally among all his uterine brothers, those that were united with him as well as those not so united and those who may have gone to foreign lands; they should all come together and divide the said property equally among themselves;—also those step-brothers who had been united with him, and his uterine sisters; all these should divide it equally among themselves.—The *Bālambhaṭṭī* has the following notes:—That the *un-united* full brothers are meant by the first half is shown by the mention of the 'united' in the second half;—that the second half refers to *half* brothers is shown by the mention of '*uterine*' brothers in the first half; —the half-brothers meant here must be understood to be of the same caste as the original owner.

It is quoted in *Madanapārijāta* (p. 679), which has the following notes:—The mention of 'uterine' in the first half and of 'brothers' in the second half indicate that the latter stands for *half-brothers*;—the mention of 'united' in the second half, and the omission of it in connection with the 'uterine brothers' indicate that the uterine brothers meant are those that were *un-united*. Thus then the meaning of this verse comes to be this:—The property that has been set aside as the share of the disqualified person, shall be divided equally by his un-united uterine brothers, who should all—even those who may have gone to other lands—come together for the division; as also the step-brothers of the same caste as the original owner, who were united with him, and also his uterine sisters. All these, beginning from the un-united uterine brothers and ending with the uterine sisters, should divide the property equally among themselves. That the half-brothers meant here are those of the same caste as the owner is shown by the fact that for the brothers of *different* castes, different shares have been laid down.

It is quoted in *Aparārka* (p. 749), which adds the following explanation—The said share should be taken by those uterine brothers who were united with the original owner, and

not those who were not united, even though they be his uterine brothers; if there be no *united* uterine brothers, then it shall be divided among all his uterine brothers equally—without any inequality due to seniority and so forth;—if there be no uterine brothers, then it shall go to the uterine sisters;—and if there be no uterine sisters, then it shall go to the step-sisters and step-brothers.

It is quoted in *Vivādaratnākara* (p. 601), which adds the following notes—'*Sodaryāḥ*' qualifies '*bhrātaraḥ*' (of the second line); so that the meaning is that among his 'brothers' only those will divide the said property who fulfill the conditions of being both 'uterine' and 'united'; and also the uterine sisters who are *unmarried.*

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 362), which explains the meaning to be that the said property shall be taken by the *un-united* uterine brothers, and the *united* half-brothers, and the uterine sisters,—all coming together, even those who may have gone to other lands; it being divided among these equally;—and in *Vivādachintāmaṇi* (Calcutta, p. 158), as countenancing the view that brothers, even though uterine, have no share, if they did not live jointly.

VERSE CCXIII

This verse is quoted in *Mitākṣarā* (2. 126) as having been understood by some people to mean that 'misappropriation' of the entire property is wrong only for the eldest brother, and not for the younger brothers. This view, it says, is wrong; the verse clearly implying that, just as it is wrong for the eldest brother who is in the place of father for the younger brother to misappropriate the property, so it is also for the younger brothers, who are as 'sons' to the eldest brother.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 383), which takes it to mean that when even the eldest brother, who is independent, is held to commit a wrong if he does the

mis-appropriation, it is all the more culpable in the case of the younger brothers, who are not independent.

It is quoted in *Vivādaratnākara* (p. 478), which explains '*vinikurvīta*' as 'should defraud,' and '*ajyēṣṭhaḥ*' as 'not to be respected as the eldest brother';—and in *Vyavahāramayūkha* (p. 58), which remarks that the term '*jyēṣṭhaḥ*' stands for all the heirs to a property, the meaning being that when the eldest also is held culpable, how much more so the younger brothers?

VERSE CCXIV

'*Vikarmasthāḥ*.'—'Addicted to gambling, drinking and similar vices' (Kullūka and Rāghavānanda);—'who following despicable modes of living, such as cattle-breeding, serving shūdras and the like' (Nārāyaṇa).

'*Yautakam*.'—'Separate hoarding' (Medhātithi and Kullūka;—'shall not, out of the common property, give a dowry to his daughter' (Nandana).

The first half of this verse is quoted in *Aparārka* (p. 720 and p. 749);—in *Vivādaratnākara* (p. 486), where '*Vikarmasthāḥ*' is explained as 'addicted to gambling and so forth'—and it is noted that others have explained it as meaning 'behaving in a manner calculated to ruin the family';—in *Vyavahāramayūkha* (p. 73), in the sense that so long as well-behaved sons are present, the property cannot go to the ill-behaved ones;—and in *Vīramitrodaya* (Vyavahāra 222 a).

VERSE CCXV

'*Saha utthānam*.'—'Joint acquisition—one earning by agriculture, another by receiving gifts, another by service, another taking care of what others bring in and so forth' (Medhātithi);—'joint concern,—such as joint trading and so forth' (Nārāyaṇa).—Explained by Jīmūtavāhana (*Dāyabhāga*, 2. 86) as '*effort* i.e., desire to have a division' (Hopkins).

This verse is quoted in *Vivādaratnākara* (p. 468), which explains '*utthānam*' as 'action tending to the acquisition of wealth';—in *Aparārka* (p. 719 and p. 727) as an exception to the general that the father may make an unequal division;—and in *Vivādachintāmaṇi* (Calcutta, p. 129), which says that this refers to cases where the property has been acquired by the equal efforts of all the brothers, and hence it does not conflict with the text which lays down that the brothers are to accept without demur even an unequal partition among them by their father, of the property *acquired by him.*

VERSE CCXVI

This verse is quoted in *Vivādaratnākara* (p. 538), which adds the following explanation.—If a son is born to the father after partition of the property between himself and his sons, then on the death of the father that son shall inherit the entire share of the father; but during his father's lifetime he shall be entitled to only a part of the father's property;—it adds that the particle '*ēva*' has been added with a view to emphasise that the new-born son would not be entitled to any part of the share of the divided brothers.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 340), which explains '*pitryam*' as 'belonging to the parents';—in *Madanapārijāta* (p. 655), which also adds the same explanation of '*pitryam*';—in *Aparārka* (p. 729), which adds the explanation that 'if a son is born after partition has been made he shall take only his father's, not the brothers' property, and if there be no brothers, he shall share the father's property with those who may have lived jointly with his father';—in *Vyavahāramayūkha* (p. 46);—in *Vivādachintāmaṇi* (Calcutta, p. 159), which remarks that the first half of the verse having definitely made the new-born son the sole heir to the father's property, his joint brothers, mentioned in the second half, could be entitled to it only on the death of that new-born son;—in *Nṛsimhaprasāda*

(Vyavahāra 35a):—in *Smṛtisāroddharā* (p. 332);—and by Jīmūtavāhana (*Dāyabhāga*, p. 203), which explains the meaning to be as follows—'If the father, after having divided his property among his sons and taken his own share, obtains another son, then the share taken by the father devolves upon this son, and if the father had been living with some other sons, then the new-born son shall receive his share out of the share of all those with whom the father may have been living.'

VERSE CCXVII

"Kullūka, Nārāyaṇa and Nandana all three hold that the mother inherits only on failure of sons (grandsons and great-grandsons, adds Nandana), widows and daughters; but they disagree with respect to the sequence of the next following heirs: Kullūka holds that the mother and the father, whose right has been mentioned above, verse 85, follow next, inheriting conjointly, then brothers, afterwards brothers' sons, and after them the paternal grandmother;—Nārāyaṇa gives the following order: 1. Mother, 2. Father, 3. Brothers, 4. Brothers' sons, 5. Maternal grandmother."—Buhler.

Hopkins is wrong in saying that verse 185 is not in Medhātithi's text. As a matter of fact, Medhātithi's gloss on that verse has shared the same fate as that on all the other important verses bearing upon inheritance.

This verse is quoted in *Mitākṣarā* (2. 135-136) as laying down the rights of the mother and grandmother to the son's property. The *Bālambhaṭṭī* explains '*vṛttāyām*', as 'dying'.

It is quoted in *Aparārka* (p. 744);—in *Vivādaratnākara* (p. 591), which adds the following notes:—'Childlessness' meant here is 'absence of sons and wife and others';—the grandmother inherits only in the absence of father, brother or other *Sapiṇḍas*;—the father inherits in the absence of the mother;—'*dāyādyam*' means 'property inheritable by heirs'.

It is quoted in *Vyavahāramayūkha* (p. 63) to the effect that in the absence of 'brothers' sons', the first claim is that of the grandmother;—and in *Smṛtitattva* II (p. 195) to the effect that in the absence of 'brothers' sons', the property goes to the grandfather, and in his absence, to the grandmother; the rights of the grandfather being superior to those of the grandmother, just as those of the father are superior to those of the mother.

VERSE CCXVIII

According to Nārāyaṇa, this verse applies also to debts discovered after partition.

This verse is quoted in *Vivādaratnākara* (p. 525)—in *Parāsharamādhava* (Vyavahāra, p. 382);—in *Dāyakramasaṅgraha* (p. 54)—in *Nṛsimhaprasāda* (Vyavahāra 37b); —in *Vīramitrodaya* (Vyavahāra 220 a);—and by Jīmūtavāhana (*Dāyabhāga*, p. 345.)

VERSE CCXIX

'*Striyaḥ*'—'Female slaves' (Medhatithi);—'wives' (Nārāyaṇa).

(*a*) '*Yogakṣemam* (*b*) *prachāram*'.—(*a*) 'agencies securing protection; such as councillors, parents, old ministers, who protect people against thieves; (*b*) pasture land' (Medhātithi, who is badly misrepresented by Buhler; Kullūka and Raghāvānanda);—(*a*) 'means of gain, *e. g.*, a royal grant, and means of protection, (*b*) and roads' (Nārāyaṇa);—'(*a*) sources of gain, persons for whom one sacrifices, and means of protection, (*b*) path leading to fields,' (Nandana).

This verse is quoted in *Madanapārijāta* (p. 685), which adds the following notes—Only those clothes are impartible which are worn;—'*patram*,' conveyances, *e.g.*, horses, palanquins and so forth; of these also those are not to be divided which have been in the constant use of any one exclusively;—or '*patra*' may be taken as 'property consisting of a written

document';—in *Dāyakrama-saṅgraha* (p. 37);—and in *Vīramitrodaya* (Vyavahāra 221 a), which explains '*patram*' as *conveyance.*

It is quoted in *Mitākṣarā* (2. 118) as describing property that cannot be partitioned;—it goes on to add that of clothes those only are impartible which have been worn by some one; the clothes that were worn by the father should, on his death, be given away to persons fed at his *Shrāddha.* The *Bālambhaṭṭī* adds that the view of Medhātithi and *Kalpataru*—that valuable clothes are not included here—is to be rejected.

It is quoted in *Aparārka* (p. 725), which adds that the explanation by some people of '*patram*' as *conveyance* is opposed to the text of Kātyāyana, by which the word stands for 'property entered in a written document.'

It is quoted in *Vivādaratnākara* (p. 504), which adds the following notes:—'*Patram*' is 'property entered in a written document,' as is clear from the texts of Kātyāyana; though *Halāyudha* has explained it to mean 'conveyance';—*Kṛtānnam*,' flour and rice, says the *Pārijāta*;—'*Striyāḥ*,' those that are '*Samyukta*,' attached to,' any one in particular;—'*Yogakṣēmam*' stands for ministers and priests who are the agents of protection;—'*Prachārāḥ*,' paths for the passing of cattle;—*Halāyudha* has explained '*Yoga*' as 'boats and such things' and '*Kṣēma*' as 'forts and such means of safety.'

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 380), which has the following notes—'Clothes' that are worn;—the clothes worn by the father should, on his death, be given away to the persons fed at his *Shrāddha.*

VERSE CCXXI

Medhātithi appears (from his remarks on 228) to have intentionally omitted to comment on 221—227.

This verse is quoted in *Vivādaratnākara* (p. 611);—in *Vīramitrodaya* (Rājanīti, p. 152);—and in *Vyavahāra-Bālambhaṭṭī* (p. 880).

VERSE CCXXII

This verse is quoted in *Vivādaratnākara* (p. 611);—in *Vyavahāra-Bālambhaṭṭī* (p. 880);—and in *Vivādachintāmaṇi* (Calcutta, p. 166).

VERSE CCXXIII

This verse is quoted in *Vivādaratnākara* (p. 610);—in *Parāsharamādhava* (Vyavahāra, p. 388), which explains '*aprāṇibhiḥ*,' as 'by dice, leather-tablets, sticks and so forth,' and '*prāṇibhiḥ*', as 'by cocks and other animals';—in *Smṛtitattva* (p. 27);—in *Aparārkā*, p. 802;—in *Mitākṣarā* (2. 199);—in *Vīramitrodaya* (Rājanīti, p. 153), which adds the following notes—'*Aprāṇibhiḥ*', with dice, tablets and so forth;—'*prāṇibhiḥ*' with rams, cocks and other animals;—'gambling' and 'prize-fighting' are names applicable to only such acts as are accompanied by betting; where there is no betting, the act is called 'sport' and not deprecated among people;—in *Smṛtisāroddhāra* (p. 333);—in *Nṛsimhaprasāda* (Vyavahāra, p. 44b); in *Vivādachintāmaṇī* (Calcutta, p. 166), which explains '*aprāṇibhiḥ*' as dice and the like—in *Smṛtichandrikā* (Vyavahāra, p. 19);—and in *Vīramitrodaya* (Vyavahāra 223b).

VERSE CCXXIV

'*Ghātayet.*'—'Shall cause to be flogged' (Nārāyaṇa);—'shall cause their hands and feet to be cut off and so forth according to the gravity of the offence' (Kullūka and Rāghavānanda).

This verse is quoted in *Aparārka* (p. 804), which notes that this refers to such gambling as is not done under the supervision of the King's Officers;—in *Parāsharamādhava* (Vyavahāra, p. 392);—in *Mitākṣarā* (2. 202), which notes that all these rules pertain to such gambling as is accompanied by fraudulent practices, or is conducted without the guidance

of game-house-keepers appointed by the king;—in *Vivādaratnākara* (p. 611);—and in *Vyavahāramayūkha* (p. 109), which explains '*dvijaliṅga*' as consisting of the wearing of the sacred thread, the reciting of the Veda and so forth.

It is quoted in *Vīramitrodaya* (Rājanīti, p. 153), which explains the meaning to be that the king should inflict such corporeal punishment as the cutting off of the hands and feet, in accordance with the nature of the act actually committed, on those who themselves do the gambling and the betting, as also on those who as keepers of gaming houses, abet others to do it;—'*dvijaliṅginaḥ*' are men who wear the marks of the twice-born, such as the sacred thread, the sandal-paint and so forth;—in *Nṛsiṁhaprasāda* (Vyavahāra 44 b);—in *Vivādachintāmaṇi* (Calcutta, p. 166);—and in *Smṛtisāroddhāra*, (p. 334).

VERSE CCXXV

'*Krūrān*'.—Nārāyaṇa and Rāghavānanda read '*kērān*' and explain it as 'men of crooked behaviour.'—Nandana reads '*kailān*' and explains it as 'men addicted to sporting.'

'*Shauṇḍikān*'.—'Liquor-vendors' (Nārāyaṇa and Kūlluka);—'Drunkards' (Nandana).

This verse is quoted in *Vivādaratnākara* (p. 315), which adds the following notes:—'*Kitavān*', fraudulent gamblers;—'*kushīlavān*', here stands for those men who are sharp enough to entrap even unwilling people;—'*kerān*, go-betweens between strange couples;—'*pāṣaṇḍasthān*', men belonging to the *Kṣapaṇaka* and other herētical sects;—'*Vikarmasthān*', men addicted to entirely forbidden occupations;—'*shauṇḍikān*', men addicted to excessive drinking.

It is quoted in *Vīramitrodaya* (Rājanīti, p. 153);—and in *Vyavahāra-Bālambhaṭṭī* (p. 880).

VERSE CCXXVI

This verse is quoted in *Vivādaratnākara* (p. 315), which explains '*prachchhannataskarāḥ*,' as men who are as bad as thieves;—in *Vīramitrodaya* (Rājanīti, p. 153);—and in *Vyavahāra-Bālambhaṭṭī* (p. 880).

VERSE CCXXVII

This verse is quoted in *Vivādaratnākara* (p. 611);—in *Vīramitrodaya* (Rājnīti, p. 153);—and in *Vyavahāra-Bālambhaṭṭī* (p. 880).

VERSE CCXXVIII

"Rāghavānanda and Nandana point out that not only corporeal punishment (according to verse 224), but also a fine may be inflicted,"—(Buhler).

This verse is quoted in *Vivādaratnākara* (p. 611), which explains '*yathēṣṭam*' as 'in accordance with the king's wish';—in *Vīramitrodaya* (Rājanīti, p. 153), which adds the following notes:—'*Yathēṣṭam*' *i. e.* after duly examining the nature of the guilt, whatever punishment,—corporal or monetary—the king decides to inflict, that is to be regarded as lawful;—and in *Vyavahāra-Bālambhaṭṭī* (p. 880).

VERSE CCXXIX

This verse is quoted in *Vivādaratnākara* (p. 658), which adds the following notes:—'*Karmaṇā*,' by such service as may be a proper recompense for the money owed;—the Brāhmaṇa is not to liquidate the debt by service; he must pay it off, by and bye;—and in *Vyavahāra-Bālambhaṭṭī* (p. 880).

VERSE CCXXX

This verse is quoted in *Vivādaratnākara* (p. 658), which adds that the term '*daridra*' here stands for that impecunious

person who is unable to render any compensatory service;—in *Parāsharamādhava* (Vyavahāra, p. 159);—and in *Vyavahāra-Bālambhaṭṭī* (p. 880).

VERSE CCXXXII

This verse is quoted in *Aparārka* (p. 862), which adds the following notes:—'*Prakṛtīnām*,' of the various 'members' of the state;—'*dviṭsēvinaḥ*,' those who serve persons disloyal to the king;—and in *Vivādaratnākara* (p. 370), which adds the following notes:—'*Shāsana*' here stands for royal proclamations;—'*prakṛtīnām*,' of the Minister and other members of the State;—'*dūṣakān*,' defamers without justification, those who attribute delinquencies, when in reality, there are none;—'*dviṭsēvinaḥ*,' persons serving men inimical to the king.

VERSE CCXXXIII

"Medhātithi and Kullūka refer this prohibition to cases which have been properly decided in the King's Courts, while Nārāyaṇa thinks that it applies to orders passed by former kings.—Nandana gives a different explanation of the words '*tīritam*' and '*anushiṣṭam*'......according to which the former means 'a cause or plaint declared to be just or unjust by the assessors,' and the latter 'a cause or plaint confirmed by witnesses."—(Buhler).

This verse is quoted in *Smṛtitattva* (II, p. 231), which adds the following notes:—'*Anushiṣṭam*,' confirmed by witnesses and other evidence, and hence '*tīritam*,' decided by the assessors;—such suit the king shall not reopen.

It is quoted in *Mitākṣarā* (2. 306), which explains the meaning to be that the king shall not have a suit reopened simply with a view to exact a heavier fine; he may however have a decided suit reopened when the losing party applies for reconsideration and stipulates that he would be prepared to pay a double fine in the event of the suit being again decided against him.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 161), which adds that the verse refers to cases where the finding of the Court has been accepted by the parties concerned;—in *Kṛtyakalpataru* (64 b), which has the following notes—'*Tīritam*,' decided and finished,—'*anushiṣṭam*,' deposed to by the witnesses,—'*yatra kvachana*,' in the village-assembly or other places;—and in *Vīramitrodaya* (Vyavahāra 38 b), which says 1,000 *Paṇas* are meant.

VERSE CCXXXIV

"Medhātithi and Kullūka think that the rule refers to cases where the cause of the unjust decision is not a bribe, because the punishment of corrupt judges has been prescribed above, verse 231;—But Nārāyaṇa and Rāghavānanda think that it applies to cases of bribery also, and that the fine shall vary according to the nature of the case, 1,000 *Paṇas* being the lowest punishment."—Buhler.

This verse is quoted in *Kṛtyakalpataru* (65 a);—and in *Vīramitrodaya* (Vyavahāra 38 b).

VERSE CCXXXV

'*Surāpaḥ*.'—Refers to the *Brāhmaṇa* only (Medhātithi), to the *Kṣattriya* and the *Vaishya* also (Nārāyaṇa and Kullūka).

This verse is quoted in *Vivādaratnākara* (p. 634), which adds the following notes:—The '*taskara*' here stands for the stealer of *gold*;—'*pṛthak*', severally;—and in '*Vyavahāra-Bālambhaṭṭī* (p. 116).

VERSE CCXXXVI

This verse is quoted in *Vivādaratnākara* (p. 634);—and in *Vyavahāra-Bālambhaṭṭī* (p. 116).

VERSE CCXXXVII

This verse is quoted in *Vivādaratnākara* (p. 635) which adds that all this branding is to be done on the forehead;—in *Mitākṣarā* (2. 270), which adds that this is meant for those cases where the culprit is unwilling to perform the prescribed expiation;—in *Parāsharamādhava* (Vyavahāra, p. 304), which also adds the same remark;—in the *Aparārka* (p. 842);—in *Nṛsimhaprasāda* (Vyavahāra 42b);—in *Smṛtisāroddhāra* (p. 329);—and in *Vīramitrodaya* (Vyavahāra 152b), which says that all this penalty is meant for those who refuse to undergo the prescribed expiations.

VERSE CCXXXVIII

This verse is quoted in *Vivādaratnākara* (p. 635), which adds the following notes:—'*Asambhojyāḥ*', i. e., people should not join with them in any convivial gatherings;—'*asampāṭhyāḥ*', they are unfit for teaching;—'*asamyājyāḥ*', unfit for sacrificing;—'*avivāhinaḥ*', not entitled to marry;—in *Vyavahāra-Bālambhaṭṭī* (p. 116);—and in *Prāyashchittaviveka* (p. 37), to the effect that one who has committed a 'heinous' crime is not entitled to any of the acts to which the twice-born are entitled.

VERSE CCXXXIX

This verse is quoted in *Vivādaratnākara* (p. 635), which adds the following notes:—'*Jñāti*' are paternal relations;—'*sambandhi*', maternal relations;—'*kṛtalakṣaṇāḥ*', branded;—'*nirdayāḥ*', undeserving of the sympathy of gentlemen, even when suffering from diseases;—'*nirnamaskārāḥ*,' not deserving of salutations even though possessing seniority and such other qualifications.

VERSE CCXL

'*Uttama-sāhasam*' see 8. 138.

This verse is quoted in *Vivādaratnākara* (p. 635);—in *Vyavahāramayūkha* (p. 102);—in *Mitākṣarā*, (under 2. 270);—and again under 3. 259, to the effect that the performance of expiatory rites is necessary even when the culprit has paid a fine for his guilt (the present text exonerating the man only from branding);—in *Vyavahāra-Bālambhaṭṭi* (p. 117);—and in *Prāyashchittaviveka* (p. 120).

VERSE CCXLI

This verse is quoted in *Vivādaratnākara* (p. 635);—and in *Vyavahāra-Bālambhaṭṭi* (p. 117).

VERSE CCXLII

Persons who perform no penance shall have their property confiscated if the crime was unintentional, and if it was intentional, they shall be banished also. (Nārāyaṇa and Nandana).—There is to be confiscation of the entire property only in very bad cases, instead of the fine of 1,000 *Paṇas* prescribed under 240. (Kullūka and Rāghavānanda).

'*Pravāsanam*.'—'Death' (Medhātithi, Kullūka and Nandana); 'banishment' (Nārāyaṇa and Rāghavānada, who criticise Medhātithi's explanation).

This verse is quoted in *Vivādaratnākara* (p. 635);—and in *Vyavahāra-Bālambhaṭṭi* (p. 118).

VERSE CCXLIII

This verse is quoted in *Vivādaratnākara* (p. 637);—in *Vyavahāra-Bālambhaṭṭi* (p. 1053);—and in *Prāyashchittaviveka* (p. 121), which says that what is forbidden is the confiscation of the property by the king for his own use, and not the taking of it for other purposes, such as is mentioned in the next verse.

VERSE CCXLIV

This verse is quoted in *Vivādaratnākara* (p. 637);—in *Vyavahāra-Bālambhaṭṭī* (p. 1053);—and in *Prāyashchittaviveka* (p. 122), which says that the expiation here prescribed refers to the stealing of gold more than 16 *māṣas* in weight.

VERSE CCXLV

Cf. Taittirīya Brāhmaṇa III, 1. 2. 7; also Manu 1. 98—101.

This verse is quoted in *Vivādaratnākara* (p. 638);—and in *Vyavahāra-Bālambhaṭṭī* (p. 1053).

VERSE CCXLVI

This verse is quoted in *Vivādaratnākara* (p. 638);—and in *Vyavahāra-Bālambhaṭṭī* (p. 1053).

VERSE CCXLVII

This verse is quoted in *Vivādaratnākara* (p. 638), which explains '*vikṛtam*' as being maimed of hands, feet and so forth;—and in *Vyavahāra-Bālambhaṭṭī* (p. 1053).

VERSE CCXLVIII

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 396) as prescribing the punishment for one who harasses a Brāhmaṇa.

VERSE CCXLIX

This verse is quoted in *Vivādaratnākara* (p. 649), which explains '*niyachchhataḥ*' as 'encompassing the punishment of the guilty and acquittal of the not guilty.'

VERSE CCL

This verse is quoted in *Vivādaratnākara* (p. 618).

VERSE CCLI

This verse is quoted in *Vivādaratnākara* (p. 618).

VERSE CCLII

Cf. 7. 69-70.

VERSE CCLIII

Cf. 8. 307, 386-387.

VERSE CCLIV

This verse is quoted in *Vivādaratnākara* (p. 294), which adds that the subject of '*parihīyatē*' is '*rājā*, the king;—and in *Vivādachintāmaṇi* (Calcutta, p. 80), which says that '*parihīyate*' is to be construed with '*saḥ*' understood.

VERSE CCLV

This verse is quoted in *Vivādaratnākara* (p. 294).

VERSE CCLVI

This verse is quoted in *Vivādaratnākara* (p. 289).

VERSE CCLVII

This verse is quoted in *Vivādaratnākara* (p. 291), which has the following notes:—'*Prachchhannavañchakāḥ*', those who commit burglaries by breaking through walls and so forth;—'*ātavyāḥ*', thieves who frequent the forests and commit thefts even during the day;—'*ādi*' is meant to include the thief living in one's neighbourhood and such others.

VERSE CCLVIII

'*Aupadhikāḥ*'.—'Deceitful persons, who say one thing and do another' (Medhātithi);—'those who extort money by threats' (Kullūka and Rāghavānanda);—'those who cheat by using false weights and measures' (Nārāyaṇa and Nandana).

'*Vañchakāḥ*.'—'Cheats, those who promise to do some thing but don't do it' (Medhātithi);—'those who pretend to change base metals into precious ones' (Rāghavānanda and Kullūka);—'men who take money under false pretences' (Nārāyaṇa).

'*Maṅgalādeshavṛttāḥ*'.—'Astrologers and others who prescribe auspicious rites etc.' (Medhātithi, Kullūka and Rāghavānanda);—'men who live by reciting auspicious hymns' (Nārāyaṇa);—"those who pronounce the auspicious formula 'be it so' ('others' in Medhātithi.)

'*Bhadrāprekṣaṇikāḥ*'.—'Palmists who always praise the fortunes of others' (Medhātithi);—Nārāyaṇa, reading '*bhadrāshchekṣaṇikāḥ*', explains '*bhadrāḥ*' as 'persons who tempt women', and '*īkṣaṇikāḥ*' as actors and the rest;—Kullūka and Rāghavānanda and Nandana adopt the same reading and explain '*bhadrāḥ*' as 'hyprocritical men who pose as pious men and cheat people' and '*īkṣaṇika*' as palmists.

This verse is quoted in *Vivādaratnākara* (p. 291), which adds the following explanations:—'*Aikṣaṇika*' (which is its reading for '*īkṣaṇika*'), is that fortune-teller who makes money by making false agreeable predictions.

VERSE CCLIX

'*Mahāmātra*'.—'Courtiers' (Medhātithi);—'Ministers' (Nārāyaṇa);—'elephant-drivers' (Kullūka).

'*Shilpopachārayuktāḥ*'.—'Men living by such arts as painting and the like' (Medhātithi and Kullūka);—Nārāyaṇa and Nandana, read '*shilpopakārayuktāḥ*' and explain it as

people living by *shilpa*, the arts of painting and the rest, and by *upakāra*, hairdressing and other arts of the toilet; Nandana explains it as 'umbrella and fanmakers'.

This verse is quoted in *Vivādaratnākara* (p. 291), which adds the following notes:—'*Asamyak-kāriṇaḥ*,' who obtained their wages without honestly working for it;—'*mahāmātrāḥ*,' chief officers of the king *who act dishonestly* (*asamyak-kāriṇaḥ*') through avarice.

VERSE CCLX

This verse is quoted in *Vivādaratnākara* (p. 291), which explains, *anāryānāryaliṅginaḥ*' as persons who, while not being real religious students, pretend to be such and make money by it'.

VERSE CCLXI

'*Protsādya*'.—Nārāyaṇa and Govindarāja read '*protsāhya* and explain it as 'causing them to be instigated';—Rāghavānanda, who adopts the same reading, explains it as "having inspired them with energy, by saying 'you must give up this livelihood and earn money by agriculture, trade and other lawful means'."

'*Anēkasaṃsthānaiḥ*'.—'Wearing various disguises' (Nārāyaṇa and Nandana);—'stationed in various places (Kullūka).

This verse is quoted in *Vivādaratnākara* (p. 293).

VERSE CCLXII

This verse is quoted in *Vivādaratnākara* (p. 293), which adds the following notes:—'*Abhikhyāpya*,' having got it proclaimed by the people;—'*sāra*' stands for the stolen property; hence the meaning is that the king should inflict the punishment in accordance with the nature of the property stolen;—and in *Vivādachintāmaṇi* (Calcutta, p. 79), which explains '*tēṣām*' as 'of the thieves,' and adds the explanation that 'the king should inflict punishment in accordance with the quality of the property stolen'.

VERSE CCLXIII

This verse is quoted in *Vivādaratnākara* (p. 293), which adds the following notes:—‘*Pāpavinigrahaḥ,*’ prevention of theft;—‘*pāpabuddhīnām,*’ people who are by nature inclined to be sinful;—‘*nibhṛtam,*’ secretly.

VERSE CCLXIV

This verse is quoted in *Vivādaratnākara* (p. 336), which adds the following notes:—‘*Apūpashālā*’ is the place where cakes are sold;—‘*vēsha,*’ the house of the prostitute;—‘*madyānnavikraya,*’ places where wines and grains are sold;—‘*chaityavṛkṣa,*’ large tree;—‘*samāja,*’ must be taken as standing for assembleges other than the ordinary ‘*sabhā*’ or meeting place, this latter having been already mentioned; such other assemblages also are likely to be frequented by thieves;—‘*prēkṣaṇa*’ are places of dancing and other amusements.

It is quoted in *Aparārka* (p. 841).

VERSE CCLXV

This verse is quoted in *Aparārka* (p. 841);—and in *Vivādaratnākara* (p. 336), which explains ‘*Kārukāveshanāni*’ as the shops of artisans.

VERSE CCLXVI

This verse is quoted in *Aparārka* (p. 841);—and in *Vivādaratnākara* (p. 336), which adds the following notes:—‘*Gulmaiḥ*’, companies of soldiers;—these are qualified by the epithet ‘*sthāvarajaṅgamaiḥ*’; the meaning thus is ‘by companies of soldiers, located in a fixed place, as well as, operating in moving cloumns’;—‘*chāraiḥ etc.*, for the prevention of theft the king should have all possible haunts of thieves watched by spies.

VERSE CCLXVII

'*Utsādayēt*'.—Govindarāja and Nārāyaṇa read '*utsāhayēt*' 'should incite them to commit crimes'.

VERSE CCLXIX

'*Mūlapraṇihitāḥ*'.—'Who suspect the old thieves employed by the king' (Kullūka and Rāghavānanda);—'who have been sent by ministers and others staying in his kingdom' (Nārāyaṇa);—'who have discovered the root, i. e., the reasons of the proceedings of the spies' (Nandana).

VERSE CCLXX

This verse is quoted in the *Aparārka* (p. 849), which explains '*hoḍham*' as 'stolen property',—and '*upakaraṇam*' as implements of thieving.

VERSE CCLXXI

'*Bhāṇḍāvakashadāḥ*'—'Who give them room for concealing their implements' (Kullūka);—'who give them money for buying arms and other things, as also other shelter' (Nārāyaṇa).

This verse is quoted in *Aparārka* (p. 849);—in *Vivādaratnākara* (p. 338), which adds the following notes:—'*Bhakta*', cooked food;—'*bhāṇḍa*', thieving implements other than arms;—'*avakāsha*' sheltering place;—and in *Vyavahāra-Bālambhaṭṭī* (p. 991).

VERSE CCLXXII

This verse is quoted in *Aparārka* (p. 850);—in *Vivādaratnākara* (p. 341), which adds the following notes:—'*Rāṣṭrādhikṛtān*' *i. e.* inhabitants of the village;—'*dēshitān*', deputed to guard the village;—'*madhyasthān*', those men who are looking on while people are being robbed

by thieves and harassed;—all these the king shall punish like thieves;—in *Vyvahāra-Bālambhaṭṭī* (p. 991);—and in *Vivādachintāmaṇi* (Calcutta, p. 93).

VERSE CCLXXIII

This verse is quoted in *Vivādaratnākara* (p. 625), which adds the following notes:—'*Samaya*', scriptural conventions;—'*dharmajīvanaḥ*' Brāhmaṇa and the rest;—'*āploṣēt*', should burn *i. e.*, inflict pain;—and in *Vyavahāra-Bālambhaṭṭī* (p. 991).

VERSE CCLXXIV

This verse is quoted in '*Aparārka*' (p. 850), which explains '*hiḍābhangē*' (which is its reading for '*hitābhaṅgē*' as the destroying of crops in a field belonging to others;—in *Vivādaratnākara* (p. 341), which adds the following notes—'*Grāmaghātē*' during village disturbances;—'*hitābhaṅgē*', the breaking of dams set up for the protection of crops;—'*moṣābhidarshana*', looking on theft being committed;—'*nivāṣyāḥ*', should be banished from the country; —'*saparichhadāḥ*', along with their families and belongings; —and in *Vyavahāra-Bālambhaṭṭī* (p. 991).

VERSE CCLXXV

This verse is quoted in *Aparārka* (p. 853), which notes that '*rājñaḥ*' is to be construed with each of the other terms; —again on p. 864, it adds the following notes:—'*Upajāpakāḥ*' supporters,—'*Vividhaiḥ daṇḍaiḥ*' *i. e.* every form of punishment should be inflicted in accordance with the nature of the offence.

It is quoted in *Mitākṣarā* (2. 302), which explains '*vividhaiḥ daṇḍaiḥ*' as 'such penalties as confiscation of the entire property, cutting off of limbs and death;'—in *Vivādaratnākara* (p. 367), which explains '*koṣa*' as the 'king's'

amassed wealth',—and '*upajāpakān*' as persons creating dissension in the kingdom (among the *soldiers*, '*vīrāṇām*' which is its reading for '*arīṇām*');—in *Vyavahāramayūkha* (p. 110);—in *Parāsharamādhava* (Vyavahāra, p. 395);—in *Vyavahāra-Bālambhaṭṭī* (p. 991);—and in *Vīramitrodaya* (Vyavahāra 225 b).

VERSE CCLXXVI

This verse is quoted in *Mitākṣarā* (2. 275), as illustrating the principle that the severity of the penalty is to be determined by the seriousness of the offence;—in *Aparārka* (p. 845), which explains the meaning to be that the nails are to be fixed on the points where the two hands have been cut off;—in *Vivādaratnākara* (p. 316), which adds that when construed with '*shūlē nivēshayēt*', '*tēṣām*' is to be taken as '*tān*';—in *Vivādachintāmaṇi* (Calcutta, p. 86);—and in *Vīramitrodaya* (Vyavahāra 151 b).

VERSE CCLXXVII

'*Angulīḥ*'—Rāghavānanda reads '*angulī*' (Dual) and explains that the thumb and the index-finger are meant;—the same view is held by Kullūka also;—according to Nandana, the 'two fingers' are the index and the middle fingers,—Medhātithi adopts the reading in the plural.

This verse is quoted in *Vivādaratnākara* (p. 321), which reads '*angulī*' (Dual) and explains it as the thumb and the index finger;—'*graha*', detection;—in *Parāsharamādhava* (Vyavahāra, p. 302), which explains the 'two fingers' as the thumb and the index finger;—in *Aparārka* (p. 845);—in *Mitākṣarā* (2. 274) to the effect that a pickpocket detected thrice should be put to death;—in *Vivādachintāmaṇi* (Calcutta, p. 87), which adds the following explanations—'If one is detected in untying cattle for stealing it, then, if it is the first offence of its kind, his fingers should be cut

off, in the second offence, his hands and feet, and in the third, death-penalty is to be inflicted;—and in *Nṛsimhaprasāda* (Vyavahāra 42b).

VERSE CCLXXVIII

'*Agnidān*'.—'Those who give fire to the thieves,—so that they may warm themselves, or for similar purposes' (Medhātithi),—'so that they may put fire to houses' (Nārāyaṇa).

'*Moṣasya sannidhātṛṛn*'.—'Receivers of stolen goods' (Kullūka);—'abettors of theft' (Medhātithi and Nārāyaṇa).

This verse is quoted in *Vivādaratnākara* (p. 338), which adds the following notes:—'*Avakāsha*', lodging,—'*agni*', fire as helping the act of stealing,—'*moṣasya sannidhātṛṛn*', those who help in bringing about conditions conducive to the stealing of property;—it adds that the cases referred to are those in which the culprit has not been led either by fear or by ignorance to do what he has done.

It is quoted in *Aparārka* (p. 849);—and in *Vyavahāra-Bālambhaṭṭī* (p. 991).

VERSE CCLXXIX

This verse is quoted in *Vivādaratnākara* (p. 365), which adds the following notes—'*Apsu*', *i. e.*, by drowning in water,—'*shuddhavadhēna*', by strangulation or such means of capital punishment, apart from water;—the penalty of 'highest amercement' is to be inflicted *along with* that of making him do the necessary repairs.

VERSE CCLXXX

This verse is quoted in *Vivādaratnākara* (p. 320), which adds the following notes:—'*Koṣṭhāgāram*', granary,—'*avichārayan*', there should be no delay when once it has been ascertained that the man has committed the offence.

It is quoted in *Mitākṣarā* (2. 273), where *Bālambhaṭṭī* has the note that—'*avichārayan*' means *without delay.*

VERSE CCLXXXI

This verse is quoted in *Vivādaratnākara* (p. 365), which adds the following notes:—'*Pūrvaniviṣṭasya*', which has been in existence already, *i. e.*, which has been used for bathing, drinking and so forth;—'*āgama*' the channel by which the tank is filled with water;—he who blocks or obstructs this should be fined with the 'first amercement'.

VERSE CCLXXXII

This verse is quoted in *Vivādaratnākara* (p. 221);—in *Vyavahāramayūkha* (p. 97);—in *Parāsharamādhava* (Vyavahāra, p. 279);—in *Aparārka* (p. 765);—in *Vivādachintāmaṇi* (Calcutta, p. 63);—and in *Vīramitrodaya* (Vyavahāra 143 b).

VERSE CCLXXXIII

This verse is quoted in *Aparārka* (p. 765), which explains '*paribhāṣaṇa*' as 'reproof';—in *Vivādaratnākara* (p. 222), which explains '*paribhāṣaṇa*' as reprimanding—'don't do this again'—without punishment,—'*shodhyam*', *i. e.*, by the person who committed the act under urgent necessity;—in *Vivādachintāmaṇi* (Calcutta, p. 63), which explains '*paribhāṣaṇa*' as 'warning *never do so again*—without any punishment';—and in *Vīramitrodaya* (Vyavahāra 143 b).

VERSE CCLXXXIV

This verse is quoted in *Smṛtitattva* (p. 535).

VERSE CCLXXXV

'*Yaṣṭi*'.—'The flag-staff of a village' (Nārāyaṇa);—such poles as stand in tanks and other places' (Kullūka).

'*Pratimā*'.—'Statues of *men*, the penalty for breaking the image of gods being death' (Nārāyaṇa);—'common images made of clay and so forth' (Kullūka).

This verse is quoted in *Vivādaratnākara* (p. 363), which adds the following notes:—'*Saṅkramaḥ*', bridge built of wood and other materials for crossing over water, which is commonly known as '*Sāṅkam*' (V. L. *Sāṇk*);—'*dhvaja*', that which marks a temple or such other places;—'*Yaṣṭi*', planted in market-places or tanks or houses;—'*pratimā*', images of gods,—'*pratikuryāt*', should restore to its former position.

It is quoted in *Aparārka* (p. 822);—in *Vivādachintāmaṇi* (Calcutta, p. 101), which adds the following notes—'*Saṅkrama*' is what is known as '*Sākama*', '*dhvaja*' is the *garuḍa-dhvaja* and like things dedicated to some deity,—'*yaṣṭī*' is the post marking a market-place,—'*pratimā*', image of some deity,—one who breaks any one of these things should be fined 500;—and in *Prāyaschittaviveka* (p. 247).

VERSE CCLXXXVI

This verse is quoted in *Vivādaratnākara* (p. 362), which adds the following notes:—For spoiling unspoilt articles by adulterating them with defective articles,—for boring such gems as are broken by the boring,—and for the wrong boring of pearls and such gems,—the fine is the 'first amercement'.

It is quoted in *Aparārka* (p. 821);—and in *Vivādachintāmaṇi* (Calcutta, p. 100).

VERSE CCLXXXVII

This verse is quoted in *Aparārka* (p. 825), which adds the following explanations:—That man suffers the 'first

amercement' who deals with honest customers—who pay the right price—dishonestly, giving them cheaper articles; and the 'middle amercement' is the penalty for the man who, selling the right commodity, receives a higher or lower price.

It is quoted in *Vivādaratnākara* (p. 296), which adds the following explanation:—The man, who, receiving the same price from a number of purchasers, sells to them articles of varying qualities, suffers the 'first amercement'; and the man who sells commodities of the same quality to a number of persons, but charges them varying prices, suffers the 'middle amercement'. It goes on to quote Halāyudha as explaining (with Medhātithi) the verse to mean that the man who deals dishonestly; '*viṣamam*'—*i.e.* in exchanging things with a man, he, taking advantage of the needs of the other party, gives less of his own commodity and receives more of that of the other man, —when in reality both commodities are recognised to be of equal value,—or when the vendor, taking advantage of the needs of the customer, sells to him a cheaper article at a higher price,—he should suffer either the 'first' or the 'middle' amercement, according to the value of the commodity concerned.

It is quoted in *Vivādachintāmaṇi* (Calcutta, p. 80), which explains '*samaiḥ*' as 'ordinary', and adds the explanation —'one who replaces a valuable article by an ordinary one, should be fined 250 *Paṇas* if the other party is put to a loss of the seventh part of his outlay, and 500 *Paṇas* if the loss is the fifth part or more'.

VERSE CCLXXXVIII

This verse is quoted in *Vivādaratnākara* (p. 630), which explains '*bandhanāni*' as 'places of imprisonment.'

VERSE CCLXXXIX

This verse is quoted in *Vivādaratnākara* (p. 367);—in *Aparārka* (p. 853);—and in *Vyavahāra-Bālambhaṭṭī* (p. 919).

VERSE CCXC

This verse is quoted in *Vivādaratnākara* (p. 362), which adds the following notes:—(*a*) In the case of '*abhichāras*'—the *Shyēna* and other murderous rites—performed against persons who have done no harm,—(*b*) in the case of '*mūlakarma*'—administrating of medicines—done by persons with the intention of causing harm,—and (*c*) in the case of '*kṛtyā*',—various kinds of sorcery, such as forcible transportation and the like,—the operator is to be fined 200.

It is quoted in *Aparārka* (p. 821);—and in *Vivādachintāmaṇi* (Calcutta, p. 100).

VERSE CCXCI

Buhler remarks "all the commentators give more or less correct readings",—and declares that the correct reading "seems to be" '*bījotkraṣṭā*'. This is amusing to read, when we find Medhātithi, Nārāyaṇa, Rāghvānanda, Nandana and Rāmachandra all adopting the reading '*bījotkraṣṭā*'.

This verse is quoted in *Vivādaratnākara* (p. 296), which adds the following notes:—'*Abījavikrayī*', one who sells, as *seed*, corn which is unfit for sowing,—'*bījotkarṣī*', one who forcibly takes out the seed that has been sown,—'*maryādabhēdakaḥ*', one who trangresses the customs of his country, caste and family, the scriptures and popular practices,—'*vikṛtam vadham*', corporal punishment in the form of the cutting off of ears and other limbs of the body.

It is quoted in *Aparārka* (p. 825), which explains '*abījavikrayī*' as 'one who sells as seed what is not seed',—and '*bījotkraṣṭā*' as 'one who digs out seed that has been already sown';—and in *Vivādachintāmaṇi* (Calcutta, p. 81), which adds the explanation—'He who (*a*) sells as *seed* what is not *seed*, or (*b*) takes forcible possession of a field sown by another, or (*c*) breaks a local or tribal or family custom, or a scriptural or royal injunction, should have his ears and nose and other limbs cut off.'

VERSE CCXCII

This verse is quoted in *Mitākṣarā* (2. 297), which adds that it refers to cases where the gold belongs to a temple, or to a Brāhmaṇa or to the king;—in *Aparārka* (p. 862), which remarks that it refers to the case of a goldsmith stealing gold belonging to a Brāhmaṇa;—in *Vivādaratnākara* (p. 309), which explains '*Kaṇṭaka*' as an open thief, and adds that people have held that the penalty prescribed being very heavy, it must refer to cases of repeated theft;—and in *Vīramitrodaya* (Vyavahāra 151b).

VERSE CCXCIII

This verse is quoted in *Vivādaratnākara* (p. 324).

VERSE CCXCIV

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 278).

VERSE CCXCV

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 278), which explains '*vyasanam*' as '*vyasanakāraṇam*', 'source of trouble'—and adds that these are so only when they are defective.—It is quoted again on p. 319, where the same notes are repeated and '*prakṛtīnām*' is explained as 'among the factors'.

VERSE CCXCVI

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 320).

VERSE CCXCVII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 320).

VERSE CCXCVIII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 328).

VERSE CCXCIX

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 328).

VERSE CCC

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 329).

VERSE CCCII

Cf. Aitareya Brāhmaṇa 7. 15.

VERSE CCCIII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 19), where '*tējovṛttam*' is explained as 'conduct in keeping with the portions of Indra and other gods.'

VERSE CCCIV

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 19), where '*chaturaḥ*' is explained as the four months beginning with *Shrāvaṇa.*

VERSE CCCV

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 19), where '*aṣṭau*' is explained as eight months beginning with *Mārgashīrṣa.*

VERSE CCCVI

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 19).

VERSE CCCVII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 19).

VERSE CCCVIII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 19).

VERSE CCCIX

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 19).

VERSE CCCX

This verse is quoted in *Vīramītrodaya* (Rājanīti, p. 19).

VERSE CCCXI

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 19), which adds the following explanation:—'Just as the earth supports all sorts of beings, animate and inanimate, high and low,—so also does the king protect all men, those who are capable of paying taxes as well as the poor and the distressed; and this is called his *Pārthiva-vrata*'.

VERSE CCCXII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 20), which adds the following notes:—'*Atandritaḥ*', free from idleness,—'*stēnān*', thieves.

VERSE CCCXIII

This verse is quoted in *Vīramitrodaya* (Rājaniti, p. 151), which adds the following explanations:—'*Parām āpadam*' the worst calamity, brought about by the depletion of his treasury and by being attacked by a more powerful King;—even though fallen in such, the king should not 'provoke the Brāhmaṇas to anger', by forcibly seizing their property or by treating them with disrespect.

It adds that from 313 to 321, it is mere *Arthavāda*, and all that it means is that even when a Brāhmaṇa commits an offence, he should not be punished.

VERSE CCCXIV

See Mahābhārata, *Mokṣadharma* 12. 344,55,57-58,60-61.

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 151).

VERSE CCCXV

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 151).

VERSE CCCXVI

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 151), which explains '*Brahma chaiva dhanam yēṣām*' as that for the Brāhmaṇa the Veda is the sole treasure, inasmuch as it is the Veda that accomplishes all prosperity for them, and becomes the means of acquiring wealth by teaching and sacrificing; and as such the Veda should be acquired and guarded;—what man, wishing to live, shall give trouble to such Brāhmaṇas?

VEESE CCCXVII

This verse is quoted in *Vīrāmitordaya* (Rājanīti, p. 151).

VERSE CCCXVIII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 151).

VERSE CCCXIX

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 151).

VERSE CCCXX

This verse is found in the Mahābhārata 12-78-28.

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 152).

VERSE CCCXXI

"According to Rāghavānanda the statement that the Kṣattriyas sprang from the Brāhmaṇas is based on a Vedic passage. But Nārāyaṇa thinks that it alludes to a Paurāṇika story, according to which the Brāhmaṇas produced with the Kṣattriya females a new Kṣattriya race after the destruction of the second *varṇa* by Parashurāma."—Buhler.

This verse is found in the Mahābhārata 5-15-34; 12-56-24.

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 152).

VERSE CCCXXII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 143).

VERSE CCCXXIII

Cf. Mahābhārata 6-17-11; also *Vikramāṅikacharita* 4-44-68.

This verse is quoted in *Rājanītiratnākara* (p. 40a).

VERSE CCCXXVI

This verse is quoted in *Madanapārijāta* (p. 227);—and in *Parāsharamādhava* (Āchāra, p. 417), which explains the term '*vārtā*' as standing for agriculture, trade and cattle-tending;—and in *Nṛsiṁhaprasāda* (Āhnika 36a).

VERSE CCCXXVII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 417)

VERSE CCCXXVIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 417).

VERSE CCCXXIX

This verse is quoted in *Madanapārijāta* (p. 227), which explains '*lohānām*' as *metals*;—in *Parāsharamādhava* (Āchāra, p. 417);—and in *Nṛsimhaprasāda* (Āhnika, 36a, and Samskāra 74a).

VERSE CCCXXX

This verse is quoted in *Madanapārijāta* (p. 227);—and in *Parāsharamādhava* (Āchāra, p. 417).

VERSE CCCXXXI

This verse is quoted in *Madanapārijāta* (p. 227), which explains '*bhāṇḍānām*' as 'saleable commodities';—in *Parāsharamādhava* (Āchāra, p. 417);—and in *Nṛsimhaprasāda* (Āhnika 36a).

VERSE CCCXXXII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 417);—and in *Madanapārijāta* (p. 227).

VERSE CCCXXXIII

This verse is quoted in *Madanapārijāta* (p. 227);—and in *Parāsharamādhava* (Āchāra, p. 417).

VERSE CCCXXXIV

This verse is quoted in *Mradanapārijāta* (p. 230);—in *Parāsharamādhava* (Āchāra, p. 418);—and in *Nṛsimhaprasāda* (Āhnika 36 b).

VERSE CCCXXXV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 418).

Adhyaya X

VERSE I

This verse is quoted in *Vīramitrodaya* (Saṁskāra, p. 512);—in *Saṁskāramayūkha* (p. 52), which says that this text contains three sentences (and statements)—(1) 'The three castes should learn *from the Brāhmaṇa* (this latter phrase being understood),' (2) 'The Brāhmaṇa alone shall *expound*', and (3) 'The other two castes—i. e. the Kṣattriya and the Vaīshya—shall not do the expounding';—and in *Smṛtichandrikā* (Saṁskāra, p. 143), which says that this rule refers to normal times.

VERSE III

'*Vaishēṣyāt*'.—'Through pre-eminence,—of qualities' (Medhātithi),—'of race' (Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda).

'*Niyamasya dhāraṇāt*',—'On account of the observance of the restrictive rules, *i. e.*, those prescribed for the Accomplished student' (Medhātithi, Govindarāja, Nārāyaṇa and Rāghavānanda);—'on account of his possessing superior knowledge of the Veda' (Kullūka).

VERSE V

'*Ānulomyēna*'.—'In the direct order, *i. e.*, by a Brāhmaṇa on a Brāhmaṇī and so forth' (Medhātithi, Govindarāja and Kullūka);—'the bridegroom being always older than the bride' (Nārāyaṇa).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 511), which explains the meaning to be that children born of a Brāhmaṇa couple are Brāhmaṇa by caste; so also in the case of Kṣattrīya couples and so forth;—and in *Nṛsimhaprasāda* (Samskāra 76 a).

VERSE VI

This verse is quoted in *Parāsharamādhava* (Āchārā, p. 512), which explains the meaning to be that the child born to a Brāhmaṇa from a legally married *Kṣattriya* wife, is '*like* the Brāhmaṇa', not quite a Brāhmaṇa,—its inferiority being due to the inferior caste of the mother.

VERSE VII

"Regarding the term *Pārashava*, see above, 9.178. Govindarāja and Nārāyaṇa remark that the second name *Pārashava* is added in order to distinguish the *Niṣāda*, who is Pratiloma and subsists by catching fish."—Buhler.

VERSE VIII

Buhler is not right in saying that "Medhātithi does not give this verse".

VERSE IX

This verse is quoted in *Smṛtitattva* (p. 541).

VERSE X

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 512), which adds that these are called '*apasada*,' 'base-born,' on account of their being devoid of the pure caste of the Father;—and in *Nṛsimhaprasadā* (Samskāra 76a).

VERSE XI

This verse is quoted in *Smṛtitattva* (p. 540);—and in *Parāsharamādhava* (Āchāra, p. 513).

VERSE XII

This verse is quoted in *Smṛtitattva* (p. 540);—and in *Parāsharamādhava* (Āchāra, p. 513).

VERSE XIV

This verse is quoted in *Smṛtikaumudī* (p. 4), which adds the following notes:—'*Anantarastrījāḥ*,' born of wives of inferior castes;—'*mātṛdoṣāt*,' by reason of the inferiority of the mother's caste,—'*anantaranāmnaḥ*,' named after the mother's caste.

VERSE XVI

"Kullūka thinks that the *Pratilomas* are enumerated once more in order to show that they are unfit to fulfil the duties of sons."—Buhler.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 513).

VERSE XVII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 514).

VERSE XIX

This verse is quoted in *Parāsharamādhava* (Prāyaschitta, p. 56).

VERSE XX

This verse is quoted in *Prāyashchittaviveka* (p. 87).

VERSE XXII

" As ' a ' and ' i ' are constantly exchanged '*lichchhivi*' may be considered as a vicarious form for '*lichchhavi*,' and it may be assumed that the Manusamhitā considered the famous Kṣattriya race of Magadha and Nepal as unorthodox."—(Buhler).

VERSE XXVIII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 405).

VERSE XXXI

" Kullūka thinks that the terms *vāhya* and *hīna* may either refer (*a*) to two sets of men or (*b*) to one only; (*a*) under the former supposition, the *Vāhyas* must be understood to be the *Pratiloma* offering of a *shūdra*, i. e., *Āyogavas*, *Kṣattṛs* and *Chaṇḍālas*,—and the *Hīnas* the *Pratiloma* offspring of *Kṣattriyas* and *Vaishyas* i. e., Sūtas, Māgadhas and Vaidehas. Each of these two sets produce fifteen lower races by union with women of the four chief castes and of their own (verse 27);—(*b*) But if the two terms *vāhya* and *hīna* are referred to one set of males only, they must be understood to denote the six *Pratilomas*, *Chaṇḍālas*, *Kṣattṛs*, *Āyogavas*, *Vaidehas*, *Māgadhas* and *Sūtas*; and it must be assumed that the verse refers to unions between these six *Pratiloma* races alone. Then the lowest among them, the *Chaṇḍāla* may produce, with females of the five higher *Pratiloma* tribes, five more degraded races; the *Kṣattṛ* with the four above him, four; the *Āyogava* with the three above him; the Vaideha, ' two, and the *Māgadha* one. The total of 5+4+3+2+1 is thus 15.—Rāghavānanda agrees with this interpretation.—Nārāyaṇa, on the other hand, refers the terms *vāhya* and *hīna* to one set of males, the three *Pritilamas* springing from the *Shūdra*; and assumes that the verse réfers to unions of these three with females of the four principal castes and of their own."—Buhler.

VERSE XXXII

'*Dasyu*'—'One of the tribes described under verse 45' (Medhātithi, Govindarāja and Kullūka);—'one of this above-mentioned 15 Pratiloma races' (Nārāyaṇa and Nandana).

VERSE XXXV

'*Vaidehikāt*'—'From a Vaidehika father, by women of the Kārāvara and Niṣāda castes (Medhātithi and Kullūka); —by women of the Vaideha caste' (Govindarāja).

VERSE XXXVIII

'*Mūlavyasanavṛttimān*"—'Who lives by executing criminals.' (Govindarāja and Rāghavānanda);—'who lives by digging roots for selling them as medicines or for curing homorhoids' (Nārāyaṇa and Nandana).

VERSE XLI

This verse is quoted in *Vyavahāra-Bālambhaṭṭī* (p. 570).

VERSE XLII

'*Yugē yugē*'—'In successive births' (Medhātithi, Nārāyaṇa and Nandana);—'in each of the ages of the world' (Kullūka).

VERSE XLIII

This verse is quoted in *Smṛitattva* II (p. 268) to the effect that even in modern times *Kṣattriyas* can become degraded to *shūdrahood.*

VERSE XLVII

This verse is quoted in *Aparārka* (p. 119).

VERSE XLVIII

"Govindarāja quotes a verse of Yama according to which the *Chūchuka* is the son of a Vaishya by a Kaṣttriya female and the *Madgu* the offspring of a Shūdra and a Kṣattriyā."—Buhler.

This verse is quoted in the Aparārka (p. 119.)

VERSE LIV

"Govindarāja and Nārāyaṇa take the beginning of the verse differently—Their food shall be given to them by others in a broken vessel."—Buhler.

VERSE LV

'*Chihnitāḥ*'—'Distinguished—by a thunder-bolt or some such weapon carried on the shoulder' (Medhātithi),—"by sticks and so forth (Govindarāja),—' by iron ornaments and peacock's feathers' (Nārāyaṇa),—'branded on the forehead and other parts of the body' (Rāghavananda).

VERSE LXII

This verse is quoted in *Aparārka* (p. 119):—and in *Nṛsimhaprasāda* (Prāyashchitta 7b.)

VERSE LXIV

If the daughter of a Brāhmaṇa from a Shudrā female and all their descendants marry Brāhmaṇas, the offspring of the sixth female descendant of the original couple will become a Brāhmaṇa (Medhātithi, Govindarāja, Kullūka and Rāghavānanda).—If the son of a Brāhmaṇa from a Shūdra female marries a similar girl possessed of excellent virtues and if his descendants go on doing the same, the child born of the sixth generation will become a Brāhmaṇa (Nārāyaṇa and Nandana.)

VERSE LXVI

'*Anāryāyām*'—'A Shūdra female' (Medhātithi, Govindarāja, Kullūka, Rāghavānanda and Nandana);—'the daughter of a Vrātya and the like' (Nārāyaṇa).

'*Yadṛchchhayā*'—'By chance, *i. e.* even on an unmarried one' (Medhātithi and Govindarāja);—'unknowingly (Nārāyaṇa).

VERSE LXVII

This verse is quoted in '*Vīramitrodaya*' (Saṁskāra, p. 396).

VERSE LXVIII

This verse is quoted in *Vīramitrodaya* (Saṁskāra, p. 396).

VERSE LXXIV

'*Brahmayonisthāḥ.*'—'Intent upon the source of the Veda' (Medhātithi),—'Intent upon the means of union with Brahman' (Kullūka);—'of pure Brahmanical race' (Nārāyaṇa and Rāghavānanda);—'who abide by what springs from the Veda, *i. e.* the sacred law,—or who are the abode of the Veda' (Nandana).

VERSE LXXV

This verse is quoted in *Vīramitrodaya* (Paribhāṣā, p. 45).

VERSE LXXVI

This verse is quoted in *Madanapārījāta*, (p. 215);—in *Mitākṣarā*, (1. 118) to the effect that three out of the six functions are conducive to merit and these are to be practised as means of livelihood; so that while the former are obligatory, the latter are not so;—in *Parāsharamādhava* (Āchāra, p. 140), to the same effect;—in *Vyavahāra-Bālambhaṭṭī*, (p. 424);—and in *Saṁskāramayūkha* (p. 122).

VERSE LXXVII

This verse is quoted in *Nṛsimhaprasāda* (Āhnika, 37a).

VERSE LXXIX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 397), to the effect that the wielding of weapons for the protection of the weak is the duty of the Kṣattriya only;—and in *Mitākṣarā* (1. 119).

VERSE LXXX

'*Vārtā*.'—'Trade' (Nandana);—'trade and cattle-tending' (Kullūka);—'trade, cattle-tending and agriculture' (Govindarāja).

VERSE LXXXI

This verse is quoted in *Madanapārijāta* (p. 231);—in Vīramitrodaya, (Rājanīti, p. 13), to the effect that *Kingship* is not altogether forbidden to the Brāhmaṇa;—and in *Nṛsimhaprasāda* (Āhnika, 36b).

VERSE LXXXII

Nārāyaṇa thinks that '*Kṛṣi*' means here that agriculture whereat the Brāhmaṇa himself does not do any manual work; but Govindarāja and Kullūka reject this view.

This verse is quoted in *Mitākṣarā*, (3. 35), to the effect that in abnormal times for purposes of livelihood the Brāhmaṇa may have recourse to the functions of the Vaishya, but never to those of the *Shūdra*;—in *Madanapārijāta*, (p. 232);—and in *Nṛsimhaprasāda* (Āhnika, 36b).

VERSE LXXXIII

This verse is quoted in *Aparārka*, (p. 936), to the effect that even when taking to the Vaishya's livelihood, the Brāhmaṇa shall avoid cultivating land himself;—and in *Parāsharamādhava* (Āchāra, p. 426), as prohibiting the Brāhmaṇa's cultivation of land by himself.

VERSE LXXXIV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 426);—and in *Aparārka*, (p. 937) as supplying the reason for forbidding land-cultivation by the Brāhmaṇa.

VERSE LXXXVI

This verse is quoted in *Madanapārijāta*, (p. 232), which explains '*vyapohēta*' (which is its reading for '*apohēta*') as 'should avoid' *i. e.* 'should not sell'; it adds that '*rasa*' having been already mentioned, '*lavaṇa*' is mentioned again for the purpose of indicating that the selling of *salt* is more blameworthy.

VERSE LXXXVII

This verse is quoted in *Madanapārijāta*, (p. 232), which adds that '*vyapohēta*' of the preceding verse is to be construed with all that follows;—in *Mitākṣarā*, (3. 38);—and in *Saṁskāramayūkha*, (p. 123), which says that 'all these should not be sold.'

VERSE LXXXVIII

The second half of this verse is quoted in *Mitākṣarā* (3. 38), which adds the following notes:—'*Dadhi* and *kṣīra*' stand for all preparations of milk and curd; '*ghṛtam*' for all oily substances;—in *Madanapārijāta* (p. 232),

which adds that '*kṣaudram*' stands for *bees-wax*, honey itself being mentioned separately ('*madhu*');—and in *Samskāramayūkha* (p. 123).

VERSE LXXXIX

This verse is quoted in *Madanapārijāta* (p. 232);—in *Aparārka* (p. 931), which adds that this prohibition is meant for the Brāhmaṇa only;—in *Mitākṣarā* (3. 38);—and in *Samskāramayūkha* (p. 123).

VERSE XC

'*Shuddhān*'—'unmixed' (Medhātithi, Govindarāja, Kullūka and Rāghavānanda);—'white' (Nandana);—'of good quality' (Nārāyaṇa).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 431) as permitting the selling of sesamum. It notes on this point two views—(a) that what is said here refers to *exchanging*, and (b) that it permits the selling only for the purpose of paying off a debt not otherwise payable;—and it prefers the latter.

It is quoted in *Mitākṣarā* (3. 39), which adds that '*dharma*' stands for such necessities as medication and the like.

VERSE XCI

This verse is quoted in *Aparārka* (p. 933);—in *Mitākṣarā* (3. 39), to the effect that the selling of sesamum otherwise than what is mentioned in the preceding verse is sinful;—in *Parāsharamādhava* (Āchāra p. 431);—and in *Samskāramayūkha* (p. 124).

VERSE XCII

This verse is quoted in *Mitākṣarā* (3. 40);—in *Parāsharamādhava* (Āchāra p. 422);—in *Aparārka* (p. 934), where it is pointed out that this refers to a Brāhmaṇa who

has not performed the requisite expiatory rites;—again on p. 1046;—in *Smṛtitattva* (p. 353)—in *Madanapārijāta* (p. 232);—in *Saṃskāramayūkha* (p. 124);—in *Nṛsiṃhaprasāda* (Āhnika 36b);—and in *Prāyashchittaviveka* (p. 427), which says that only strong deprecation is what is meant.

VERSE XCIII

This verse is quoted in *Madanapārijāta* (p. 232);—in *Mitākṣarā* (3. 40)—and in *Saṃskāramayūkha* (p. 124), which explains '*itareṣām*' as 'all aforesaid articles except *milk*';—and adds that all this refers to normal times.

VERSE XCIV

This verse is quoted in *Mitākṣarā* (3. 39), which adds the following notes:—'*Kṛtānna*' is cooked food, and this should be exchanged with cooked food; it notes the reading '*Kṛtānnañchākṛtannēna*', and explains it as 'cooked food should be exchanged for uncooked rice and other grains'.

It is quoted in *Aparārka* (p. 933);—in *Madanapārijāta* (p. 233), which explains '*nimātavyāḥ*' as 'should be exchanged';—in *Parāsharamādhava* (Āchāra p. 431), which adds that the law laid down regarding the selling of sesamum applies to that of *rasas* also;—in *Saṃskāramayūkha* (p. 124);—and in *Prāyashchittaviveka* (p. 429).

VERSE XCV

This verse is quoted in *Aparārka* (p. 934), which explains '*jyāyasī vṛtti*' as the 'functions of the Brāhmaṇa.'

VERSE XCVI

This verse is quoted in *Vivādaratnākara* (p. 363), which adds the explanation that—'if the Vaishya or other lower castes should have recourse to the modes of living

ordained for the higher castes, he should have all his property confiscated and then banished from the kingdom;—and in *Vivādachintāmaṇi* (Calcutta p. 101).

VERSE XCVII

This verse is quoted in *Mitākṣarā* (3.41);—in *Aparārka* (p. 935);—in *Madanapārijāta* (p. 233), to the effect that even in times of distress it is better for the Brāhmaṇa to stick to his own functions than take to others;—and in *Saṃskāramayūkha* (p. 123).

VERSE XCVIII

This verse is quoted in *Madanapārijāta* (p. 233).

VERSE XCIX

This verse is quoted in *Madanapārijāta* (p. 233).

VERSE C

This verse is quoted in *Mitākṣarā* (3. 35);—and in *Madanapārijāta* (p. 233), which notes that the verb '*kurvīta*' means 'should perform'.

VERSE CI

This verse is quoted in *Madanapārijāta* (p. 233);—in *Aparārka* (p. 935);—in *Smṛtitattva* I (p. 353);—in *Smṛtitattva* II (p. 362);—and in *Prāyashchittaviveka* (p. 408).

VERSE CII

This verse is quoted in *Aparārka* (p. 935);—in *Madanapārijāta* (p. 233);—in *Parāsharamādhava* (Prāyashchitta, p. 326);—in *Smṛtitattva* II (p. 362);—and in *Prāyashchittaviveka* (p. 409).

VERSE CIII

This verse is quoted in *Madanapārijāta* (p. 233);—in *Aparārka* (p. 935);—in *Smṛtitattva* II (p. 362), which notes that Kullūka Bhaṭṭa explains '*jvalanāmbusamāḥ*' as 'like water and fire';—in *Parāsharamādhava* (Āchāra, p. 183), which notes that the reading is '*agarhitāt*';—in *Parāsharamādhava* (Prāyashchitta p. 326);—and in *Prāyashchittaviveka* (p. 409).

VERSE CIV

This verse is quoted in *Smṛtitattva* I (p. 353);—in *Aparārka* (p. 935);—in *Parāsharamādhava* (Prāyasahchitta p. 326);—in *Parāsharamādhava* (Āchāra p. 183);—in *Madanapārijāta* (p. 233);—and in *Yatidharmasaṅgraha* (p. 75).

VERSE CV

See *Aitarēya Brāhmaṇa* 7. 13—16.

This verse is quoted in *Aparārka* (p. 935);—and in *Parāsharamādhava* (Prāyasahchitta p. 326).

VERSE CVI

This verse is quoted in *Parāsharamādhava* (Prāyashachitta p. 326);—and in *Aparārka* (p. 935).

VERSE CVII

This verse is quoted in *Aparārka* (p. 935);—and in *Parāṣharamādhava* (Prāyashachitta p. 326).

VERSE CVIII

See Mahābhārata 12. 141. 28 etc. seg.

This verse is quoted in *Aparārka* (p. 935);—in *Madanapārijāta* (p. 234). which explains '*shvajāghanī*' as the loins of a dog;—and in *Parāsharamadhava* (Prāyashachitta p. 326).

VERSE CIX

This verse is quoted in *Aparārka* (p. 935).

VERSE CX

This verse is quoted in *Aparārka* (p. 936);—and in *Prāyashchittaviveka* (p. 408).

VERSE CXI

This verse is quoted in *Aparārka* (p. 936);—in *Mitākṣarā* (3. 35);—and in *Prāyashchittaviveka* (p. 404).

VERSE CXIII

Cf. 4. 84, which is rescinded by this verse, according to Govindarāja and Kullūka.

'*Kupyam*'.—'Pots, kettles, wooden stools, and the like' (Medhātithi);—'Beds and seats and such articles of small value' (Govindarāja);—'also grain and clothes' (Kullūka, Rāghavānanda and Nandana);—'Brass, copper and other common metals' (Nārāyaṇa).

'*Tyāgamarhati*'.—'The realm of such a king should be abandoned by the Brāhmaṇas' (Medhātithi, Govindarāja, Nārāyaṇa and Rāghavānanda);—'such a king is to be excluded from teaching and sacrifices' (Nandana);—'must be left to himself, i. e. not asked again' (Kullūka).

VERSE CXV

'*Lābhaḥ*'.—'Friendly present' (Medhātithi, Govindaraja and Kullūka);—'acquisition of treasure-trove' (Nārāyaṇa and Nandana).

'*Jayaḥ*'.—'Conquest in war' (Medhātithi);—'winning law-suits' (Nandana),

'*Prayogaḥ.*'—' Money-lending,' (Medhātithi);—' Teaching' (Nandana),

'*Karmayogaḥ.*'—'Trade and agriculture' (Medhātithi);—'Sacrificing for others' (Nandana).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 309), which adds the following explanations:—'*Āyaḥ*', ancestral property,—'*lābhaḥ,*' finding of a treasure-trove;—inheriting ancestral property, finding of treasure-trove and purchase are for all the four castes, 'conquest' is for the Kṣattriya alone,—'*prayoga*' is lending money on interest,—and '*karmayoga*' is trade and agriculture;—these two are for the Vaishya only;—and 'acceptance of gifts from righteous persons' is for the Brāhmaṇa only.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 330);—in *Smritituttva* II (p. 350), which adds the following notes:—'*Dāya*' is inheritance of ancestral property,—'*lābha*' is finding of treasure-trove and such things,—'*jaya*' is conquest of war,—'*prayoga*' is money-lending,—'*karmayoga*' is trade, agriculture, sons and daughters;—in *Vidhānapārijata* II (p. 245);—in *Mitākṣara* (2.113);—in *Hemādri* (Shrāddha, p. 525);—in *Hemādri* (Dāna, p. 41), which explains '*prayoga*' as 'monetary transaction for earning interest,' and '*karmayoga*' as 'officiating as priests at sacrifices';—and in *Nṛsimhaprasāda* (Āhnika 37a).

VERSE CXVI

"Govindarāja thinks that teaching for a stipulated fee is also permissible under this rule."—Buhler.

This verse is quoted in *Aparārka* (p. 936);—and in *Mitākṣarā* (3. 42), both of which read '*giriḥ*' for '*dhṛtiḥ*;' '*giriḥ*' is explained by Nandana as 'selling of fruits and roots growing on hills.'

VERSE CXVIII

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 263).

VERSE CXIX

This verse is quoted in *Vīramitrodaya* (Rājanīti p. 263).

VERSE CXX

"According to Medhātithi, the first line refers to the profits of subjects dealing in corn or in gold. From the former the king may take, in times of distress, one-eighth, and from the latter one-twentieth; the second line indicates that artisans who, according to verse 7. 138, in ordinary times, furnish one piece of work in each month, may be made to work more for the king.—According to Govindarāja and Kullūka, husband-men shall give from the increments on grain one-eighth (instead of one-twelfth, and in the direst distress one-fourth, according to verse 118), from all increments on gold and so forth amounting to more than a *Kārṣāpaṇa*, one-twentieth, instead of one-fiftieth, as prescribed above, 7. 130.—Nārāyaṇa says that the tax on grain is to be one-fourth in the case of Shūdras, and one-eighth in the case of Vaishyas, that the tax on every thing else is to be at least one *Kārṣāpaṇa* 'in twenty,' and that artisans who work for wages shall pay the same rate."—Buhler.

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 263), which adds that the verb '*dadyuḥ*' is to be supplied. .

VERSE CXXI

This verse is quoted in *Aparārka* (p. 161).

VERSE CXXIII

The first half of this verse is quoted in *Aparārka* (p. 161); —in *Mitākṣarā* (1. 120);—and the whole verse in *Parāsharamādhava* (Āchāra p. 421), to the effect that the highest duty of the Shūdra is saving the Brāhmaṇa, that of the Kṣattriya and the Vaishya being meant only as a means of liveli-

hood;—in *Vidhānapārijāta* II (p. 728);—in *Samskāramayūkha* (p. 126);—and in *Vīramitrodaya* (Paribhāṣā, p. 46), which explains '*vishiṣṭam*' as 'excellent,' as conducive to both *merit* and *livelihood*, and '*nisphalam*' as 'very little effective,' as conducive to *livelihood only*.

VERSE CXXV

This verse is quoted in *Varṣakriyākaumdī* (p. 571), which explains '*pulākāḥ*' as 'chaff,'—'*parichchhadāḥ*' as 'umbrellas, beddings and so forth,'—and adds that the intention appears to be that all this should be given to such *Shūdras* as are one's servants.

VERSE CXXVI

'*Na pātakam*'—'no sin, in eating garlic and other forbidden vegetables and fruits' (Govindarāja and Kullūka),—'in keeping a slaughter-house' (Rāghavānanda),

This verse is quoted in *Vīramitrodaya* (Samskāra p. 134);—and in *Nirṇayasindhu* (p. 235).

VERSE CXXVII

This verse is quoted in *Smṛtitattva* II (p. 381), as prohibiting for *Shūdras* the performance of rites accompanied with the reciting of *mantras*;—and in *Shāntimayūkha* (p. 2), which quotes Medhātithi's view that 'this verse entitles Shūdras only to Fasts and such acts as are done without the use of Vedic *mantras*, and it is not meant that they are to do even those acts that require the use of *mantras*, but they are not to use *mantras*,'—and says that this view is not correct, because to Fasts and other such acts they are entitled by virtue of the injunctions of those acts themselves, and the present verse would be superfluous.

VRRSE CXXIX

This verse is quoted in *Smṛtitattva* (p. 353);—and in *Varṣakriyākaumdī* (p. 571), which adds that there would be nothing wrong in the Shūdra amassing wealth for the benefit of 'Brāhmaṇas and others.'

Adhyāya XI

VERSES I and II

'*Gurvartham*'.—'For the purpose of maintaining his Teacher' (Govindarāja, Kullūka and Rāghavānanda);—'in order to procure the fee for his Teacher' (Nārāyaṇa).

These verses are quoted in *Madanapārijāta* (p. 468), which adds the following notes:—'*Sāntānika,*' 'for the sake of offspring';—'*Sarvavēdasa*', 'one who has given away all his belongings';—'*upatāpī*', one who is ill;—this is meant to permit only that much of wandering on the road and other deviations without which alms cannot be obtained.

It is quoted in *Aparārka* (p. 77);—and in *Parāsharamādhava* (Āchāra p. 429), which adds the following notes:—'*Sāntānika,*' one who seeks wealth for the purpose of marrying with a view to obtaining children;—'*Sarvavēdasa,*' one who has been reduced to penury on having performed the sacrifice at which all his belongings have been given away as the sacrificial fee,—'*pitṛmātrartham*', one who seeks to serve his parents,—'*svādhyāyārthī,*' who seeks wealth for the keeping up of the teaching of the Veda,—'*upatāpī*', invalid;—the compound '*svādhyāyārthyupatāpī*' is to be expounded as 'the *upatāpi*, invalid, as along with the *svādhyāyārthi*', i. e., both of these.

It is quoted in *Hemādri* (Shrāddha p. 354, and Dāna p. 30), which explains '*sāntānikān*' as 'those who seek to marry for the purpose of begetting offspring',—'*adhvaga*' as 'one who has started on a pilgrimage',—'*sārvavēdasa*' (which is its reading for '*sarvavēdasa*') as 'one who is performing sacrifice at which one's entire property is given away as the sacrificial fee,—and '*upatāpi*' as an 'invalid'

VERSE III

According to Kullūka, the meaning is that 'to these most excellent Brāhmaṇas food together with presents must be given inside the sacrificial enclosure';—according to *Nārāyaṇa*, 'the nine mendicants mentioned in verses 1 and 2 shall always receive what they ask for, and other mendicants ordinary food only, but that if they beg at the performance of a sacrifice, other property also must be given to them'.

[*Verse VI of Kullūka is omitted by Medhātithi and the other commentators; but the numbering of Māndlik and Buhler has been retained.*]

VERSE VII

This verse is quoted in *Aparārka* (p. 165);—and in *Parāsharamādhava* (Āchāra p. 157), to the effect that the Soma-sacrifice is to be performed only by one who is rich enough for the purpose.

VERSE VIII

This verse is quoted in *Aparārka* (p. 165);—and in *Mitākṣarā* (1. 124), to the effect that a man devoid of wealth should not perform the Soma-sacrifice.

VERSE IX

This verse is quoted in *Aparārka* (p. 283);—and in *Hemādri* (Dāna p. 40).

VERSE X

This verse is quoted in *Aparārka* (p. 283).

वृद्धौ च मातापितरौ साध्वी भार्या शिशुः सुतः ।
अप्यकार्यशतं कृत्वा भर्तव्या मनुरब्रवीत्—

This verse is not commented upon by the Commentators; it is quoted by Medhātithi under 2. 189, and in several important *Nibandhas.*

It is quoted in *Aparārka* (p. 283);—in *Mitākṣarā* (1.224) to the effect that one who abandons his wife and children stands on the same footing as one who abandons his parents;—again on 2. 175, as indicating the obligatory character of the duty of maintaining one's family-members;—the *Bālambhaṭṭī* adds the following notes:—'*Vṛddhau*', over 80 years old, —'*shishuḥ*', less than 16 years old,—'*Akāryashatam*', many such reprehensible acts as receiving improper gifts and so forth.

It is quoted in *Smṛtitattva* I (p. 349);—in *Smṛtitattva* II (p. 361) as mentioning persons who must be supported;—in *Parāsharamādhava* (Āchāra p. 186);—and in *Parāsharamādhava* (Prāyashchitta, p. 384), which adds that this refers to abnormal times of distress.

VERSE XII

According to Nārāyaṇa and Nandana, 'the king' is the agent to be understood with the verb '*āharēt*', 'may take';—this being supported by a parallel passage in the Mahābhārata which ends with '*Yajñārthampārthivo harēt*'.

VERSE XIV

According to Medhātithi, Kullūka and Rāghavānanda, this refers to Kṣattriyas as well as Brāhmaṇas;—according to Govindarāja it refers to the former alone.

VERSE XV

'*Ādānanityāḥ*'.—'Men of all castes who constantly amass wealth' (Medhātithi and Nārāyaṇa);—'Brāhmaṇas who always accept gifts' (Kullūka, Govindarāja and Rāghavānanda).

VERSE XVI

This verse is quoted in *Mitākṣarā* (2. 275), where *Bālambhaṭṭī* has the following notes:—'*Bhakta*' is food; '*saptamē bhaktē*,' on the fourth day;—'*ashvastanavidhānēna*,' in such a way that there may be nothing left over for the second day;—'*hīnakarmaṇaḥ*,' from a man whose religious acts are very poor.—It is quoted again under (2-43), where the meaning is explained as that 'if, in the absence of food, a man has gone without food for three days, he should wrest from a man deficient in reilgious acts just enough for one day.'

It is quoted in *Aparārka* (p. 938), which explains the meaning as—'if a man has gone without food for six meals, then at the time of his seventh meal, he should take by force just enough for the day from a man of lower caste and also from one who is deficient in religious acts.'

It is quoted in *Smritittattva* II (p. 352), to the effect that if a man has gone without six meals, he may steal food; and notes that this sanction implies that one may even perform the Vaishvadēva rites with such stolen food.

VERSE XVII

This verse is quoted in *Mitākṣarā* (2.43), to the effect that if, under circumstances mentioned in the preceding verse, one has stolen food, he should confess if asked;—and in *Aparārka* (p. 938), to the effect that the food spoken of in the preceding verse, may be taken from the threshing-yard and other places.

VERSE XVIII

This is quoted in *Aparārka* (p. 938), as an exception to what has gone in the preceding two verses.

VERSE XXIV

This verse is quoted in *Aparārka* (p. 165);—in *Parāsharamādhava* (Āchāra p. 185);—and in *Hemādri* (Dāna, p. 60).

VERSE XXV

This verse is quoted in *Mitākṣarā* (1.127), which explains '*bhāsa*' as the *Shakunta* bird.

VERSE XXVI

This verse is quoted in *Hemādri* (Shrāddha p. 1035).

VERSE XXVII

This verse is quoted in *Aparārka* (p. 167);—in *Mitākṣarā* (3.265), which explains '*abdaparyayē*' as 'at the end of the year';—and in *Prayāshchittavivēka* (p. 393).

VERSE XXVIII

This verse is quoted in *Aparārka* (p. 167).

VERSE XXIX

This verse is quoted in *Aparārka* (p. 167);—and in *Smṛtitattva* II (p. 87.)

VERSE XXX

This verse is quoted in *Aparārka* (p. 168);—in *Smṛtitattva* II (p. 87);—and in *Parāsharamādhava* (Āchāra, p. 684), which explains '*sāmparāyikam*' as future effect, in the shape of accession to Heaven and so forth;—in *Hemādri* (Dāna p. 88), which explains '*sāmparāyikam*' as 'pertaining to the other world' *i.e.*, supernatural;—in *Shrāddhakriyākaumdī* (p. 288);—in *Dānamayūkha* (p. . 8);—in *Yatidharmasaṅgraha* (p. 8);—in *Samskāraratnamālā* (p. 14);—in *Smṛtisāraddhāra* (p. 306);—in *Vīramitrodaya* (Paribhāṣā, p. 29 and 71), to the effect that the secondary course is effective only when the primary one is impossible,—it explains '*prabhuḥ*' as 'capable' and '*sāmparāyikam*'

as 'pertaining to the other world';—in *Varṣakriyākaumdī* (p. 352);—in *Hemādri* (shrāddha, p. 452);—and in *Nityāchārapradīpa* (p. 9 and 196), which explains the meaning to be that 'so long as one is able to adopt the primary course, he is not entitled to the adopting of the secondary one'.

VERSE XXXI

This and the following verses rescind the rules given above "(9. 290)."—Buhler.

VERSE XXXII

This verse is quoted in *Aparārka* (p. 232).

VERSE XXXIV

This verse is quoted in *Aparārka* (p. 232).

VERSE XXXV

'*Vidhātā*'.—'Creator' (Medhātithi and Nārāyaṇa);—'performer of the prescribed rites' (Govindarāja and Kullūka);—'one who is able to do, to undo and to change' (Rāghavānanda);—'the performer of magic rites' (Nandana);—

'*Shāsitā*',—'Punisher, controller, adviser'—of the king (Medhātithi),—'of his sons and pupils' (Kullūka);—'instructor in the sacred law' (Nārāyaṇa);—'the instigator of incantations' (Nandana).

'*Vaktā*'.—'One who gives wholesome advice' (Medhātithi);—'the teacher', (Govindarāja and Nārāyaṇa);—'the expounder of the sacred law' (Kullūka and Rāghavānanda).

VERSE XXXVI

See 2. 172; 5. 155; 9. 18.

VERSE XXXVIII

'*Prājāpatyam*'.—'Dedicated to Prajāpati' (Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda);—the epithet is merely laudatory; or it may mean 'neither very good nor very inferior' (Medhātithi);—

VERSE XLI

'*Vīra*'—'Son' (Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda);—'a Kṣattriya' (Nandana);—'a deity' (suggested by Rāghavānanda).

This verse is quoted in *Aparārka* (p. 1154), which adds the following notes:—The construction is '*māsamagnīn aparidhya*';—'*vīra*' is the sacrificer;—if the omission lasts longer than a month, the man should perform the 'Three monthly Goghna expiation';—in *Vidhānapārijāta* II (p. 115);—in *Parāsharamādhava* (Prāyashchitta p. 425);—and in *Prāyashchittaviveka* (p. 391), which explains '*apavidhya*' as 'abandoning',—'*vīrahatyā*' as 'murdering the sacrificer'.

VERSE XLII

This verse is quoted in *Aparārka* (p. 168);—and in *Hemādri* (Dāna, p. 60).

VERSE XLIII

This verse is quoted in *Aparārka* (p. 168).

VERSE XLIV

This verse is quoted in *Mitākṣarā* (3. 220), which notes that the use of the general term '*naraḥ*' implies that what is here said is applicable to the case of men born of reversed parentage; such general sins as those of killing

and the like being possible in their case also;—in *Parāsharamādhava* (Āchāra p. 50), which adds that the verse is indicative of those sins that accrue from the omission, through sloth, of the obligatory duties;—in *Parāsharamādhava* (Prāyashchitta p. 6);—in *Prāyashchittaviveka* (p. 10), which says that the meaning is that the act is *sinful*, and hence involves expiation;—and in *Smṛtisāroddhāra* (p. 351).

VERSE XLV

Cf. Aitarēya Brāhmaṇa 7. 28.

This verse is quoted in *Madanapārijāta* (p. 705), which quotes a Vedic text to the effect that once Indra gave away certain sages to be devoured by the '*Shālāvṛka*' dogs, for which sinful act Prajāpati ordained for him the expiatory rite called 'Upahavya', which is taken as implying that for *intentional* offences also there is 'expiation.'.

It is quoted in *Mitākṣarā*, (3. 226), as indicating that expiatory rites are to be performed in the case of intentional offences also,—and *not* that the sin accruing from such offences is wiped off by these rites, in the case of 'degrading' offences.

It is quoted in *Parāsharamādhava*, (Prāyashchitta, p. 152), to the effect that in the case of intentional offences, there can be expiation, only according to some authorities, not all;—and in *Prāyashchittavivēka*, (p. 18), which says that stress is meant to the laid upon '*akāmakāḥ*' as it is only for *unintentional* delinquencies that there is expiation, and in reference to '*Shrutinidarshanāt*,' it quotes the Shruti-passage describing the story of Indra and the Shālavṛkas.

VERSE XLVI

This verse is quoted in *Mitākṣarā*, (3. 226), to the effect that the sin accruing from '*non-degrading*' offences even when intentional, is wiped off by the performance of expiatory

rites;—in *Aparārka*, (p. 1040)—in *Madanapārijāta*, (p. 705);—in *Prāyashchittavivēka*, (p. 18), which says that all that is meant by the mention of '*Vedābhyāsa*' is that the expiation of *unintentional* delinquencies is lighter than that for *intentional* ones,—it explains '*pṛthagvidhaiḥ*' as 'other kinds of expiation';—and in *Smṛtisāroddhāra*, (p. 354).

VERSE XLVII

This verse is quoted in *Madanapārijāta*, (p. 774), which adds the following notes:—'*Daivāt*,' *i.e.* for the sake of some offence committed during the present life,—or for that of some offence the antenatal committing of which is indicated by the presence, in the person, of such defects as consumption, rotten nails, black teeth and so forth,—one should perform the expiatory rites prescribed by Vashiṣṭha; but the expiation performed should be that prescribed for the presence of the said defects, not that for the offences of which those defects are known to be the effects,—e.g. the presence of rotten nails has been held to be the effect of stealing gold in a previous life, or consumption is held to be the effect of Brāhmaṇa-slaughter committed in a previous life.

It is quoted in *Nṛsimhaprasāda*, (Prāyashchitta, p. 2a);—and in *Prāyashchittavivēka*, (p. 141 and 148), as forbidding association with sinners.

VERSE XLVIII

This verse is quoted in *Prāyashchittavivēka*, (p. 6).

VERSE LI

'*Vāgapahārakaḥ*.'—'Stealer of speech,—*i.e.* one who learns the Veda by stealth' (Govindarāja, Kullūka and Rāghavānanda);—'a plagiarist' (Nārāyaṇa).

[*The additional verse, relating to the 'stealer of a lamp' has been translated by Buhler as part of the text; it has*

been so accepted by Rāghavānanda and Rāmachandra, but not by the other commentators. We have followed the text of Medhātithi here; hence from this verse onward our verse-numbering will be one *less than that in Buhler*]. This additional verse is quoted in *Smṛtitattva*, (p. 248).

VESSE LIII

This verse is quoted in *Mitākṣarā*, (3. 220), to the effect that the omission of an expiatory rite involves sin;—in *Parāsharamādhava* (Prāyashchitta. p. 3) to the same effect.—in *Smṛtitattva*, (p. 473);—and in *Prāyashchittavivēka*, (p. 17).

VERSE LIV

Cf. 9. 235.

This verse is quoted in *Madanapārijāta*, (p. 786).—in *Aparārka*, (p. 1044), which adds that '*surā*' stands here for the '*Paiṣṭī*' *i. e.* liquor distilled from grains;—in *Nṛsimhaprasāda*, (Prāyashchitta, 3 b);—and in *Prāyashchiitavivēka*, (p. 39 and 140).

VERSE LV

'*Guroshchālīkanirbandhaḥ.*'—'Wrongfully going to law against the teacher' (Medhātithi), or 'falsely accusing the teacher' (Medhātithi, Govindarāja and Kullūka);—'Repeatedly doing what is disagreeable to the teacher' (Nārāyaṇa and Nandana).

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 419), as enumerating offences on the same footing as Brāhmaṇa-slaughter;—in *Aparārka* (p. 1047), which adds the following notes:—On the occasion of the examination of the disputed superiorty of qualifications of two rivals, if the Judge pronounces a false judgment, this act is as sinful as the killing of a Brāhmaṇa; '*alīkanirbandha*' is false

accusation;—and in *Madanapārijāta* (p. 807), which adds the explanation that 'when a man without knowing the four Vedas, represents himself to the king as knowing them,—and some one is asked to examine the validity of the claim—if this latter should make a false report, the sin incurred by him is equal to that involved in Brāhmaṇa-slaughter'.

It is quoted in *Prāyashchittaviveka* (p. 177), which adds the following notes—'*Anṛtañcha samutkarṣē*' means the misrepresentation of oneself as possessing qualities which are not really possessed, *e.g.*, when a Shūdra says 'I am a Brāhmaṇa' and wears the sacred thread,—or misrepresentation regarding the qualifications of another person *e.g.*, if one were to say of a learned Brāhmaṇa that he knows nothing,—this is equal to 'Brāhmaṇa-murder',—*i.e.* involves the twelve-year penance;—this refers to cases of *intentional* and *repeated* acts,—'*paishuna*' is backbiting to the king, and '*guroḥ* &c.' is false accusation of one's father.

VERSE LVI

This verse is quoted in *Mitākṣarā* (3.231), to the effect that though the offences here enumerated have been placed by Yājñavalkya in the same category as 'Brāhmaṇa-slaughter', while Manu classes them with 'wine-drinking',—yet all that this implies is that there are alternative expiatory rites.

It is quoted in *Aparārka* (p. 1047), as placing on the same footing as 'wine-drinking', such offences as 'forgetting' and 'reviling' the Veda and the killing of a friend; and the meaning of this is that there are alternative expiatory rites;—it explains '*anādyam*' as uneatable on account of bad smell and the like.

It is quoted in *Parāsharamādhava* (Prāyashchitta p. 293) in support of the view that these offences are '*anupātakas*' 'ancillary sins', as distinguished from '*upapātakas*' 'minor sins'.

It is quoted in *Madanapārijata* (p. 807), which makes the same remark as *Mitākṣarā*;—and again on p. 825, where the following notes are added:—According to *Smṛti-mañjarī*, '*garhita*' stands for onions and such other forbidden food, and '*anādya*' for impure food; while according to *Kalpataru* '*garhita*' stands for such food as, though not forbidden by the scriptures, is deprecated by the people:—'*anādyam*', garlic and such things;—the eating of these things is equal to wine-drinking, only when it is done intentionally.

It is quoted in *Prāyashchittavivēka* (p. 177), which has the following notes—'*Brahmojjhatā*' means 'forgetting the Veda through neglect of proper study,'—'*Vedanindā*', passing deprecatory remarks against the words and contents of the Vedas—'*Suhṛdvadha*', murdering of a friend other than the Brāhmaṇa,—'*garhītānna*' is 'food of the lowest born',—'*garhitādya*', is forbidden food, *e.g.*, mushrooms and so forth, of which *repeated* eating is meant here. It notes the reading '*garhitānādya*' as adopted by *Kalpataru*, which explains '*garhita*' as 'what is forbidden by the scriptures', and '*anādya*' as 'what is very much deprecated among the people, such as garlic &c.'

VERSE LVII

This verse is quoted in *Mitākṣarā* (3. 265), as referring to the stealing of property belonging to the Brāhmaṇa;—in *Parāsharamādhava* (Prāyashchitta p. 421);—in *Aparārka* (p. 1048);—and in *Prāyashchittavivēka* (p. 177 and 344), which has the following note—'Deposit', belonging to the Brāhmaṇa.

VERSE LVIII

This verse is quoted in *Mitākṣarā* (3. 231), to the effect that the 'intercourse' meant here is the actual consummation of the act, as is clear from the use of the term

'*rētaḥsēka*';—in *Aparārka* (p. 1048), which also adds that if the intercourse ceases before actual emission, the offence is not equal to the 'violation of the Teacher's bed';—in *Parāsharamādhava* (Prāyashchitta p. 251), which adds that this refers to cases where the act is repeated for fifteen days;—in *Madanapārijāta* (p. 844), which notes that the use of the expression '*retaḥseka*' indicates that if the act ceases before emission, it involves an expiation lighter than that in the case of 'the violation of the Teacher's bed';—and in *Prāyashchittavivēka* (p. 177), which has the following notes—'*Svayonyāsu*', Sapiṇḍa-women, and such women as are blood-relations of one's father or mother,—'*kumārīṣu*' Brāhmaṇa virgins,—'*Antyajāsu*', Chaṇḍāla and other low-born girls,—'*Sakhyuḥ strīṣu*', wives of Brāhmaṇa friends,—'*putrastrīṣu*', wives of sons born of wives of different castes, or wives of sons other than the 'body born'.

VERSE LIX

This verse is quoted in *Prāyashchittavivēkā* (p. 192), which has the following notes—'*Ayājya-saṃyājya*', includes improper gifts and teaching also,—'*tyāga*' of parents, *i.e.* neglecting to take care of them,—'*Svādhyāya-tyāga*', forgetting the Veda that has been learnt,—'*agnityāga*', through slothfulness,—'*sutatyāga*', neglecting his feeding and education,—'*cha*' is meant to include the 'abandoning of the *wife*' also.

VERSE LX

This verse is quoted in *Prāyashchittavivēka* (p. 192), which has the following notes—'*Parivittitā*', of the elder brother who remains without wife and fire while his younger brother has taken both,—'*parivēdana*' of the younger brother, in the said circumstances,—'*cha*' indicates that

these two 'offences' apply in the case of *sisters* also,—the marrying of one's daughter to either of the two persons just mentioned,—and officiating as priest at marriages and other rites of the said two persons.

VERSE LXI

'*Vratalopanam*'.—'Breaking a vow voluntarily taken' (Medhātithi and Nārāyaṇa):—'breaking the vow of Studentship' (Govindarāja, Kullūka and Rāghavānanda).

This verse is quoted in *Prāyashchittavivēka* (p. 192), which has the following notes—'*Kanyāyā dūṣaṇam*' calling a virgin a 'non-virgīn', or piercing with the finger her private parts,—'*vārdhuṣitvam*' (which is its reading for '*vārdhuṣyam*') for the Brāhmaṇa or the Kṣāttriya,—'*vratāt chyutiḥ*' (which is its reading for '*vratalopanam*'), '*avakīrṇitvam*', sexual delinquency of the Religious Student,—'*dārāṇām*', even such as have not been married by one,—'*apatyasya*', of the various kinds of children.

VERSE LXII

See 10. 20.

This verse is quoted in *Prāyashchittavivēka* (p. 192), which has the following notes—'*Vrātyatā*', whose Upanayana has not been performed at the prescribed age, and one who has not performed the Soma-sacrifice,—'*bāndhavatyāga*', abandoning, without reason, of *Sapiṇḍa* and other relatives,—'*bhṛtakādhyāpana*' (which is its reading for '*bhṛtyādhyāpana*',) imparting knowledge in exchange for wages received—'*bhṛtādhyayana*', learning under a Teacher who teaches for wages received,—'*apaṇyānām vikrayaḥ*' selling of lac and other things even once, and repeated selling of milk and other things,—this is an 'offence' for the Brāhmaṇa.

VERSE LXIII

'*Mahāyantrapravartanam.*'—'Executing great mechanical works, e. g., constructing dams across rivers in order to stop the flow of water' (Medhātithi, Govindarāja, Kullūka and Rāghavānanda);—'making machines for the killing of large animals, such as boars' (Nārāyaṇa);—'making such machines as sugar-mills and the like' (Nandana).

'*Stryājivaḥ.*'—'Subsisting on one's wife's earnings by making her enter service' (Nārāyaṇa and Nandana);—'by turning her into a harlot' (Kullūka);—'maintaining oneself by the separate property of his wife' (Medhātithi);—'living on money obtained by selling his wife' (Rāghavānanda).—Nandana who reads '*himsrauṣadhistryupājīvaḥ*' (for '*himsauṣadhīnām stryājīvaḥ*'), explains the compound as 'subsisting either on money earned by the sale of noxious herbs, or on the earnings of one's wife.'

This verse is quoted in *Prāyashchittavivēka* (p. 192), which has the following notes—'*Sarvakarēṣu adhīkāraḥ*,' employment in mines,—'*mahāyantrapravartanam*,' working of oil and other mills, or of machines for the sharpening of weapons and so forth,'—'*auṣadhīnām hinsā*,' destroying the crops,—'*stryājīvaḥ*,' living on the earnings of women,—'*abhichāra*,' doing of *japa*, *homa* and such acts with the motive of bringing harm to others,—'*mūlakarma*,' rites for captivating other persons and such other purposes.

VERSE LXIV

See 3. 118.

'*Ninditānna.*'—'Forbidden food' (Medhātithi and Kullūka);—'food given by persons from whom it should not be accepted, e. g. by a king, a gambler and so forth' (Nārāyaṇa, Raghavānanda and Nandana).'

This verse is quoted in *Prāyashchittavivēka* (p. 192), which has the following notes—The cutting of many trees

for purposes of fuel,—cooking for one's own benefit, not for the purpose of offerings to Vishvēdēvas,—'*ninditānna*,' the food given by tribes or thieves and such people.

VERSE LXV

This verse is quoted in *Smṛtitattva* (p. 538);—and in *Prāyashchittavivēka* (p. 192), which has the following notes —'*anāhitāgnitā*', omitting to kindle the fires by Shrauta or Smārta rites, when one has the capacity to lay them,—'*stēyam*,' appropriating of articles other than gold, slaves, horses, silver, land and deposits,—'*ṛṇānām anapakriyā*,' the non-payment of debts due to Gods, Ṛsis and Pitṛs,—'*asachchhāstrādhigamanam*,' the study of heterodox literature.—'*Kaushīlavasya krīyā*,' constant addiction to dancing, singing and music.

VERSE LXVI

This verse is quoted in *Prāyashchittavivēka* (p. 192), which has the following notes—'*Kupya*,' articles of copper and so forth,—and the Brāhmaṇa serving a drunkard man or woman.

VERSE LXVII

This verse is quoted in *Mitākṣarā* (3. 242);—in *Madanapārijāta* (p. 924);—in *Nṛsimhaprasāda* (Prāyaschitta 30a);—and in *Prāyashchittavivēka* (p. 42 and 464), which explains '*rujaḥ kṛtyā*' as 'causing pain,'—'*aghrēya*' as garlic and the like,—'*jaihmyam*' as dishonest dealings with friends,—'*Maithunam pumsi*,' as 'vulgarity.'

VERSE LXVIII

This verse is quoted in *Mitākṣarā* (3. 242);—in *Madanapārijāta* (p. 924);—in *Nṛsimhaprasāda* (Prāyashchitta 30a);—and in ***Prāyashchittaviveka*** (p. 42 and 465).

VERSE LXIX

This verse is quoted in *Mitākṣarā* (3. 242);—in *Madanapārijāta* (p. 924);—in *Nṛsimhaprasāda* (Prāyashchitta 30a);—and in *Prāyashchittavivēka* (pp. 42, 403, 424 and 465.)

VERSE LXX

This verse is quoted in *Aparārka* (p. 1129), which adds that this refers to such 'insects' as have no bones;—in *Mitākṣarā* (3. 242);—in *Madanapārijāta* (p. 924);—in *Nṛsimhaprasāda* (Prāyashchitta 30a);—and in *Prāyashchittavivēka* (pp. 42, 238 and 465), which explains '*madyānugatabhojanam*' as 'such fruits and roots and other things as are brought up at the time of drinking wine,—and '*adhairyam,*' as 'being too much perturbed at even a very slight loss.'

VERSE LXXII

The first half of this verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 399).

It is quoted in *Madanapārijāta* (p. 787);—in *Aparārka* (p. 1053), to the effect that the man should place a human skull on the top of a flag;—in *Mitākṣarā* (3. 243), which explains the first half as prescribing living in the forest and the phrase '*kṛtvā shavashirodhvajam*' as meaning that the man shall carry a staff placing at its top the skull of the man murdered by him;—in *Shuddhikaumdī* (p. 241), which says that the year meant here is the '*sāvana*' one;—and in *Prāyashchittavivēka* (p. 62 and 522), which says that he is to have recourse to 'begging alms' only when wild growing fruits are not available.

VERSE LXXIII

"According to the Bhaviṣya Purāṇa, which Kullūka and Rāghavānanda quote, these two penances and that mentioned in the next verse are to be performed by a Kṣattriya who slew a Brāhmaṇa,—those ending in death by an offender who, himself destitute of good qualities, killed a learned *Shrotriya*, and the lighter ones by an eminent king who unintentionally caused the death of a worthless Brāhmaṇa." (Buhler).

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 405), which adds that the various alternatives here laid down are to be understood to vary with such circumstances of each case as that of the act being intentional or otherwise, the person killed being learned or ignorant and so forth;—in *Aparārka* (p. 1060), which explains '*viduṣām*' as 'persons prescribing the expiation for him'; and adds that in the absence of such persons he should voluntarily make himself the target of persons who may be engaged in fighting.

It is quoted in *Mitākṣarā* (3. 244) as indicating that there is freedom of choice for the man who has committed the offence;—again under 2. 247, where the meaning is explained as the man should throw himself into the fire by plunging into it headlong three times.

VERSE LXXIV

'*Svarjitā*.'—'*Svarjit*' is the name of a sacrifice, according to Nārāyaṇa and Kullūka;—according to others the term is only an epithet of '*gosavēna*.'

'*Trivṛtā*'.—Qualifies the 'Agniṣṭut', according to Medhātithi;—but stands for a distinct sacrifice, the *Tṛvṛitstoma*, according to Govindarāja and Nārāyaṇa.

For the *Gosava* see Kātyāyana-shautasūtra 22.11.3;—for the *Abhijit*, Āshvalāyana-shautasūtra 8.5.13;—for the *Agniṣṭut*, Ibid 9.7.22—25.

This verse is quoted in *Mitākṣarā* (3. 248);—and in *Parāsharamādhava* (Prāyashchitta, p. 405).

VERSE LXXV

This verse is quoted in *Prāyashchittavivēka* (p. 172).

VERSE LXXVI

This verse is quoted in *Mitākṣarā* (3. 250);—in *Aparārka* (p. 1061), which adds the following notes:—One who is unable to provide property enough for his lifelong maintenance, should give a house with furniture, and if unable to give this latter, he should give away all that he possesses; —in *Madanapārijāta* (p. 802), which also adds the same note;—in *Parāsharamādhava* (Prāyashchitta, p. 399), which adds that the rule is that one who is sonless shall give away his entire property, while one who has a son shall give only a house with furniture;—and in *Nṛsimhaprasāda* (Prāyashchitta 6 a.)

VERSE LXXVII

This verse is quoted in *Mitākṣarā* (3. 249), to the effect that the food to be eaten should be '*haviṣya*' only;—and in *Aparārkā* (p. 1060), which adds that '*niyatāhāra*' means that the food should be either small in quantity or of '*haviṣya*' kind only; —the man becomes purified by reciting the text of the Veda three times,—or by being restrained in food and going along the Sarasvatī from its mouth upwards to its source.

VERSE LXXVIII

This verse lays down an option regarding observances during the twelve years of penance (verse 72)—according to Medhātithi, Govindarāja and Kullūka;—according to Nārāyaṇa it provides a general rule for all penances.

This verse is quoted in *Mitākṣarā* (3. 243), which says that this is an option to what has been said in verse 72;—in *Madanapārijāta* (p. 788), which also adds that this lays down an option;—and in *Parāsharamādhava* (Prāyashchitta, pp. 399—400), which notes that the '*vā*' of the '*Kṛtavāpanaḥ*' indicates that 'shaving' is an option to the wearing of matted locks.

VERSE LXXIX

This verse is quoted in *Madanapārijāta* (p. 797), which adds the following explanation:—Here the text lays down separately, (*a*) 'immediate surrendering of his life for the sake of a Brāhmaṇa,' and (*b*) 'saving of the cow and the Brāhmaṇa'; from which it follows that—(*a*) if the man succeeds in saving the cow or the Brāhmaṇa, he becomes purified, even though his own life may have been saved, and (b) even though he may not succeed in saving the cow or the Bārhmaṇa, he becomes purified, if he has tried his best and lost his life in the attempt to save them.

It is quoted in *Aparārka* (p. 1058), which adds the following notes:—This is to be taken in connection with the 'Twelve years penance'; even though the man may not succeed in saving the cow or the Brāhmaṇa, if he has tried his best, and perishes in the attempt, he becomes purified; and if he has succeeded in saving them, he becomes purified, even though he may not have lost his life in the attempt.

It is quoted in *Mitākṣarā* (3. 244), which adds that 'saving the Brāhmaṇa' and 'perishing for the sake of the Brāhmaṇa' are two distinct things.

VERSE LXXX

This verse is quoted in *Mitākṣarā* (3. 246).

VERSE LXXXI

This verse is quoted in *Mitākṣarā* (3. 244) as summing up the twelve years' penance.

VERSE LXXXII

This verse is quoted in *Mitākṣarā* (3. 224), which adds the following notes:—'*Bhūmideva*' are Brāhmaṇas, the sacrificial priests,—'*naradēva*' is the king of these priests, *i. e.* the master of the sacrifice;—in an assembly of all these —'*Shiṣṭvā*,' having proclaimed, his '*ēnaḥ*,' guilt,—he shall take the final bath of the *Ashvamēdha* sacrifice, if permitted by the aforesaid persons, and thus become purified.

It is quoted in *Aparārka* (p. 1057), which adds the following notes:—'*Bhūmidevāḥ*,' Brāhmaṇas,—'*Naradeva*,' the annointed *Kṣattriya*,—at an assembly of these persons,—'*svam ēnaḥ*,' his guilt, of Brāhmaṇ-slaying,—'*shiṣṭvā*,' having proclaimed,—and taking the *avabhṛtha* bath,—he becomes purified.

VERSE LXXXVII

This verse is quoted in *Mitākṣarā* (3. 251), according to which '*avijñāta garbha*' indicates the stage of pregnancy before the sex of the child has been determined;—it adds that though the fact of the child in the womb belonging to the Brāhmaṇa-caste would make the offender liable to the expiation for Brāhmana-slaying,—yet, in as much as the possibility of the child being female might lead one to think that the guilt of killing a female would be a 'minor sin,' and hence involve a lighter expiation,—it becomes necessary to emphasise the necessity of performing the heavier expiation.

It is quoted in *Prāyashchittavivēka* (pp. 87, 179 and 228), which adds the explanation that, having killed the Brāhmaṇa embryo, *before its sex has been determined*, one should perform the rites laid down in connection with Brāhmaṇa-murder,' as also for killing a Kṣattriya or a Vaishya—while they are performing a sacrifice,—and also for killing an '*ātrēyī*,' i. e., a Brāhmaṇī.

VERSE LXXXVIII

This verse is quoted in *Mitākṣarā* (3. 244), which adds the following notes:—This refers to cases where the false evidence leads to the death of men;—'*pratirabhya,*' becoming passionately angry with;—'*nikṣēpa,*' the deposit placed by a Brāhmaṇa,—'*strī*' here stands for the wife of a person who has taken the fires, who is endowed with the quality of being devoted to her husband and so forth;—in *Prāyashchittavivēka* (p. 179);—and in *Vīramitrodaya* (Vyavahāra 56b).

VERSE LXXXIX

'*Iyam*'.—According to some this refers to verse 72, and these people hold that "in the case of wilful murder the penance has to be made severer by doubling or trebling the term of twelve years."—Buhler.

This verse is quoted in *Mitākṣarā* (3. 226), where it is put forward (by the Pūrvapakṣin) in support of the view that in the case of *wilful* murder there is no expiation at all;—but the *Siddhānta* view is that '*iyam*' refers to the 'Twelve Years' Penance mentioned before (verse 72), and the latter half of the verse does not entirely deny all expiation; since several texts have definitely prescribed *expiation* by death in such cases.—It is quoted again under 3. 243, in support of the view that the 'Twelve Years' Penance is meant to meet cases of unintentional murder;—in *Vyavahāra-Bālambhaṭṭī* (p. 77);—in *Nṛsimhaprasāda* (Prāyashchitta 2a);—in *Smṛtisāroddhāra* (p. 354), which says that this precludes only the 'Twelve Years Penance,' and not all kinds of expiation, as *suicide* is actually laid down as the expiation for intentional Brāhmaṇa-murder;—and in *Prāyashchittavivēka* (p. 65), which says that the meaning is that the 'Twelve Years' and other penances are precluded from intentional Brāhmaṇa-murder, and the implication is that there is no expiation for it.

VERSE XC

The liquor here meant is that distilled from ground grains, according to Mēdhātithi, Govindarāja and Kullūka;—according to Nārāyaṇa the death-penance is meant for all twice-born men partaking of liquor distilled from grains, and by Brāhmaṇas who have drunk any of the three kinds of liquor described under verse 95.

'*Mohāt*'.—Nandana reads '*amohāt*' and explains it as 'not unintentionally', 'intentionally.'

This verse is quoted in *Mitākṣarā* (3. 253), which explains '*mohāt*' as meaning 'ignorance of scriptural injunctions'.—It enters into a long discussion regarding the exact connotation in the present context, of the term '*surā*,' and comes to the conclusion that it stands for the liquor distilled from ground grains; the partaking of which is equally heinous for all the three higher castes,—the drinking of the other two kinds, that distilled from molasses and that from honey, being sinful for the Brāhmaṇa only.

It is quoted in *Madanapārijāta* (p. 815), which adds the following notes:—'*Mohāt*' stands for 'ignorance of the scriptures,' and not for 'ignorance of the nature of the liquid drunk';—'*agnivarṇām*,' 'heated to the extent of becoming red-hot';—in *Nṛsimhaprasāda* (Prāyashchitta 9a);—and in *Prāyashchittavivēka* (p. 93), which explains '*agnivarṇām*' as 'hot as fire,' and quotes Jikana to the effect that '*mohāt*' means 'intentionally.'

VERSE XCI

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 412), which adds that this refers to the same case as the preceding verse; *i.e.* to the intentional drinking of liquor distilled from grains;—and in *Prāyashchittavivēka* (p. 93), which says that the 'milk' and 'clarified butter' meant are those of the *cow* only.

VERSE XCII

This verse is quoted in *Mitākṣarā* (3. 254), which adds that this refers to a case where wine has been drunk by mistake and then vomitted;—again, as referring to a case where the wine has been taken unitentionally but thrown out, after it has merely touched the palate.

It is quoted in *Parāsharamādhava* (Prāyashchitta, p. 412), to the same effect,—*i. e.* as referring to a case where the wine has only touched the palate;—in *Nṛsimhaprasāda* (Prāyashchitta 9b);—and in *Prāyashchittavivēka* (p. 98), which says that this refers either to cases of *unintentional* but repeated drinking of the *Gauḍī* and *Mādhvī* wines, or to those of *intentional* drinking, only once, of those wines.

VERSE XCIII

This verse is quoted in *Viramitrodaya* (Āhnika p. 548);—in *Aparārka* (p. 1044), which adds the following notes:—'Being the refuse of grains' is applicable only to that liquor which is distilled from ground grains, and not to those distilled from molasses and honey, as neither of these two latter is 'grain,' which name is applicable only to *Vrīhi* and other corns; thus then the drinking of liquor distilled from grains is forbidden for all twice-born men, and the other two kinds for the Brāhmaṇa only.

It is quoted in *Mitākṣarā* (3. 253), firstly to the effect that '*Surā*' is the name of that liquor which is distilled from grains;—secondly to the effect that this liquor is forbidden for all the three higher castes, while that distilled from honey or molasses is forbidden for the Brāhmaṇa only;—in *Prāyashchittavivēka* (p. 89), which adds that '*annānām*' stands not only for *rice*, but for barley, wheat and other grains also,—hence it is that the wine produced by the fermentation of grains is called '*Surā*';—and in *Smṛtisāroddhāra* (p. 355), to the effect that the name '*Surā*' directly denotes wine made from grains only.

VERSE XCIV

'*Madhvī*.'—'Distilled from honey' (Medhātithi);—'distilled from Madhūka flowers (Kullūka);—'distilled either from grapes and from Madhūka flowers or from honey' (Nārāyaṇa).

• This verse is quoted in *Aparārka* (p. 1044), which adds that the liquor distilled from grains is here made an example of prohibited drink; which means that this is the principal kind of liquor, and the other two are only secondary; it is for this reason that though all the three are equally forbidden for the Brāhmaṇa, the former alone is forbiden for the Kṣattriya and the Vaishya.

It is quoted in *Mitākṣarā* (3. 253), to the effect that liquor distilled from grains is the principal kind of liquor;—and again, in the sense that the sin involved in the drinking of liquor distilled from honey and molasses is as heavy as that in drinking that distilled from grains.

It is quoted in *Parāsharamādhava* (Prāyashchitta, p. 411), which notes that the name '*Surā*' is applied primarily to liquor distilled from grains only, and only indirectly to those distilled from honey and molasses;—in *Vīramitrodaya* (Āhnika, p. 548);—in *Madanapārijāta* (p. 814), which notes that '*dvijottama*' stands for Brāhmaṇas; hence the meaning is that all kinds of liquor are forbidden for the Brāhmaṇa from his very birth;—in *Prāyashchittavivēka* (p. 89) in support of the view that the name '*Surā*' applies to wines of all the three kinds;—and in *Smṛtisāroddhāra* (p. 355) to the effect that the name '*Surā*' applies directly to these three kinds of wine only, and only figuratively to other kinds.

VERSE XCV

This verse is quoted in *Mitākṣarā* (3. 253), as implying that it is for the Brāhmaṇa alone that all the three kinds of liquor are equally forbidden;—in *Aparārka* (p. 1069), to the

effect that (*a*) the *Surā* is to be avoided by all the twice-born, even before initiation, (*b*) the *Mādhvī* and the *Gauḍī* are to be avoided by the Brāhmaṇa at all times, but by the Kṣattriya and the Vaishya only during the period of studentship.

It is quoted in *Smṛtitattva* (p. 225);—in *Vīramitrodaya* (Āhnika 548);—in *Madanapārijāta* (p. 814), to the effect that the *Mādhvī* and the *Gauḍī* are forbidden only for the Brāhmaṇa, not for the Kṣattriya and the Vaishya; but they are forbidden for all the three higher castes during the period of studentship;—and in *Smṛtisāroddhāra* (p. 355).

VERSE XCVI

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 548).

VERSE XCVII

This verse is quoted in *Vīramitrodaya* (Āhnika p. 548).

VERSE XCIX

This verse is quoted in *Parāsharamādhava* (Prāyashchitta p. 414);—and in *Prāyashchittavivēka* (p. 117).

VERSE C

'*Tapasaiva tu.*'—"Kullūka thinks that it indicates that, while a Brāhmaṇa must never be slain by the king, other Āryans also may perform austerities.—According to Rāghavānanda it refers to the optional recitation of the *Gāyatri* 700,000 times;—according to Nārāyaṇa to other penances, even such as end in death;—Govindarāja takes it as referring to those prescribed in the next verse."—Buhler.

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 414), which adds the following notes:—The alternative of 'killing' is meant for one who is a Brāhmaṇa in name only, while 'austerity' is for one who is endowed with such qualities as being devoted to sacrifices and so forth. It

goes on to add that the death-penalty is meant for cases of intentional stealing; *unintentional* stealing of gold being possible in cases where a man steals a piece of cloth, to which (unknown to him) a piece of gold may be tied. It adds that the particular 'austerity' is meant as described by Manu himself in the next verse.

It is quoted in *Aparārka* (p. 1079), which adds that the term '*viprah*' does not preclude the other castes; it is emphasised only with a view to indicate that what is here stated is an exception to the general prohibition 'the Brāhmaṇa shall not be killed'; this general prohibition is of that act of killing to which one is prompted by mere passion; in the case in question the killing is done as an act of justice, and at the request of the culprit himself. In fact the omission of this act of justice would involve the king in sin.

It is quoted in *Mitākṣarā* (3. 267), which adds the following note—On being struck once, if the culprit dies, he becomes absolved from his sin; but even if he do not die when struck, he becomes absolved from the sin;—and again, to the effect that the killing of the Brāhmaṇa under the said circumstances is permissible;—and in *Prāyashchittavivēka* (p. 117).

VERSE CI

"According to Nārāyaṇa this verse refers to an unintentional offence; according to Kullūka and Rāghvānanda, to the theft of a small sum."—Buhler.

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 415), as describing the 'austerity' mentioned in the preceding verse;—and in *Aparārka* (p. 1080), which remarks that this refers to a case where the gold stolen belonged to a Brāhmaṇa devoid of good qualities, or where the theft has been committed by a Brāhmaṇa possessing good qualities in times of distress for the support of his family;—and that in a case where one without qualities has stolen gold belonging

to a Brāhmaṇa with good qualities, in large quantities, or for such evil purposes as gambling and the like, the expiation must be one that ends in the culprit's death.

VERSE CIII

This verse is quoted in *Aparārka* (p. 1083), which adds the following notes:—The culprit should openly proclaim his offence of having violated his Guru's bed;—'*sūrmī*' is a female image made of iron or some such metal.

It is quoted in *Parāsharamādhava* (Prāyashchitta, p. 255);—in *Madanapārijāta* (p. 836 and 837), which notes that there are two expiations prescribed here:—(a) lying down upon a heated iron-bed, and (*b*) embracing the red hot image;—in *Nṛsimhaprasāda* (Prāyashchitta 11*a*);—and in *Prāyashchittavivēka* (p. 137), which explains '*gurutalpaḥ*' (which is its reading for '*gurutalpī*') as '*guroḥ talpam talpam yasya*,' '*sūrmī*' as an iron image.

VERSE CIV

This verse is quoted in *Mitākṣarā* (3. 259), which offers the following explanation:—He should himself cut off his testicles and the organ, take them in his hands and go away straight onwards towards the South-West, till his body falls off; it adds that the man should go towards the South-West backwards and with eyes bandaged.

It is quoted in *Madanapārijāta* (p. 836), which also adds that the man should go backwards and with eyes closed;—in *Aparārka* (p. 1083);—in *Parāsharamādhava* (Prāyashchitta, p. 253);—in *Nṛsimhaprasāda* (Prāyashchitta, p. 11*a*);—and in *Prāyashchittavivēka* (p. 137), which says that the 'cutting' should be done with a *razor* as distinctly prescribed by *Shaṅkha-Likhita*.

VERSE CV

This verse is quoted in *Madanapārijāta* (p. 840);—and in *Prāyashchittavivēka* (p. 140), which says that this refers to unintentional intercourse with the *guru-patnī* who is unchaste.

VERSE CVIII—CXVI

These verses are quoted in *Parāsharamādhava* (Prāyashchitta, p. 191), which adds that this refers to the case of intentionally killing a cow belonging to a Brāhmaṇa;—in *Madanapārijāta* (p. 860), which notes that what is laid down in verses 108 to 113 refers to cases of intentional killing of a cow belonging to the Kṣattriya, and what is declared in verses 115 and 116 to cases of killing any cow belonging to a Brāhmaṇa. It goes on to add the following notes:—Since the text mentions no other food, the man should live upon fruits and roots only; or the meaning may be that '*anēna vidhinā*' (of verse 115) refers to the two months' course detailed in the foregoing verses; and the sense is that the man who is unable to give ten cows with a bull should give away all his belongings. When however one unintentionally kills a cow, young and well-fed, belonging to a Brāhmaṇa, he should observe the *three-monthly* penance prescribed by Aṅgiras.

They are quoted also in *Smṛtitattva* (p. 519);—in *Smṛtisāroddhāra* (p. 358);—and in *Prāyashchittavivēka* (pp. 196—197), which says that this refers to the ordinary killing of the cow, and *not* to its killing for sacrifices;—and adds the following explanation:—He should shave his head, cover himself with the skin of the cow he has killed, and drink gruel of barley cooked in cow's urine', and thus live in the cow-pen, for one month, and during the next two months he should fast during the day and eat a little in the evening,—'*vīrāsana*' is sitting without any support,—'*abhishasta*' attacked,—'*bhayaih*' by dangerous animals,—

'*sarvaprāṇaiḥ*' (which is its reading for '*sarvapāpaiḥ*'), to the best of his power—'*gām na kathayēt*', with a view to have her driven away,—'*sucharitavratah*', he who has followed these restrictions in the right manner,—he should give ten cows along with one bull.

Verse 115 only is quoted in the *Shuddhikaumdī* (p. 241).

VERSE CXVII

This verse is quoted in *Mitākṣarā* (3. 265), as referring to cases of intentionally committed offences, and as standing for the 'Three Years Penance';—in *Aparārkā* (p. 1105), which also notes that this stands for the 'Three Years Penance';—in *Parāsharamādhava* (Prāyashchitta, p. 425) as referring to the 'Three Years Penance';—in *Prāyashchitta-vivēka* (p. 394 and 463);—and in *Smṛtisāroddhāra* (p. 362), which says that '*ētat*' stands for the 'Three monthly Penance' prescribed for cow-killing.

VERSE CXVIII

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 436);—in *Vidhānapārijāta* (p. 507);—in *Nirṇayasindhu* (p. 191);—in *Vīramitrodaya* (Saṁskāra, p. 554);—in *Aparārkā* (p. 1140), which notes that what is emphasised here is (*a*) that the ass should be one-eyed, and (*b*) that the entire procedure of the *Pākayajña* sacrifice laid down in *Gṛhyasūtra* should be carried out;—in *Madanapārijāta* (p. 909), which explains '*pākayajñavidhānēna*' as the entire procedure consisting of the '*Parisamūhana*' and '*Paryukṣaṇa*' and ending with the 'Principal offerings' to *Vāta* and the other deities;—it notes that the 'night' meant is that of *Amāvāṣyā* day;—and in *Smṛtisāroddhāra* (p. 363).

VERSE CXIX

This verse is quoted in *Madanapārijāta* (p. 909), which notes that (*a*) according to *Aparārkā* the '*ājya—homa*' should begin with '*Vātāya svāhā*' and end with '*Vahnayē-svāhā*' and after these 'Principal offerings' there should be one more offering of *Ājya* with the mantra '*Samāsiñchantu etc.,*' —(*b*) while according to *Smṛtimañjarī*, after the 'Principal offerings,' the offering of clarified butter with the mantra '*Samasiñchantu etc.,*' should be made to Suvarchala and other deities;—so that in view of these two views, this is a case of option.

It is quoted in *Parāsharamādhava* (Prāyashchitta, p. 436);—and in *Aparārka* (p. 1140), which adds the following notes:—The first offerings to be made are the offerings of *Ājya* with the mantras '*Vātāya svāhā*' and so forth;—the time for the offering is the 'night,' and that on the *Amāvāsyā* day.

VERSE CXX

This verse is quoted in *Aparārka* (p. 1140), which explains that this 'emission of the seed' is meant to be 'in a woman';—and in *Madanapārijāta* (p. 909.)

VERSE CXXII—CXXIII

These verses are quoted in *Aparārka* (p. 1141), as laying down an 'yearly penance' for the unchaste student;—in *Mitākṣarā* (3. 280), as referring to the case where the woman with whom the student has misconducted himself is either the wife of an *unlearned* Brāhmaṇa or that of a *learned* Vaishya; the expiation in the case of the wife of a *learned* Brāhmaṇa or *learned* Kṣattriya consisting of the three or two years penance.

They are quoted in *Parāsharamādhava* (Prāyashchitta, p. 436);—in *Prāyashchittavivēka* (p. 387);—and in *Smṛti-sāroddhāra* (p. 363).

VERSE CXXIV

The '*Jātibhramshakara*' offences have been enumerated above in verse 67.

This verse is quoted in *Mitākṣarā* (3. 254),—and again under 3. 290);—in *Smṛtitattva* (p. 542);—in *Parāsharamādhava* (Prāyashchitta p. 441), as laying down the expiation common to all '*Jātibhramshakara*' offences;—and in *Prāyashchittavivēka* (pp. 464 and 542), which says that when the offence is committed *intentionally*, the penance to be performed is the *Sāntapana*, and when it is committed *unintentionally*, it is *Prājāpatya*.

VERSE CXXV

The '*Saṅkarīkaraṇa*', '*apātrīkaraṇa*' and '*malinīkaraṇa*' offences have been enumerated above, under verses 68, 69 and 70.

This verse is quoted in *Mitākṣarā* (3. 290);—and in *Prāyashchittavivēka* (p. 403 and 431).

VERSE CXXVI

This verse is quoted in *Mitākṣarā* (3. 266-267), as referring to such Vaishyas and Shūdras as are possessed of only a few good qualities;—it explains the term '*vṛtta*' as qualities of the heart and so forth, such as 'reverence for superiors, purity, cleanliness, truthfulness, control of organs and goodwill towards all';—and in the *Prāyashchittavivēka* (p. 215).

VERSE CXXVII

This verse is quoted in *Mitākṣarā* (3. 266);—in *Parāsharamādhava* (Prāyashchitta, p. 73);—and in *Prāyashchittavivēka* (pp. 215 and 534).

VERSE CXXVIII

According to Medhātithi and Rāghavānanda this verse only reiterates what has been prescribed in verse 126, all the details of which are meant to be observed in the present connection;—but according to Govindarāja and Kullūka, the special details, of carrying the skull and so forth, which are not expressly mentioned here, are not meant here.

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 128);—and in *Prāyashchittavivēka* (pp. 216 and 534).

VERSE CXXIX

"According to Govindarāja and Kullūka, the two penances are to be performed optionally, in case a virtuous Vaishya has been killed unintentionally.—Medhātithi says that the first penance is to be performed for the murder of a Vaishya who was less distinguished than the one referred to in verse 126.—Nārāyaṇa thinks that the verse refers to a Vaishya engaged in the performance of a sacrifice, and that the particle '*vā*' takes the place of the cupola, and thus one penance only is prescribed."—Buhler.

This verse is quoted in *Prāyashchittavivēka* (pp. 216 and 534), which explains '*ekashatam*' as 'a hundred and one'.

VERSE CXXX

This verse is quoted in *Prāyashchittavivēka* (pp. 216 and 534).

VERSE CXXXI

This verse is quoted in *Aparārka* (p. 1130), which adds that this refers to intentional repetitions of the act;—and in *Mitākṣarā* (3. 270) as laying down the 'Six-monthly Penance' for the killing of all the animals mentioned, collectively.

VERSE CXXXII

"According to Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda, these penances are to be performed if the animal has been killed unintentionally.—According to Medhātithi they have to expiate the slaughter of a single animal.—The choice among the four penances depends, according to Kullūka and Rāghavānanda, on the strength of the offender, according to Govindarāja and Nārāyaṇa, on his caste and other circumstances."—Buhler.

This verse is quoted in *Mitākṣarā* (3. 270), as laying down the penances for the killing of each of the animals severally;—in *Aparārka* (p. 1131) as referring to the killing of a cat;—and in *Madanapārijāta* (p. 949), which explains '*upasparsha*' as *bathing*, and adds that this refers to unintentional killing; intentional killing involves double the expiation here prescribed.

VERSE CXXXIII

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 67);—in *Aparārka* (p. 1132), which explains '*palāla*' as paddy-stalks without grains;—in *Mitākṣarā* (3. 273);—in *Madanapārijāta* (p. 950), which adds that the '*palālabhāra*' and 'one *māṣa* of *Sīsaka*' are optional alternatives;—and in *Prāyashchittaviveka* (p. 527), which says that the gift prescribed removes the sin of the killing.

VERSE CXXXIV

This verse is quoted in *Parāsharamādhava* (Prāyashchitta p. 64), which adds that this refers to cases where the offender is a wealthy person;—and in *Prāyashchittāviveka* (p. 240).

VERSE CXXXV

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 62), which notes that this refers to cases where the offender is a wealthy person unable to do any fasting;—in *Aparārka* (p. 1132);—in *Mitākṣarā* (3. 272);—in *Madanapārijāta* (p. 950);—and in *Prāyashchittavivēka* (p. 239).

VERSE CXXXVI

This verse is quoted in *Parāsharamādhava* (Prāyashchitta p. 69);—in *Mitākṣarā* (3. 271);—and in *Prāyashchittavivēka* (p. 230), which explains the meaning to be that for the killing of an ass, a ram or a goat, one should give a one year old bullock.

VERSE CXXXVII

This verse is quoted in *Aparārka* (p. 1132);—in *Mitākṣarā* (3. 272);—in *Madanapārijāta* (p. 950);—and in *Prāyashchittavivēka* (pp. 232 and 527), which says that this refers to *unintentional* killing, and that once only.

VERSE CXXXVIII

This verse is quoted in *Aparārka* (p. 1128), which explains '*anavasthitāḥ*' as 'not faithful to their husbands,' i. e., 'adulterous';—and in *Prāyashchittavivēka* (p. 227).

VERSE CXXIX

This verse is quoted in *Prāyashchittavivēka* (pp. 30 and 50) which explains the meaning to be that, if the offender is not in a position to give the male cow or other things prescribed, he becomes absolved from the sin by performing the *Krchchhra* penance.'

VERSE CXL

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 66);—and in *Prāyashchittaviveka* (p. 241), which explains the meaning to be that for the *unintentional* killing of 1,000 insects with bones, or a cartful of boneless insects, one should perform the 'six-montly penance', which Manu has prescribed in connection with the killing of a Shūdra; if it is done *intentionally*, then the 'one year penance' is to be performed.

VERSE CXLI

'*Kiñchit.*'—'One paṇa' (Nārāyaṇa);—'eight handfuls of grain' (Nandana).

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 66);—and in *Prāyashchittavivēka* (p. 241), which says that this refers to the killing of only *one* insect.

VERSE CXLII

'*Ṛkshatam.*'—'One hundred verses, the *Gāyatrī* and the like' (Kullūka);—'the *Gāyatrī* itself repeated a hundred times' (Nārāyaṇa).

This verse is quoted in *Mitākṣarā* (3. 276);—in *Parāsharamādhava* (Prāyashchitta, p. 434), which notes that this refers to the cutting of trees etc., other than that for sacrificial purposes;—in *Aparārka* (p. 1134), which notes that '*puṣpitānām*' goes with '*vīrudhām*';—in *Madanapārijāta* (p. 920), which notes that there is nothing wrong in cutting the trees etc., for the purposes of the five great sacrifices and other religious purpose:—and in *Prāyashchittavivēka* (p. 243), which says that this refers to the cutting of trees with very few fruits.

VERSE CXLIII

This verse is quoted in *Aparārka* (p. 1138), which adds that '*ghātē*,' 'on cutting,' is to be construed with

this verse;—and in *Prāyashchittavivēka* (p. 242), which explains '*anādya*' as *shaktu* and the rest,—'*rasa*' as 'molasses and the like,'—'*phala*' as 'the jujube and so forth,'—'*puṣpa*' as the *Madhūka* and the rest,—if one kills the insects produced in these things *unintentionally*, one should eat clarified butter and then fast for a day.

VERSE CXLVI

'*Anirdēshyam.*'—'What is stated in the first half is not to be prescribed in the case of the *intentional* drinking of Vāruṇī' (Medhātithi and Nandana);—'Any expiation involving death shall not be prescribed even in the case of the intentional drinking of Vāruṇī' (Nārāyaṇa and others.)

This verse is quoted in *Aparāka* (p. 1074), which explains the meaning to be—'The intentional drinking of *Surā* is an offence for which no expiation can be prescribed by any Assembly; it has to be found out by the offender himself.' It adds that the re-performance of the sacramental rites in itself cannot absolve the man from the sin; these rites have to be performed after the man has undergone the expiation speifically prescribed for wine-drinking.

It is quoted in *Mitākṣarā* (3. 255), which adds that the sacramental rites are to be performed after the performance of the *Tapta-Kṛchchhra*.

It is quoted in *Parāyashchittavivēka* (p. 100), which explains the second half to mean that 'if one drinks wine *intentionally*, then the expiation just prescribed will not serve his purpose, his only expiation will consist in giving up his life.'

VERSE CXLVII

This verse is quoted in *Aparārka* (p. 1074), which explains that '*payaḥ*' here stands for *milk*;—again on p. 1160, where it is added that this refers to cases where the water has been drunk and vomitted by women or children, and

it was contained in a vessel that had contained wine, but was not wet with it, so that the water had not imbibed either the taste or the smell of the liquor.

It is quoted in *Parāsharamādhava* (Prāyashchitta, p. 349), which adds that this refers to cases of unintentional repeated drinking of the water;—and in *Prāyashchittavivēka* (p. 324), which says that '*payaḥ*' means *milk*; '*Shaṅkhapuṣpī*' is a particular herb.

VERSE CXLVIII

'*Vidhivat*'—'Pronouncing a benediction on the giver' (Govindarāja and Kullūka);—'at the Sautrāmaṇi sacrifice' (Nandana).

This verse is quoted in *Aparārka* (p. 1164.)

VERSE CXLIX

This verse is quoted in *Mitākṣarā* (3. 255), which remarks that this refers to the case of a Soma-sacrificer *unintentionally* smelling the liquor; if it is intentional, the expiation is to be doubled;—in the *Madanapārijāta* (p. 822), which also remarks that this refers to unintentional smelling; intentional smelling involving double the said expiation;—in *Aparārka* (p. 1164);—in *Parāsharamādhava* (Prāyashchitta, p. 349), as referring to the case of the smelling of the mouth of the man who has drunk wine;—and in *Nṛsimhaprasāda* (Prāyashchitta 9 b).

VERSE CL

This verse is quoted in *Mitākṣarā* (3. 254), as referring to cases where the twice-born eats *dry* grain which has come into contact with liquor;—in *Aparārka* (p. 1074), where '*surāsamspṛṣṭam*' is explained as 'that in which the taste of liquor is absent *e. g.* water contained in a vessel which had contained liquor; the eating of what bears the

taste of liquor being as bad as the drinking of liquor itself; it adds that here also the re-initiation is to *follow* the prescribed expiatory rites;—again on p. 1164;—in *Nirṇayasindhu* (p. 191);—in *Vidhānapārijāta* (p. 488);—in *Vīramitrodaya* (Saṃskāra p. 545);—in *Parāsharamādhava* (Prāyashchitta p. 298);—in *Prāyashchittavivēka* (p. 104);—and in *Saṃskāraratnamālā* (p. 279), which says that the '*punaḥ saṃskāra*' is always to be preceded by the performance of the *Tapta-Kṛchchhra*.

VERSE CLI

This verse is quoted in *Smṛtitattva* (p. 556);—in *Aparārka* (p. 1075);—in *Smṛtikaumdī* (p. 37), as laying down in what respects the expiatory sacrament differs from the ordinary initiatory sacrament;—in *Prāyashchittavivēka* (p. 104), which says that all this refers to things that had come into contact with wine sometime in the past;—and in *Gadādharapaddhati* (Kāla p. 325).

VERSE CLII

Cf. 4. 222.

This verse is quoted in *Aparārka* (p. 1167);—in *Mitākṣarā* (3. 291), which adds that this refers to intentional and repeated acts;—and in *Prāyashchittavivēka* (pp. 269 and 281), which says that this refers to *unintentional* eating.

VERSE CLIII

This verse is quoted in *Mitākṣarā* (3. 291).

VERSE CLIV

This verse is quoted in *Aparārka* (p. 1164);—and in *Parāsharamādhava* (Prāyashchitta p. 296).

VERSE CLV

'*Ajñātam*'.—'Unknown' (Medhātithi);—'unintentionally' (Govindarāja and Rāghavānanda);

'*Bhaumāni kavakāni*'.—To be taken together according to Medhātithi; separately, according to Rāghavānanda, who takes '*bhaumāni*' as 'mushrooms growing on the ground,' and '*Kavakānī*' as 'mushrooms growing on trees'.

This verse is quoted in *Aparārka* (p. 1166), which adds that the expiation here prescribed is for the eating of mushrooms growing on the ground, not those growing on trees;—and in *Prāyashchittavivēka* (p. 285).

VERSE CLVI

Cf. 5. 19-21.

For the *Tapta-Kṛchchhra* see 11. 215.

This verse is quoted in *Aparārka* (p. 1166);—and in *Mitākṣarā* (3. 291).

VERSE CLVII

'*Ekāhañchodākē vasēt*'.—This is to be done, on the fourth day (Medhātithi),—on any one of the three fasting days (Govindarāja and Kullūka),—on the first day (Nārāyaṇa).

This verse is quoted in *Aparārka* (p. 1144), which explains '*Māsika*' as standing for the *Shrāddha* that is done every month during the first year on the date of death, and *not* for the *Amāvāsyā shrāddha*;—and in *Prāyashchittavivēka* (p. 307), which says that this refers to the act being *unintentional*, and adds that '*māsikānnam*' refers to food given at all after-death *shrāddhas*,—and that what is meant by '*ekāhamudakē vasēt*' is that 'he should fast for three days and live on water on the fourth day.'

VERSE CLIX

This verse is quoted in *Madanapārijāta* (p. 932), to the effect that on eating the *uchchhiṣṭa* of the cat and other

animals one should drink the *Brāhmīsuvarchalā* for one day;—in *Prāyashchittavivēka* (p. 320), which explains '*Brāhmasuvarchalā*' as the yellow sun-flower,—the offender should pass one day living on this;—and adds that this refers to cases where the act is *unintentional*; where it is done intentionally, the penance should be kept for *three* days;—and in *Shuddhikaumudī* (p. 316).

VERSE CLX

'*Shodhanaiḥ.*'—'Penances' (Medhātithi, Govindarāja, Kullūka and Rāghavānanda);—'purgative decoctions' ('others' in Medhātithi, Nārāyaṇa and Nandana).

This verse is quoted in *Smṛtitattva* (p. 548);—and in *Prāyashchittavivēka* (p. 342).

VERSE CLXII

This verse is quoted in *Mitākṣarā* (3. 265);—in *Madanapārijāta* (p. 874), which adds the following notes:—'*Dhana*' stands for valuables other than gold,—'*dvijottama*,' Brāhmaṇa,—his '*svajāti*' is Brāhmaṇa;—this refers to cases where the Brāhmaṇa has stolen;—in *Parāsharamādhava* (Prāyashchitta p. 427);—and in *Prāyashchittavivēka* (p. 342), which explains '*anna*' as *cooked* food, and '*dhana*' as cattle.

VERSE CLXIII

This verse is quoted in *Mitākṣarā* (3. 265), which notes that it refers to a case where the quantity of water stolen is such as could be obtained for 250 *Paṇas*;—and in *Madanapārijāta* (p. 876), which notes that this refers to the stealing of men belonging to Kṣattriya and other castes; the stealing of the Brāhmaṇa being regarded as on the same footing as the stealing of gold;—'*vāpi*' and '*kūpa*' have been added as qualifications for the purpose of excluding water

contained in jars and other vessels. It quotes *Aparārka* as holding that the expiation here prescribed refers to the 'stealing' of tanks and wells full of water,—and also the above-mentioned remark of *Mitākṣarā*. It adds that this expiation is to be performed after the stolen article has been returned to the owner.

It is quoted in *Prāyashchittavivēka* (p. 344), which says that '*manuṣya*' and '*strī*' stand here for male and female slaves.

VERSE CLXIV

This verse is quoted in *Mitākṣarā* (3. 265), as referring to the stealing of such things of small value as tin, lead and the like,—which thus becomes excluded from the expiation prescribed for 'theft' in general;—and in *Madanapārijāta* (p. 874), as referring to the stealing of lead, tin and other things worth less than 25 *Paṇas*.

VERSE CLXV

This verse is quoted in *Mitākṣarā* (3. 265), as referring to cases where the quantity of food stolen is just enough for one meal;—and in *Madanapārijāta* (p. 875), which has the same note, and adds that, in as much as the 'conveyance' and other things have been mentioned in the same context, these also should be understood to be of just that value which would be equivalent to the value of a single meal.

VERSE CLXVI

This is quoted in *Mitākṣarā* (3. 265), which adds that since the expiation here prescribed is thrice as heavy as that prescribed in the proceeding verse, the 'grass' and other things mentioned here should be taken to be of that quantity which would be obtainable at a price three times that of the single meal.

It is quoted in *Aparārka* (p. 1110), which notes that this refers to the stealing of 'grass' and other things whose value is three times that of the single meal of one man;—in *Madanapārijāta* (p. 875);—and in *Prāyashchittaviveka* (p. 345), which explains '*Shuṣkānna*' as 'rice &c.', and adds that the 'two days penance' is for stealing grains sufficient for two meals, for stealing more than that, there should be heavier expiation.

VERSE CLXVII

This verse is quoted in *Mitākṣarā* (3. 265), which adds that, inasmuch as the expiation is twelve times as heavy as that prescribed in 165, the articles mentioned should be understood to be twelve times the value of the single meal;—in *Madanapārijata* (p. 875), which makes the same remark;—in *Nṛsimhaprasāda* (Prāyashchitta 74a);—and in *Prāyashchittaviveka* (p. 341), which explains '*Kaṇānnatā*' as 'living on small pieces of grain'.

VERSE CLXVIII

This verse is quoted in *Madanapārijātā* (p. 875);—and in *Mitākṣarā* (3. 265), which notes that, since the expiation is thrice as heavy as that prescribed in 165, it should be understood as referring to the stealing of the things mentioned, when their value is three times that of the single meal.

VERSE CLXX

This verse is quoted in *Smṛtitattva* (p. 544);—in *Parāsharamādhava* (Prāyashchitta, p. 252), as referring to cases where the act is repeated for one month;—and again on p. 264, where it says that it refers to cases of repeated acts when *unintentional*, but a single act when *intentional*;—also in *Prāyashchittaviveka* (pp. 181 and 187), which says

that this refers to cases other than those where the intercourse has been within the forbidden circle,—it explains '*Svayoniṣu*' as 'one's own paternal and maternal relatives'—'*antyajāsu*' as 'Chaṇḍāla women',—and '*Gurutalpavratam*' as the 'twelve years penance.'

VERSE CLXXI

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 714);—in *Nirṇayasindhu* (p. 198);—in *Vidhānapārijāta* (p. 691);—and in *Parāsharamādhava* (Āchāra, p. 470), which has the following notes:—'The term '*bhaginī*' qualifies '*paitṛṣvaseyī*' and the rest,—'*āptasya*' qualifies 'the mother's brother', after which 'daughter' is to be understood; *āptasya*' means '*Sapiṇḍa*'; the 'mother' is one who has been married by the '*gāndharva*'and other forms of marriage;—in the term '*paitṛṣvaseyī*' also the '*pitṛṣvasā*', 'father's sister' meant is one who is still within the limits of '*Sapiṇḍa*' relationship, and who had been married by the *Gāndharva* form;—it is only when the term is taken in this sense that the qualification '*bhaginī*' has some significance.

It is quoted in *Nṛsimhaprasāda* (Samskāra 52a);—and in *Smṛtichandrikā* (Samskāra, p. 187), which explains '*āptasya*' (which is its reading for '*tanayām*') as 'a near *sapiṇḍa*'.

VERSE CLXXII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 714);—in *Nirṇayasindhu* (p. 198):—the first half in *Parāsharamādhava* (Āchāra, p. 470).

This verse is quoted in *Smṛtichandrikā* (Samskāra, p. 187).

VERSE CLXXIII

This verse is quoted in *Aparārka* (p. 1149), as referring to the act done intentionally and repeatedly;—and in *Parāsharamādhava* (Prāyashchitta, p. 272).

VERSE CLXXIV

This verse is quoted in *Parāsharamādhava* (Prāyashchitta p. 276);—and in *Prāyashchittavivēka* (p. 369).

VERSE CLXXV

This verse is quoted in *Madanapārijāta* (p. 348), which adds the following notes:—By doing the act unintentionally the man 'falls', '*patati*', *i.e.* becomes sinful; hence the repetition of the act involves the 'Twelve Years' Penance';—when done intentionally, the act makes the man turn into the same caste; hence the repetition of this would involve expiation by death; which however applies only to the act repeated during a long period of time.

It is quoted in *Aparārka* (p. 1121), which notes that the said 'equality' involves expiation by death;—in *Smṛtitattva* (p. 543);—in *Parāsharamādhava* (Prāyashchitta, p. 88), as referring to cases of intentional continuation of the act for a long time;—and in *Prāyashchittavivēka* (pp. 160, 187, 258, 412), which says that this prescribes the 'Twelve Years' Penance' for the *unintentional* eating of the Chaṇḍāla's food;—that the accepting of gifts also that is meant is twenty-four unintentional repetitions of the acceptance.

VERSE CLXXVI

The second half of this verse is quoted in *Mitākṣarā* (1. 70), and again under 3. 265, as laying down the 'Three Years' Penance' and such other penances for the woman's offence of adultery with a man of the higher caste;—and in *Aparārka* (p. 98);—and the first half is quoted in *Parāsharamādhava* (Prāyashchitta, p. 285), which explains that the first half of the verse lays down what is to be done by the husband of the offending woman, and the second half what is to be done by the woman herself;—and in *Prāyashchittavivēka* (p. 370), which says that the meaning is that

the husband should keep her in a room, without toilet or bath, meanly dressed, sleeping on the ground, with food just enough to keep her alive,—all this till her next menstruation.

VERSE CLXXVII

This verse is quoted in *Aparārka* (p. 1125);—and in *Prāyashchittavivēka* (p. 373), which says that this refers to her fourth repetition of the act, done against her wishes.

VERSE CLXXVIII

'*Vṛṣalī*'—'*Chāṇḍālī*' (Medhātithi and Kullūka);—'a Shūdra woman' (Govindarāja and Nārāyaṇa).

This verse is quoted in *Mitākṣarā* (3. 260), which explains '*vṛṣalī*' as *Chāṇḍālī*;—and in *Prāyashchittavivēka* (p. 363), which says that this lays down the expiation for the marrying of a *Shūdra girl, in a manner not sanctioned by the scriptures.*

VERSE CLXXIX

This verse is quoted in *Prāyashchittavivēka* (p. 141).

VERSE CLXXX

"Govindarāja and Nārāyaṇa explain the verse differently:—'He who associates with an outcast by sacrificing for him, or by forming a matrimonial alliance with him, himself becomes an outcast after a year, but not by using the same carriage or seat, or eating with him."—Buhler.

This verse is quoted in *Madanapārijāta* (p. 849), which explains the meaning as follows:—'By associating with an outcast on conveyances, seats and dinners after one year,—but by associating with him in sacrificing, teaching and the like, he becomes an outcast, not after one year, but immediately'.

It is quoted in *Aparārka* (p. 1087), which offers the following explanation:—By associating in any way with a known outcast, himself becomes an outcast; that is, becomes like him;—there are some acts in which associating with the outcast makes one an outcast, irrespective of all other considerations; and such acts are 'sacrificing, teaching and marrying'; each of these acts by itself makes the associator an outcast;—the acts of going on the same conveyance, sitting together and eating, on the other hand, do not by themselves make him an outcast; they do so through other acts.

It is quoted in *Mitākṣarā* (3. 261), as meaning that only such acts as those of 'travelling together and so forth' make one an outcast by being continued for one year;—it adds that 'sitting' includes 'sleeping' also. It remarks that the passage is to be construed as follows:—'*Samvatsarēṇa patati patitena sahācharan yānāsanāshanāt*'; and '*Yājanādhyāpanādyaunāt na tu samvatsarēṇa patati, kintu sadya ēva*'; and concludes thus—'By sacrificing and other acts the man becomes an outcast at once, while by sleeping and other acts he becomes so only by continuing it for one year'.

It is quoted in *Prāyashchittavivēka* (pp. 149 and 156), which construes '*Yānāsanāshanāt*' as '*Yānasanāshanāt utpannam samyogam ācharan*',—and adds that these three, when done all together and intentionally, do degrade the man.

VERSE CLXXXI

This verse is quoted in *Madanapārijāta* (p. 851), which notes that in all these cases the lightness or heaviness of the expiation will depend upon the caste and capacity of the person concerned;—in *Mitākṣarā* (3. 261);—in *Parāsharamādhava* (Prāyashchitta, p. 23), which defines '*samsarga*' as travelling together, sitting together and so forth;—in *Prāyashchittavivēka* (pp. 141 and 165), which says that this refers to the *Mahāpātakas* only,—and that '*Patita*' here stands for the mere 'offender' or 'sinner' (not literally, the *outcast*);—and in *Smṛtisāroddhāra* (p. 356).

VERSE CLXXXII

This verse is quoted in *Madanapārijāta* (p. 964), which explains '*ninditē ahani*' as on the 4th or 9th or 14th day of the month; and such other forbidden days;—in *Nirṇayasindhu* (p. 408);—in *Aparārka* (p. 1206);—and in *Mitākṣarā* (p. 295), to the effect that the rites in question are to be performed near elders during the fifth part of the day and on such forbidden days as the 4th or 9th or 14th of the month.

VERSE CLXXXIII

This verse is quoted in *Madanapārijāta* (p. 964), which explains '*prētavat*' as wearing the upper cloth over the right shoulder and so forth;—in *Mitākṣarā* (3. 295), to the effect that the slave-girl may make the offerings under orders of the paternal relations of the outcast;—it explains '*prētavat*' as implying that the offender should face the south, wear the upper cloth over the right shoulder and so forth;—and in *Nirṇayasindhu* (p. 408).

VERSE CLXXXIV

This verse is quoted in *Mitākṣarā* (3. 295) to the effect that the outcast should thenceforward be kept outside the pale of conversation, sitting together and other forms of association;—and in *Nirṇayasindhu* (p. 409).

VERSE CLXXXVI

This verse is quoted in *Mitākṣarā* (3. 296), to the effect that the aforesaid offering should be made after the offenders have taken a bath in a sacred tank;—in *Nirṇayasindhu* (pp. 402 and 409);—in *Smṛtitattva* (p. 472);—and in *Madanapārijāta* (p. 966), which explains '*prāsyēyuḥ*' as 'should throw'.

VERSE CLXXXVIII

This verse is quoted in *Mitākṣarā* (3. 260), which explains that this prescribes the 'Twelve Years' Penance,' halved in consideration of the sex of the offender;—and that in reference to an *unintentional* offence.

It is quoted in *Aparārka* (p. 99).

VERSE CLXXXIX

This verse is quoted in *Prāyashchittavivēka* (p. 141).

VERSE CXC

This verse is quoted in *Aparārka* (p. 1209), which remarks that the phrase '*vishuddhānapi dharmataḥ*' clearly indicates that the expiations laid down in connection with the murder of women and other crimes do really serve to remove the sin involved.

It is quoted in *Parāsharamādhava* (Prāyashchitta, p. 155), as indication of the view that in the case of heinous crimes, even after the prescribed expiration has been gone through, the offender is not fit for being associated with, even though for all spiritual purposes he may have become 'purified';—in *Prāyashchittavivēka* (p. 21);—and in *Yatidharmasaṅgraha* (p. 109), which explains '*na samvasēt*' to mean that 'one should not associate with them in eating or any such act.

VERSE CXCI

See 2. 38.

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 433), as laying down the expiation for the '*Vrātya*';—in *Madanapārijāta* (p. 871), which adds that—(*a*) in the case of the omission being due to the absence of an initiator, the expiation should be that prescribed by Manu and Yājñavalkya, and (b) in the case of omission being due to no such

unavoidable circumstances, nor in times of distress, it should be 'Three Years' Penance' prescribed under the section on cow-slaughter.

It is quoted in *Aparārka* (p. 1107), which explains '*trīn kṛchchhrān*' as meaning—(1) The *Prājāpatya*, (2) the *Kṛchchhra* and (3) the *Atikṛchchhra*;—in *Mitākṣarā* (3. 265), as laying down what should be done when one has become a '*vrātya*';—in *Vīramitrodaya* (Saṁskāra, p. 350); —and in *Prāyashchittavivēka* (p. 384.)

VERSE CXCII

This verse is quoted in *Aparārka* (1107.)

VERSE CXCIII

This verse is quoted in *Vidhānapārijāta* II (p. 476);—in *Nirṇayasindhu* (p. 49);—in *Aparārka* (p. 1150);—in *Mitākṣarā* (3. 290), which adds that this surrendering should be done in every case before the performance of the expiation specially prescribed for the act;—in *Madanapārijāta* (p. 925), which notes that '*japyēna*' refers to the 300 repetitions of the *Sāvitrī* laid down in the next verse;—in *Shrāddhakriyākaumudī* (p. 222), which says that this clearly implies that the religious act that the man does with the ill-gotten wealth also becomes vitiated to that extent;—in *Prāyashchittavivēka* (pp. 403 and 415);—and in *Vīramitrodaya* (Vyavahāra 165 a), to the effect when a man acquires property by methods not sanctioned by the scriptures, he does not obtain any legal possession of that property, and hence his sons also have no claims to inherit that property.

VERSE CXCIV

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 430), as referring to cases where both the *giver* and the *gift* are unfit and improper;—in *Aparārka* (p. 1150),

to the effect that 'residence in the cow-pen' is an essential factor in the expiation;—in *Mitākṣarā* (3. 290), which adds the following notes:—The repetition of the *Sāvitrī* here prescribed is to be done daily, as is clear from the Accusative ending in '*māsam*' which denotes *duration*;—and in *Prāyashchittaviveka* (p. 403).

VERSE CXCV

This verse is quoted in *Smṛtitattva* (p. 473).

VERSE CXCVI

'*Viprēṣu satyam uktvā*'—'Having truly promised to the Brāhmaṇas that he would never again accept an improper gift' (Kullūka);—'having told the truth to the Brāhmaṇas regarding his offence and the consequent penance' (Nārāyaṇa and Nandana).

This verse is quoted in *Smṛtittava* (p. 473).

VERSE CXCVII

This verse is quoted in *Nirṇayasindhu* (p. 383);—in *Aparārka* (p. 1152), which explains '*antya karma*' as the '*antyēṣṭi*,' and adds that this refers to one who does the acts on hire, and not merely with a religious motive; and that it refers to the Brāhmaṇa who performs the death-rites for the Kṣattriya and other castes;—the '*Ahīna*' is the name for all those *Ahargaṇa* sacrifices which begin with the '*Dvirātra*' and end with the '*Dvādasharātra*.'

It is quoted in *Parāsharamādhava* (Prāyashchitta, p. 429), as laying down the expiation for officiating at sacrifices performed by those who should not perform them;—and in *Madanapārijāta* (p. 917), which adds the following notes:— '*Antya karma*,' the rites performed on the cremation ground,— '*parēṣām*,' *non-sapiṇḍas* or *shūdras*.—in the case of the former it is repetition that is resprehensible, and in that of the latter,

even the first act;—'*abhichāra*,' 'murderous rite,' is reprehensible, when it is performed against one who has not done any similar act against the man;—the '*Ahīna*' is a particular kind of sacrifice.

It is quoted in *Saṃskāramayūkha* (p. 122);—and in *Prāyashchittavivēka* (p. 247), which says that, as '*hīna*' means 'unrighteous,' '*ahīna*' means 'righteous,' and hence what is forbidden is 'magical rites against righteous persons.'

VERSE CXCVIII

'*Vedam viplāvya*.'—'Having taught the Veda to people who should not be taught' (Medhātithi, Govindarāja, Kullūka and Nandana);—'having wrongly interpreted the Veda or perverted its sense by omitting *anusvāras* etc.' (Nārāyaṇa);—'having intentionally forgotten the Veda' (Rāghavānanda).

This verse is quoted in *Madanapārijāta* (p. 918), which adds the following notes:—If the man abandons one who comes to him seeking safety from some danger, or for the prescription of an expiation,—'*Vedam viplāvya*,' *i. e.*, reading it within hearing of the Chāṇḍāla or other such persons, or on days unfit for study.

It is quoted in *Aparārka* (p. 1152), to the effect that when a man comes to one in the hope of obtaining shelter for his life, and the latter, though capable of saving him, refuses to do so,—similarly one who reads the Veda from an improper person, or in an improper place, or at an improper time,—or learns it from or teaches it to an unqualified person,—both these should live on barley for one year.

VERSE CXCIX

This verse is quoted in *Mitākṣarā* (3. 277);—in *Aparārka* (p. 1135);—and in *Prāyashchittavivēka* (pp. 11 and 448).

VERSE CC

See above 3. 151 *et. seq.* for '*Apāṅktyas*'; and *Shuklayajurveda-saṁhitā* (8. 13) for the *Shākala-homas*.

This verse is quoted in *Aparārka* (p. 1153), which notes that the '*Apāṅktyas*' have been described by Manu himself under the section on '*shrāddhas*';—and in *Mitākṣarā* (3. 286), and again under 3. 289, where it is added that the particular expiation to be performed is to be determined by considerations of the caste of the offender and such other circumstances.

VERSE CCI

This verse is quoted in *Aparārka* (p. 1184), which adds that in the case of the offence being *unintentional*, the expiation is to consist of *bathing only*;—and in *Prāyashchittavivēka* (p. 462).

VERSE CCII

This verse is quoted in *Mitākṣarā* (3. 293), which adds the following notes—'*Vinā adbhiḥ*', when there is no water near at hand,—'*shārīram*,' the passing of urine and stools;—it adds that this refers to cases where the act has been done *unintentionally*.

It is quoted in *Aparārka* (p. 1187), which explains '*Shārīram*' as the passing of urine and stools;—and in the *Prāyashchittavivēka* (p. 456), which explains '*Shārīram*' as 'the passing of urine or stools,' and says that it refers to cases where the man omits the use of water on account of dire urgency.

VERSE CCIII

This verse is quoted in *Smṛtitattva* (p. 809);—in *Nirṇayasindhu* (pp. 84 and 345);—in *Vīramitrodaya*

(Saṁskāra, p. 579);—in *Madanapārijāta* (p. 957), to the effect that in the case of the omission of those *Shrauta* and *Smārta* rites for which no specific expiation is prescribed, the *fasting* here laid down serves as the expiation; and where a specific expiation has been prescribed, it has to be done *along with* this fasting;—in *Aparārka* (p. 1188), which explains '*abhojanam*' as *fasting*, and adds the same note as the above;—in *Parāsharamādhava* (Prāyashchitta p. 443), which adds that this fasting has to be done along with the rites specifically prescribed;—in *Mitākṣarā* (3. 242);—in *Prāyashchittavivēka* (pp. 286 and 368), which says that this refers to a single omission,—and explains '*Snātaka*' as 'house-holder';—and in *Saṁskāraratnamālā* (p. 357), which says that this refers to cases of *unintentional* omission.

VERSE CCIV

This verse is quoted in *Aparārka* (p. 1185);—and in *Parāsharamādhava* (Prāyashchitta, p. 355), as laying down fasting.

VERSE CCV

This verse is quoted in *Aparārka* (p. 1185).

VERSE CCVI

Cf. 4. 165, 167-169.

This verse is quoted in *Aparārka* (p. 223).

VERSE CCVIII

This verse is quoted in *Smṛtitattva* (p. 479);—in *Mitākṣarā* (3. 280), which remarks that when bleeding is brought about, it must involve both 'threatening' (*avagūraṇa*) and 'striking' (*nipātana*),—as without these there could be

no *wounding*; but in the case of bleeding, the expiation would be '*Kṛchchhrātikṛchchhra*' (which is prescribed for the bleeding), and not '*Kṛchchhra*' and '*Atikṛchchhra*' also (which are prescribed separately for 'threatening' and 'striking' respectively);—and in *Prāyashchittavivēka* (p. 464).

VERSE CCIX

This verse is quoted in *Prāyashchittavivēka* (p. 42).

VERSE CCXI

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 25), as describing the form of the '*Prājāpatya*' penance;—again on p. 460 to the same effect;—in the *Madanapārijāta* (p. 710);—in *Aparārka* (p. 1236):—in *Smṛtitattva* (p. 481 and p. 541);—in *Prāyashchittavivēka* (p. 508);—and in *Samskāraratnamālā* (p. 781).

VERSE CCXII

This verse is quoted in *Prāyashchittavivēka* (p. 513), which says that this penance requires *seven* days for its completion;—and in *Samskāraratnamālā* (p. 782).

VERSE CCXIII

This verse is quoted in *Mitākṣarā* (3. 320), which notes that the quantity of food here prescribed being less than even a 'handful', this must refer to cases where the person concerned is strong enough to live upon that quantity of food;—in *Aparārka* (p. 1238), which adds that there is to be option between 'a morsel' and 'a handful',—the one to be adopted being dependent upon the strength of the offender and upon the nature of the offence;—and in *Madanapārijāta* (p. 715), which explains '*trīṇi tryahāni*' as '*nine days*.

VERSE CCXIV

This verse is quoted in *Madanapārijāta* (p. 735), which explains the meaning to be that 'he should live for three days each upon water, milk, and clarified butter and air';—thus the penance being completed in twelve days;—in *Prāyashchittavivēka* (p. 511), which says that the 'drinking of hot air' is done by inhaling the vapour emanating from hot milk; and that this penance is completed in *twelve* days;—in *Samskāraratnamālā* (p. 782);—and in *Yatidharmasaṅgraha* (p. 7).

VERSE CCXV

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 26), as describing the form of the '*Parāka*' penance;—in *Smṛtitattva* (p. 546);—and in *Prāyashchittavivēka* (p. 514).

VERSE CCXVI

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 240), as laying down the 'three times bathing' as part of the '*Chāndrāyāṇa*' penance;—in *Madanapārijāta* (p. 742), where '*triṣavaṇam*' is explained as the three '*sandhyās*', morning, evening and mid-day;—in *Aparārka* (p. 1243), which adds that this penance is called 'barley-shaped' and 'ant-shaped', the latter when it is begun on the first day of the darker fortnight;—and in *Prāyashchittavivēka* (p. 516).

VERSE CCXVII

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 241), which notes that this is the 'Barley-shaped' *Chāndrāyaṇa* as distinguished from the 'ant-shaped' one described in the preceding verse. [When the penance begins on the first day of the brighter fortnight it is called 'Barley-shaped', and when begun on the first day of the

bright fortnight, it is called 'Ant-shaped'. In verse 216, *Aparārka* and *Madanapārijāta* read *shuklē kṛṣṇē*, making the beginning in the brighter fortnight];—and in *Prāyashchittavivēka* (p. 516).

VERSE CCXVIII—CCXIX

These verses are quoted in *Aparārka* (p. 1243);—in *Mitākṣarā* (3. 325), which add that in the *Yatichāndrāyaṇa* and other penances, it is not necessary to follow the movements of the moon; so that there would be no harm if the beginning were made on even the fifth day of the *lunar* month, if that happened to be the first day of the *solar* month;—and in *Prāyashchittavivēka* (p. 517).

VERSE CCXX

This verse is quoted in *Mitākṣarā* (3. 325);—in *Prāyashchittavivēka* (p. 517);—and in *Hemādri* (Kāla, p. 23), which says that it is the '*Sāvana*' month that is meant here.

VERSE CCXXII

This verse is quoted in *Aparārka* (p. 1230), and again on p. 1246 (the first half only);—in *Mitākṣarā* (3. 314), which remarks, with reference to the second half, that it is not meant to be an exhaustive enumeration: it is only illustrative;—in *Madanapārijāta* (p. 748);—and in *Nṛsimhaprasāda* (Prāyashchitta 37 b).

VERSE CCXXIII

This verse is quoted in *Madanapārijāta* (p. 748)—which adds the following notes:—Thrice during the day and thrice during the night; this rule regarding six baths is applicable to those fit for it physically; so that the number of baths may be increased or decreased. In *Tapta-Kṛchchhra* penance there is a single bath;—in *Aparārka* (p. 1230);—and in *Nṛsimhaprasāda* (Prāyashchitta 38 a).

CCXXIV

'*Vratī syāt.*'—'Should resolve to abstain from what is forbidden by cultured men' (Medhātithi);—'should wear the Muñja-girdle, a staff and so forth' (Govindarāja and Kullūka).

This verse is quoted in *Madanapārijāta* (p. 748);—in *Aparārka* (p. 1230);—and in *Nṛsimhaprasāda* (Prāyashchitta 38a).

VERSE CCXXV

This verse is quoted in *Aparārka* (p. 1230), which notes that in all these penances, the capacity of the penitent is to be taken into consideration;—in *Madanapārijāta* (p. 748);—and in the *Nṛsimhaprasāda* (Prāyashchitta 38a).

VERSE CCXXVI

This verse is quoted in *Nṛsimhaprāsada* (Prāyashchitta, 31b);—in *Smṛtisāroddhāra* (p. 352), which explains '*ētaiḥ*' as standing for the *Kṛchchhra* and the rest;—and in *Prāyashchittavivēka* (p. 502).

VERSE CCXXVII

This verse is quoted in *Smṛtitattva* (p. 483);—in *Pārasharamādhava* (Prāyashchitta, p. 336);—and in *Prāyashchittavivēka* (p. 29), which says that the mention of '*āpadi*' implies that 'making gifts' is the secondary alternative for 'Vedic study and austerities'; and notes that this refers to sins other than that of *killing*.

VERSE CCXXIX

'*Sharīram.*'—'The soul in the body' (Medhātithi, Govindarāja and Kullūka);—'the subtle body' (Nārāyaṇa).

VERSE CCXXX

This verse is quoted in *Prāyashchittavivēka* (p. 30).

VERSE CCXXXII

This verse is quoted in *Prāyashchittavivēka* (p. 11).

VERSE CCXXXIII

This verse is quoted in *Smṛtitattva* (p. 487).

VERSE CCXXXVII

This verse is quoted in *Smṛtitattava* (p. 835).

VERSE CCXXXIX

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 454).

VERSE CCXLI

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 454).

VERSE CCXLV

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 172); and again on p. 379.

VERSE CCXLVI

This verse is quoted in *Parāsaramādhava* (Prāyashchitta, p. 454).

VERSE CCXLVIII

This verse is quoted in *Mitākṣarā* (3. 302), which adds that this refers to cases where the penetint is unable to give

cows;—and in *Aparārka* (p. 44 and p. 1216), which adds that this is destructive of all heinous offences; and declares that what is here expressly stated implies also such observances as celibacy, truthfulness, sleeping on the ground, eating only *haviṣya* food and so forth.

VERSE CCXLIX

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 457).

VERSE CCL

This verse is quoted in *Mitākṣarā* (3. 304), which remarks that this refers to a case where a person with excellent qualifications has stolen the gold belonging to a man with absolutely no good qualities.

VERSE CCLI

This verse is quoted in *Mitākṣarā* (3. 305), which says that this refers to cases of *unintentional* offences;—and in *Parāsharamādhava* (Prāyashchitta, p. 458).

VERSE CCLII

The two verses mentioned are Ṛgveda 1. 24. 14 and 7. 89. 5.

This verse is quoted in *Madanapārijāta* (p. 993), which adds that as the number of repetitions is not mentioned, the texts have to be recited at all times, except when the man's time may be taken up by other necessary acts;—it remarks that what is stated here refers to cases of repeated offence.

It is quoted in *Mitākṣarā* (3. 306), which makes the same remarks as *Madanapārijāta*.

VERSE CCLIII

This verse is quoted in *Parāsharamādhava* (Prāyashchitta p. 174);—in *Mitākṣarā* (3. 307), which explains '*apratigrāhyam*' as 'poison, weapons, liquors, and things belonging to outcasts';—in *Madanapārijāta* (p. 994);—and in *Prāyashchittavivēka* (p. 115).

VERSE CCLV

The second half of this verse is quoted in *Mitākṣarā* (3. 307) as referring to cases of passing urine, semen and such things in water.

VERSE CCLVI

This verse is quoted in *Mitākṣarā* (3. 305) as referring to cases of intentional offence;—and in *Parāsharamādhava* (Prāyashchitta p. 457).

VERSE CCLVII

This verse is quoted in *Parāsharamādhava* (Prāyashchitta p. 457);—in *Madanapārijāta* (p. 982), as referring to cases of *intentional* repeated acts;—and in *Prāyashchittavivēka* (p. 501).

VERSE CCLVIII

This verse is quoted in *Mitākṣarā* (3. 302), which notes that it applies to cases of the *unintentional* slaying of the learned Brāhmaṇa, or to those of the *intentional* repetition of the slaying of others;—in *Madanapārijāta* (p. 972), as referring to the *intentional once* slaying of the learned Brāhmaṇa, or to the *unintentional repeated* slaying of the unlearned Brāhmaṇa;—in *Parāsharamādhava* (Prāyashchitta, p. 456);—and in *Nṛsimhaprasāda* (Prāyashchitta 32a).

VERSE CCLIX—CCLX

These verses are quoted in *Madanapārijāta* (p. 746).

VERSE CCLXI

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 174).

Adhyaya XII

VERSE I—IV

These verses are quoted in *Madanapārijāta* (p. 692), which adds the following notes:—'*Trividhasya*', the three kinds, highest, middling, and lowest,—'*tryadhiṣṭhānasya*' which has three substrata, in the shape of mind, speech and body,—'*dashalakṣaṇayuktasya*', the ten distinguishing features of '*paradravyābhidhyāna*' and the rest going to be described below (verses 5-7);—of this '*dehin*' know the mind to be the 'instigator';—in *Nṛsimhaprasāda* (Prāyashchittā 41 a);—and verse (3) only in *Prāyashchittaviveka* (p. 12).

VERSE V

'*Vitathābhinivēshaḥ*'.—'Adherence to false doctrines' (Medhātithi);—'constant deep hatred' ('others' in Medhātithi).

This verse is quoted in *Madanapārijāta* (p. 692);—in *Aparārka* (p. 997);—in *Nṛsimhaprasāda* (Prāyashchitta 41 a);—in *Hemādri* (Kāla p. 632);—and in *Smṛtisāroddhāra* (p. 88).

VERSE VI

This verse is quoted in *Madanapārijāta* (p. 692);—in *Aparārka* (p. 998);—in *Nṛsimhaprasāda* (Prāyashchitta 41 a);—in *Hemādri* (Kāla, p. 632);—and in *Smṛtisāroddhāra* (p. 88).

VERSE VII

This verse is quoted in *Madanapārijāta* (p. 692); in *Aparārka* (p. 998), which adds that the ten kinds of sinful acts,

proceeding from the mind, speech and body, when committed intentionally and repeatedly, should be understood to be what leads to the man being born in such bodies as those of the *Chāṇḍāla* and the like; but of the same kinds of acts, when done unintentionally, the results are different;—in *Nṛsiṁha-prasāda* (Prāyashchitta 41 a);—in *Hemādri* (Kāla, p. 632); —and in *Smṛtisāroddhāra* (p. 88).

VERSE VIII

This verse is quoted in *Madanapārijāta* (p. 692);—and in *Prāyashchittaviveka* (p. 12).

VERSE IX

This verse is quoted in *Madanapārijāta* (p. 692); —in *Smṛtitattva* (p. 180);—in *Mitākṣarā* (3. 68), in support of the view that mental acts lead to the soul being born in particular kinds of bodies;—and in *Prāyashchittaviveka* (p. 6).

VERSE X

This verse is quoted in *Nirṇayasindhu* (p. 454);—in *Aparārka* (p. 951);—in *Parāsharamādhava* (Āchāra, p. 553);—in *Madanapārijāta* (p. 374);—and in *Nṛsiṁha-prasāda* (Saṁskāra 70 a).

VERSE XI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 553).

VERSE XII

'*Kṣētrajña*'.—Nandana is misrepresented by Buhler; he also takes the word in the sense of the *jīvātmā*.

'*Bhūtātmā*'.—The body (Medhatithi, Govindarāja, Kūlluka and Rāghavānanda) ;—'The soul in the form of the material substances and other non-sentient things' (Nārāyaṇa); —'the sense-organs and the rest' (Nandana, who is again misrepesented by Buhler).

VERSE XIII

'*Jīvasanjñaḥ*'.—Nandana is again misrepresented by Buhler; his words are '*Jīvāt sañjñā jñānam yasya*,' which means 'that which derives consciousness from the *Jīva*,' and not 'who fully knows the Jīvas,' as Buhler puts it.

VERSE XIV

'*Vyāpya*.'—'Pervade' (Govindarājā),—'rest on' (Kullūka);—'Conceal through illusion' (Nārāyaṇa).

VERSE XV

'*Shavīrataḥ*'—'From the supreme soul' (Medhātithi and Nārāyaṇa);—'from the body of qualified Brahman' (Rāghavānanda), 'from the Root Evolvent which is the body of the supreme soul' ('others' in Medhātithi).

VERSE XVII

"Kullūka and Nandana assume that the subject of both clauses is '*duṣkṛtino jīvāḥ*".—Buhler.

"According to Nandana the meaning of the verse is—'The individual souls, having suffered by means of that body the torments of Yama, are dissolved, on the termination of those sufferings in those very five elements according to the proportion of their works",—Buhler.

VERSE XIX

'*Pashyataḥ*.'—'Examine' (Medhātithi and Kullūka);—'by their presence, cause to be performed' (Raghavānanda).

VERSE XXIV

This verse is quoted in *Parāsharamādhava* (Prāyashchitta p. 487);—and in *Nṛsimhaprasāda* (Prāyashchitta, 40 b.)

VERSE XXV

This verse is quoted in *Parāsharamādhava* (Prāyashchitta p. 487);—and in *Nṛsimhaprasāda* (Prāyashchitta, 40 b.)

VERSE XXVI

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 487);—and in *Nṛsimhaprasāda*, (Prāyashchitta 40 b.)

VERSE XXVII

This verse is quoted in *Aparārka* (p. 999), which has the following notes:—'*Prīti*' is *sukha*, happiness; what brings about this happiness is '*prītisamyuktam*';—*shuddhābham*, the source of faultless knowledge,—this is '*Sattva*.'

VERSE XXXII

'*Adhairyam*'—'Impatience' (Medhātithi);—'Want of contented disposition' (Nārāyaṇa).

. VERSE XXXIX

This verse is quoted in *Madanapārijāta* (p. 693).

VERSE XL

This verse is quoted in *Madanapārijāta* (p. 693);—in *Parāsharamādhava* (Prāyashchitta, p. 488);—and in *Nṛsiṁhaprasāda* (Prāyashchitta 41 a.)

VERSE XLI

This verse is quoted in *Madanapārijāta* (p. 693);—in *Parāsharamādhava* (Prāyashchitta, p. 488);—and in *Nṛsiṁhaprasāda* (Prāyashchitta, 41 a.)

VERSE XLII

This verse is quoted in *Aparārka* (p. 1,000);—in *Madanapārijāta* (p. 693);—in *Parāsharamādhava* (Prāyashchitta, p. 488);—and in *Nṛsiṁhaprasāda* (Prāyahschitta 41 a.)

VERSE XLIII

This verse is quoted in *Aparārka* (p. 1,000);—in *Madanapārijāta* (p. 693);—in *Parāsharamādhava* (Prāyashchitta p. 488);—and in *Nṛsiṁhaprasāda* (Prāyashchitta 41 a.)

VERSE XLIV

'*Chāraṇaḥ*'—'Bards, singers etc.' (Medhātithi);—'rope-dancers' (Nārāyaṇa),—'a class of mythological beings' (Rāghavānanda.)

This verse is quoted in *Aparārka* (p. 1000), which adds that the variation in the resultant condition is due to variations in the being's past acts;—in *Madanapārijāta* (p. 693);—in *Parāsharamādhava* (Prāyashchitta, p. 488);—and in *Nṛsiṁhaprasāda* (Prāyashchitta 41 a).

VERSE XLV

This verse is quoted in *Aparārka* (p. 1,000);—in *Madanapārijāta* (p. 693);—in *Parāsharamādhava* (Prāyashchitta p. 488);—and in *Nṛsimhaprasāda* (Prāyashchitta, 41 a).

VERSE XLVI

This verse is quoted in *Aparārka* (p. 1000);—in *Madanapārijāta* (p. 693);—in *Parāsharamādhava* (Prāyashchitta, p. 488):—and in *Nṛsimhaprasāda* (Prāyashchitta 41 a).

VERSE XLVII

This verse is quoted in *Aparārka* (p. 1,000);—in *Madanapārijāta* (p. 694);—in *Parāsharamādhava* (Prāyashchitta p. 488);—and in *Nṛsimhaprasāda* (Prāyashchitta 41 a).

VERSE XLVIII

This verse is quoted in *Aparārkā* (p. 999);—in *Madanapārijāta* (p. 694);—in *Parāsharamādhava* (Prāyashchitta, p. 488);—and in *Nṛsimhaprasāda* (Prāyashchitta 41 a).

VERSE XLIX

'*Vedas*'.—'Verbal text' (Medhātithi);—'Personification of the Veda' ('others' in Medhātithi, Govindarāja and Kullūka).

This verse is quoted in *Aparārka* (p. 999);—in *Madanapārijāta* (p. 694), which notes that the terms 'Veda' and 'vatsara' stand for the respective presiding Deities;—in *Parāsharamādhava* (Prāyashchitta, p. 488);—and in *Nṛsimhaprasāda* (Prāyashchitta 41 a).

VERSE L

'*Mahān*'.—'Supreme soul' (Medhātithi);—'the deity presiding over the *Mahat-tattva* of the Sāṅkhyas' (Govindarāja and Kullūka).

This verse is quoted in *Aparārka* (p. 999);—in *Madanapārijāta* (p. 694);—in *Parāsharamādhava* (Prāyashchitta, p. 489);—and in *Nṛsimhaprasāda* (Prāyashchitta 41 a).

VERSE LI

This verse is quoted in *Madanapārijāta* (p. 694);—and in *Parāsharamādhava* (Prāyashchitta, p. 489).

VERSE LV

This verse is quoted in *Madanapārijāta* (p. 700);—and in *Mitākṣarā* (3. 208).

VERSE LVI

This verse is quoted in *Mitākṣarā* (3. 208);—and in *Parāsharamādhava* (Prāyashchitta, p. 510).

VERSE LVII

This verse is quoted in *Mitākṣarā* (3. 208), which explains '*lūtā*' as the spider, and '*saraṭa*' as the lizard;—and in *Parāsharamādhava* (Prāyashchitta, p. 511).

VERSE LVIII

This verse is quoted in *Mitākṣarā* (3. 208).

VERSE LX

This verse is quoted in *Parāṣharamādhava* (Prayashchitta p. 492 and p. 511).

VERSE LXI

This verse is quoted in *Mitākṣarā* (3.213);—in *Parāsharamādhava* (Prāyashchitta, p. 511);—and in *Nṛsimhaprasāda* (Samskāra 74a).

VERSE LXII

'*Rasam*'.—'Juice of sugar-cane' (Kullūka);—'quicksilver' (Nārāyaṇa).

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 511).

VERSE LXIII

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 511).

VERSE LXIV—LXVII

These verses are quoted in *Parāsharamādhava* (Prāyashchitta, p. 512).

VERSE LXVIII

This verse is quoted in *Mitākṣarā* (3. 214);—and in *Parāsharamādhava* (Prāyashchitta, p. 512).

VERSE LXIX

This verse is quoted in *Mitākṣarā* (3. 216);—in *Madanapārijāta* (p. 702);—and in *Parāsharamādhava* (Prāyashchitta, p. 512).

VERSE LXXI

This verse is quoted in *Mitākṣarā* (3. 220), in the sense that the man neglecting his duties suffers the same tortures as the *Ulkāmukha* and the rest.

VERSE LXXII

This verse is quoted in *Mitākṣarā* (3. 220) in the same sense as the above.

VERSE LXXXV

Ātmajñānam.'—' Knowledge of the Supreme Soul, taught in the Upaniṣads' (Medhātithi, Govindarāja, Kullūka and Nandana) ;—' Meditation' (Nārāyaṇa).

VERSE LXXXVIII

This verse is quoted in *Mitākṣarā* (3. 58) ;—and in *Aparārka,* (p. 1033).

VERSE LXXXIX

This verse is quoted in *Aparārka* (p. 1033) ;—and in *Mitākṣarā* (3. 58).

VERSE XC

This verse is quoted in *Aparārka* (p. 1033).

VERSE XCI

'*Ātmayājī*'.—' Who realises the presence of all deities in himself' (Medhātithi and Govindarāja) ;—' he who performs the Jyotiṣṭoma and other sacrifices in the manner of the Brahmārpana' (Kullūka and Nandana and Rāghavānanda).

VERSE XCII

This verse is quoted in *Mitākṣarā* (3.58) which explains 'Vēdābhyāsa' as 'repeating the Praṇava, *Om*' ;—and in *Yatidharmasāṅgraha* (p. 26).

VERSE XCIII

'*Kṛtakṛtyaḥ*'—'All whose ends have been accomplished' (Medhātithi);—'who has done all he ought to do' (Govindarāja).

VERSE XCIV

This verse is quoted in the *Smṛtichandrikā* (Saṁskāra p. 129).

VERSE XCV

'*Prētya*'—'Having acquired excellence' (Medhātithi);—'after death' ('others' in Medhātithi, Govindarāja and Kullūka).

VERSE XCVI

This verse is quoted in *Aparārka* (p. 12.)

VERSE XCVII

This verse is quoted in *Vīramitrodaya* (Saṁskāra p. 500);—in *Nṛsiṁhaprasāda* (Saṁskāra, 46b);—and in *Smṛtichandrikā* (Saṁskāra, p. 128).

VERSE XCVIII

'*Prasūtirguṇakarmataḥ*'.—An obscure word, the different readings for which disgusted even Medhātithi. For the various explanations see Buhler.

VERSE XCIX

Cf. 3. 76.

VERSE CI

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 172);—and in *Smṛtichandrikā* (Samskāra, p. 129).

VERSE CII

This verse is quoted in *Vīramitrodaya* (Samskāra p. 510);—and in *Smṛtichandrikā* (Samskāra p. 132).

VERSE CIII

'*Ajñēbhyaḥ*'.—'Entirely ignorant' (Medhātithi and Nārāyaṇa), 'who have not read the Veda' (Nandana),—'who have learnt a little' (Govindarāja and Kullūka).

'*Granthinaḥ*'.—'Forgetful students' (Kullūka and Nandana),—'those who learn the verbal text alone and do not ponder over the meaning', (Medhātithi, Govindarāja and Nārāyaṇa).

This verse is quoted in *Smṛtitattva* II (p. 73), which adds the following notes:—'*Granthinaḥ*,' who can read only with the help of the book,—'*Dhāriṇaḥ*,' who can read without the help of the book,—'*Jñāninaḥ*,' who have studied the scriptures and know their meaning.

VERSE CIV

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 512);—and in *Smṛtichandrikā* (Samskāra, p. 144).

VERSE CV

'*Shāstram*'.—'Veda' (Govindarāja and Nārāyaṇa);—'Veda and Smṛti' (Medhātithi),—'Smṛti' (Kullūka)

VERSE CVI

This verse is quoted in *Aparārka* (p. 22);—and in *Smṛtitattva* (p. 511).

VERSE CVIII

This verse is quoted in *Aparārka* (p. 21);—and in *Smṛtichandrikā* (Samskāra, p. 7), which explains '*Dharmēṣu*' as 'the sources of the knowledge of Dharma.'

VERSE CIX

'*Shrutipratyakṣahētavaḥ.*'—'Those who have learnt the Vedic text, also facts of perception and reasonings', *or* 'those for whom the perceptible Vedic texts are the sole means of discriminating virtue and vice' (Medhātithi);—'who are the cause of the teaching of the subjects perceptible in the Veda' (Govindarāja),—'who are the causes of making the revealed texts perceptible by reciting them' (Kullūka);—'those for whose knowledge and exposition of the Law, the causes consist of Hearing and Perception by the senses' (Nandana).

This verse is quoted in *Smṛtichandrikā* (Samskāra p. 6) as defining the '*Shiṣṭa*.'

VERSE CX

This verse is quoted in *Nityāchārapradīpa* (p. 69).

VERSE CXI

This verse is quoted in *Mitākṣarā* (3. 301) as describing the constitution of the Assembly or Court; it adds the following notes:—'*Haitukaḥ*', who is conversant with the essential principles of the Mimānsā,—'*tarkī*,' who is

expert in the science of reasoning;—in *Madanapārijāta* (p. 774), which adds the following notes:—'*Hētukaḥ*' (which is its reading for '*haitukaḥ*'), expert in inference;—'*tarkī*', one who is expert in '*Tarka*', which is the name given to that process of reasoning by which one comes to the correct conclusion on a definite question, by rejecting all other possible alternatives; the '*tarka*' 'argumentation' meant here is one that does not go against the Vedic scriptures.

It is quoted in *Smṛtitattva* II (p. 199), which adds the following notes—'*Traividyaḥ*', one who knows the three Vedas,—'*haitukaḥ*', one who acts in a reasonable manner;—and in *Aparārka* (p. 22).

VERSE CXII

This verse is quoted in *Mitākṣarā* (3. 300) as prescribing a second kind of 'Assembly';—in *Aparārka* (p. 21);—and in *Smṛtichandrikā* (Saṁskāra, p. 8).

VERSE CXIII

This verse is quoted in *Mitākṣarā* (3. 300), which notes that which particular form of the 'Assembly' is to be got together in a particular case should depend upon the gravity of the offence to be tried.

VERSE CXVI

This verse is quoted in *Aparārka* (p. 1027).

VERSE CXVII

This verse is quoted in *Aparārka* (p. 1027).

VERSE CXVIII

'*Ātmani*'.—'In the supreme self' (Kullūka and Nandana),—' in his own individual self' (Govindarāja).

'*Sadasat*'.—'The products and the causes, or the intelligent and the non-intelligent ' (Nandana),—'that which has shape and which is shapeless' (Govindarāja), —'that which comes into existence and perishes,' or 'that which is an absolute non-entity and that which is eternal' (proposed by Medhātithi).

This verse is quoted in *Aparārka* (p. 1027).

END |